

Transcript of Meeting
Missionary Kids Safety Net (MKSAN) & Child Safety Protection Network (CSPN)
September 10, 2022

Confidential Note: Per agreements of the group, some portions have been redacted.

Participants: Dianne Darr Coutts, Rich Darr, Sarah Klingler, Nathan Morse, Tom Hardeman, Nikki Aldum, Jody Hilt, Phil Morrison, Ruth Van Reken and Amy Stier.

Facilitators: Stephanie Hixon and Mike Yoder

Morning Start 8:40 AM Eastern Daylight Time

Voices: Laughter...voices...

Stephanie: Good morning, friends...

Voices: This is a hard group to wrangle...laughter, multiple voices...

Stephanie: It's all right, I'm going to give it at least three tries..

Voices: Cheerleader. And kindergarten first grade teacher... (inaudible)

Stephanie: I'll have to take tips from you.

Voices: Just raise your hand...

Stephanie: Right... that's the way ... (clap, laughter, inaudible)

Stephanie: Good morning everyone. I was reluctant to interrupt anyway so that was my hesitancy because you all are engaging and I didn't want to cut that engagement short. Mike and I are so delighted to be here with you. It's been a lot of planning and preparation and we've had a ...but here we are and we are so grateful to all of you for your efforts to make this happen and to contribute to this meeting and thank you for the privilege of being with you in this space and the way that you've invited us. So, thank you very much. And, speaking of voices, I will try to continue to lift my voice when I speak and I invite all of us to do the same. We do have recorders going as you know so that we can have an accurate record of the meeting today. Some of us may hear a little better than others...so, umm, if you need to hear, you know, maybe a little cup of the ear just to remind folks that it's hard to hear across the room sometimes...we tried to organize the tables in a way where we can see our faces when we're speaking as well, so hopefully that will help. Umm, the room temp, Dianne and I were working together coordinating...it was a little stuffy in here this morning...I brought temperature, the fan especially, to a lower level so it's not blowing so much while we're speaking...but, again, lets' keep in communication about people's comfort level. We don't want us to be too uncomfortable. And, we'll do the best we can about that. So – the restrooms are just outside this door. If you haven't seen them, you just open the door and one of the right and one on the left. Sarah has been very gracious to provide snacks in addition to the beverages that are on the side bar. Do you want to say a word about what you brought.

Sarah: There are some protein bars, uh there's also different types of peanuts, honey roast, regular and there is some Skinny Pop popcorn, plain and kettle corn and different things – so, please help yourselves.
(Several voices – thank you.)

Stephanie: Thank you for your hospitality on that. And, of course, there's water and coffee and items for tea. And, also, thank you to Sarah and Dianne, right? for providing us with pens and tablets. So, thanks so much for everybody contributing. We know that some people may not have checked out today, but if you are leaving today, we do need to check out. So, we will make sure that at break time we take enough time so that if folks need to do that, it will give us enough space in the morning break to be able to have that happen. So. We'll take care of that. And, also at the morning break, speaking of hospitality and sharing resources, several people have mentioned different kinds of resources and things that that they might like to share or might like to talk about. So, at lunchtime, if you have items, tangible items to put on the table, we invite you to do that and then we'll a time when we can do some sharing about resources. We've also put on the table; Ruth was kind enough to provide her list from the conference – of some basic resources – related to historical AMK's. So - It's there ...and feel free to add to that. Uh... Lunch! Was something that Mike and I failed to pay close enough attention to - so, we apologize about that. I think that Dianne and Sarah have arranged with MK Safety Net group to do some sort of ordering. If you want to say something about lunch - what you've done, and then maybe we can talk about what the rest of us might be able to do for lunch.

Sarah: I think that to help with time just because trying to get out of here, go to a restaurant, order...we're using the Door dash app. I don't know if you're familiar with that. I mean, there is a charge, but they'll just bring it right here, deliver it and we're just going to Panera. And everyone put in their own order. And, I just order and have it delivered here. Some restaurants you can just get online, or you can call. I know that the front desk has a list of restaurants that are right around here. There's a ton.

Stephanie: So, looks like MKSN has it arranged. And, so we just have to look at CSPN and Mike and me. So, at break time, Nikki, let's touch base about that...and we'll take care of the rest of the group.

Nikki: That'll be fine.

Ruth: And, some of us have leftovers from last night (laughter...voices...)
(Miscellaneous comments and laughter...)
And, I will bring down all the cake...

Stephanie: Anything else that we should mention, logistics...housekeeping?

Sarah: Do we have a break time actually set for the morning?

Stephanie: We will definitely break by 10:30 if we've not already done so. How's that sound? It might be more 10 to 10:15 we'll see, we'll just see how the conversation flow goes but definitely no later than 10:30. I think checkout is actually at noon, but it's helpful to check out prior to that – give you enough - if you need - to pull things together. Does that work for folks?
Alright. Again, we're grateful to all of you. Just invite us to a couple of deep breaths...anybody need any more water or coffee, etc...we'll get to know each

other even a little bit better here. I invite us to a time of centering and let me just say a word. As you know in the agreements and in our conversations, we talked about faith expressions and religiosity and how that has for many people been used to harm others. The reality is that we also experienced in our conversations with all of you, a real genuine faith expression. So, for this morning, if everyone is comfortable with it, I will center us just briefly with breath and then a brief prayer. This group seemed to value that and so I feel comfortable doing that because of who you've shared with you are and what faith means to you.

Voices: [affirmative words, yes...]

Let's begin with some deep breaths...

Gracious and loving God, we give you thanks for this breath of life for this day, for all who are gathered together here in this room and all whom we carry with us in our hearts and in our minds as we gather at these tables. We give you thanks for the promise that you are always with us, and we have confidence that your presence will be with us this day; and, in fact we humbly ask that it be so. We're not sure what the path will hold for us today. We trust O God in you. And what we trust in the mostly is that by the Holy powers that be there is an embrace that is indeed wide enough, strong enough and tender enough, to hold whatever conversations will be important to emerge. We give you thanks, Holy One, for that kind of presence and assurance. Be with us, grant us wisdom, grant us continued courage as we seek to be present with one another in new ways. Amen. So, you all have been chatting a little bit. Some of you know each other from various places as your journeys have intertwined. It might be good to go around the room and remind ourselves of who we are. One way might be to say a little about who you are, your name but especially how are you connected with or know either the Missionary Kids Safety Net or Child Safety Protection Network. And, Amy and Ruth will have their unique thoughts about that as well.

Are you comfortable beginning, Jody?

Jody: Sure. I am Jody Holt. I am on the Board of Directors for CSPN. I am trying to think...I first got to know CSPN in 2013,14 – 15-16? [inaudible voices] Nikki and I met each other in both of our first conferences and was just kind of new to the whole thing. By background, I'm a social worker and so within what I was doing in our missions organization kind of backed into child safety work by accident and then stuck around. I live in Virginia now and I have four kids and husband and um...yeah – I grew up in Pittsburgh so this feels a little bit like coming home but also feels completely foreign because I haven't lived here in almost thirty years. So, I help do stuff with CSPN – I am one of our facilitators in one of our trainings and teachings.

Sarah: Hi, I'm Sarah Klingler. I live in Northeast Ohio currently with my husband and our three children, 17, 15 and 11 – all three of whom I home school. I am the Project Manager for MK Safety Net. That's been almost two years now that I have been in that part-time role. I am an MK – I was in the Philippines for Junior High and High School, graduated in '92 from Faith Academy. And, I have come to this work not as someone who was harmed on the mission field. Actually, had a

fairly positive and pleasant experience my years at Faith but I have come to hold many stories of classmates and others who were harmed and so my heart is in advocacy and advocating for those who have been harmed.

Nathan: My name is Nathan Morse. And, the way that I got into this was through a mutual friend of myself and Dianne. And, I have been working with New Tribes Mission with regards to their investigations into child abuse. And, very early on in that process I got involved. And so, I have a perspective from that missions organization. Additionally for this context, I have served as a pastor in the Chicago area and then more recently as an elder in my church and so there is a little bit of a background there in church policy and how things work.

Ruth: I'm Ruth Van Reken. I guess I got into this through the back door. When I was thirty-nine and did my journaling that wound up being "Letters never sent" ...well first, I called it "Letters I never wrote" but I never won a titling contest with an any editor yet. I said, I've written a lot of letters I've never sent, but these were ones I didn't even know I had to write. And she said, well if you hadn't written them they wouldn't be on paper. And I thought, well never mind. But, early on I heard from Beverly and I heard from Marilyn (inaudible). So, they were the early Mamou situations and they told me about them plus when the book went out and either people loved me or hated me because I think that missions were nervous but there were a lot of people that wrote me. And, they started to write me about their stories, and there were so many abuse stories, and I never knew what to do with them. And I told Dave Pollack then that we were going to be on 20/20 if we don't do something. But what do you do about them? And, because people were, some people in missions were upset – they thought I was dissing boarding schools. When I tried to say something at some conference for people that were going to be boarding parents, I never got invited back because I was told because I was too negative. And, it might have happened in the past, but it didn't happen now because we have all these things in place. At some point in our mission Larry Fehl did have an adult MK thing and tried to listen to stories and did a good job himself. And so, at that point I handed him all the letters that I had from my mission, and I said, I don't know what to do with this – the stories of beatings and the stories of emotional abuse and so forth. And, of course at the same time, of course there was all this about false memory syndrome, you know historically going on as these stories were first coming out. [mixed voices inaudible] And so, there was some confusion and there was also...some situations...where...is there really healing...it was a confusing time. Also, I did not consider myself to have been abused in any of the traditional ways. But last year when Mike and the other speaker were at the Child Safety Protection, I appreciate enormously that I was invited to speak on historical abuse because that was the first after – that's the first-time missions ever asked me to talk about that in what – thirty-five years or however long that's been. So, when you turn it from abuse to harm as you may remember I cried my way through my talk because all of a sudden I thought there were all these things that were harmful, but I- they were kind of part of the normal part of boarding school – you know the taping of the mouths and all these things that were harmful but I'd never been able to say they were abuse...putting kids in high chairs because they were crying...and if you're going to act like a

baby we're going to treat you like a baby...and all these different things. When I did "Letters" I should tell you that when I was doing it personally, a lot of other stories of other kids that you sort of watch things happen to – came out; but, when I published it, I took out anything that wasn't my story because that didn't seem fair and also people said well what are you trying to do, well I was trying to tell my story. I wasn't trying to write about a boarding school. I only went to boarding school two years. And so, anyway...I felt God calling me very clearly to look for the ones who got lost which is why I went secular and learned a lot out there about, Jesus said when I said, "am I allowed to be secular" and Jesus said, I'm the truth and I'll work if you speak truth even if you don't [inaudible] religious language.

Then I got invited the Child Safety Protection Network, which I was so happy to hear – finally missions were doing something after these early years when they didn't. And, then discovered there was sort of this rift between MKSN and CSPN because both sides maybe don't quite trust each other. There have been hurts and there have been different things. And, I thought well isn't this a shame that people you both care and how do we work together. So, I can only say, thank you to the people from MKSN who told me their stories through years even if I didn't know what to do with them. I have cared and I've heard a [inaudible] other ones that have never come to a forum like this. So, I appreciate that and I'm sorry I couldn't fix it all for you a long time ago. But I also thank CSPN for caring and for doing – trying to get something going. And, I thank you all for coming. And, for you guys being willing to facilitate. I'm sorry it took so long but I have a very old life now. So, I am deeply moved this morning that this day has come. And, I believe we all come with hearts that want to care, we do care. We want to care for the past. We want to care for the present. We want to care for the future. And there certainly are things still going on. When people say to me – oh it happened then, but you know never mind...We all know it's still happening despite your best efforts. And despite all the efforts of MKSN. So, how we work together is going to be good.

Amy: I'm Amy Stier. I am an advocate here with MKSN. I am not here as part of MKSN but as an advocate just to be a listening ear. I am a licensed attorney in the state of Texas. I do want to be very clear I am not functioning as an attorney today; I am not hired to be any sort of legal counsel. It's really important for me to just clarify that today. I have spent the past ten years, uh, investigating [stories much like] many of the stories that many have or will share today. And, some may not be the stories you will hear today but very similar stories. I did contract work with GRACE and investigated over forty investigations there, interviewed close to a thousand witnesses across the investigations. So that's the frame from which I am here, my experience. Separate from GRACE I have also done some contract work in colleges and universities in their Title Nine setting. So that's investigating sexual assault, sexual harassment, stalking and violence. Primarily that's adult abuse. So, I've investigated child abuse, mostly historic child abuse, and then also have some experience with sexual misconduct, adult abuse as well. All of my work has been done in faith institutions, so I also have...because of that a lot of experience and framework where the sexual, emotional, physical abuse has also overlaid spiritual abuse which is a really big part of what I've seen over the past ten years.

That's a little bit about me, about my background. I'm really grateful to be here today. Thank MKSN for asking me to be here and look forward to our conversations.

Nikki: Hi, my name is Nikki. I serve with Mercy Ships and the education ... the two schools we run on board both our hospital ships. My intersection with CSPN, I'm also on the Board of CSPN, have been in the last five years or so... happened in 2012 when Mercy Ships received our ...first...probably [inaudible]...we took seriously. And, was asked to give up two weeks...and [inaudible]...it was a hard privilege of nine months of listening. And, CSPN came alongside us because we just didn't know how to do that well and we desired to do it well. And, then, yeah – we wanted to hear what we knew and what we didn't know in terms of our members' experiences. That was a sacred privilege of hearing somebody's story and, yeah...just mindful of how powerful and hard those are. And, following that I..as...Mercy Ships, we just kind of wanted to do a better job. I think we kind of realized that we were at zero and we were responsible to take care of that. And, part of that was working with CSPN, figuring what does a child safety program look like, policy and everything from thereon. And, then worked particularly with a number of project teams in CSPN to...and, we recognize how, this was back in 2013 and 14, realized that CSPN...and we unpacked what we had done, and spent two or three years really relooking at how we were...I was able to be a part of...rebuilding and relooking, developing further training for CSPN and being a trainer. I think my comfort zone is more on the programmatic side. That's where I... I'm a fix-it kind of person which is not always the best thing; but, shouldn't we be doing a better job is my motivation. And, partly that is because of my own experiences as a child of not being heard. And, I don't want ever to be responsible for not hearing another person's story. So that's my personal motivator. That's kind of where I am. I'm always just wanting to listen and do a better job.

Tom: Tom Hardeman, product of missionary kids school, born and raised in the Ph and went to Faith Academy, K-12. And, my wife, she's a MK, and her parents were missionaries in Viet Nam. And she went to a school in southern Philippines from Grade one, a three-day journey to get there. Some of the stories I heard from her; for her, each story is unique. There are four kids in her family, and she really enjoyed going to that school even though there were some hard things. It was an escape for her from her mom and she wanted to be away from that. But the other three felt abandoned by going there. So, each story in the family, is unique. God brought us through...overseas, we worked at Christian Academy, Japan, for fourteen years both of us as teachers and later on as an administrator. And, then we were moved to the Philippines where I was head of school there. And it was really in those fourteen years that I became connected with Child Safety Protection Network, feeling like as a head of school, I want to do something to help make sure that things don't go on as I became more aware of things that happened in schools. I didn't feel like a lot had happened at Faith Academy. I know that it wasn't a perfect school; there were things that did go on. But, wanted to make sure that we, going forward, didn't continue to be that kind of environment. So, joined the CSPN and after a couple of years was ready to pull out of it. My experience at that point was one of feeling that I didn't like the

direction that CSPN was going at that point...for several different reasons. And, about that time I went to an RTT (Response Team) training and was told by a Board member that there had been a change in CSPN. So, I decided to go to that meeting, and as I listened with a different lens, felt like – this isn't what I've been experiencing in terms of how they were working with adults and children. And, feeling more confident, I decided to stick with CSPN and little did I know I would then be asked to be part of the Board and now have been part of Board for the last four years. And, when Ruth came and spoke at the Conference that was the first that I had really become aware of MK Safety Net. Being an MK myself, adult MK, was surprised that this is an organization that I hadn't heard of, and hearing about this rift that was between us, I thought, we really should try to work past that, because we should be working together at least. So, I'm glad that we are here today and hoping that we can make headway in that regard.

Dianne:

I'm Dianne Coutts, maiden name is Darr. Parents were missionaries in French West Africa before the country started to become independent. It's Mali now. Went to Mamou Alliance Academy from the age of 11 to 15. Prior to that, my parents had been with a different missionary group, the United World Mission. And, two colleagues of my parents sexually molested me in that mission setting. One died, very soon after, but the man who was the one I told, the man who was still a member of their organization, colleague of my parents, my parents confronted...told the mission about it. And, over the next year, they continued to insist that he be allowed to remain as a missionary. Two small stations. My brother and I would have been in direct contact with him at all times. In 1959, I've been in this a long time people. In 1959, and it was all my parents' fault because they would not forgive. They were bent on ruining that man's ministry. And, part of it, a severe nervous breakdown on the part of my mother. They [the mission] stuck up for the perpetrator. So my parents held firm. And, if they weren't going to get rid of him, they would leave. And, Gospel Missionary Union took them in. So my parents are in their early thirties, four children. They had already been to Africa, they knew French. They had a truck out there. Because we left Africa. And, Avant (it's now Avant), Gospel Missionary Union took us in. One of the things from my personal story that I would like to point out – highly unusual parents. Avant took us in. There were three mission groups working in Mali at the time. Christian Missionary Alliance in this part of the country. GMU here, United World Mission here. GMU said he will not be allowed on our properties. All of my Mom and Dad's supporting churches but one or two kept our support and moved it to GMU. I feel an obligation to help MKs whose experience is diametrically opposed to mine. My church, my home church, my parents' supporting churches, a new mission board and most of all my parents who paid a big price. My mother, particularly... it was very, very difficult...which also impacted me. Because I am ten and Mom is falling apart. That's my background, and then we joined GMU who required their missionaries to send their children to Mamou, which is why I'm in that documentary. So, a lot of experience, long time. I get very tired, that in 2022 MKs find us, and tell me stories that script like mine did in the 50's and 60's. And, so that's me. We taught with Avant, with GMU in the Bahamas at a school for nationals for twenty-one

years. Came home and my husband pastored our home church. Little side note – not all MKs who report are angry at God and have lost the faith. So, anyway, did that, and then I taught sixteen years in the U.S. as an English teacher. Taught twenty-one years in the British system, taught GCEs, and then came home to U.S. and taught in a public school. Was always connected, mainly because my brother here was connected. So, they pull me in. When I retired, within months – now, Dianne, you always said you would join the Board – so in 2012, planning a big Conference in 2013. MK Safety Net had their first Conference. Marilyn passed away, she’s in All God’s Children, Marilyn Christman. And, they had a conference, with money that had been generated. So, they needed people on the Board to help with the Conference and all. So, here I am. [Voice: ten years later]. Yeah, ten years later. Nobody’s even celebrated – that it was ten years. So, it’s interesting, it’s very complex and there’s a lot of things that need to be done. We’re going to talk about our organizations later, so, I will leave it at that. I’m glad to be here and I think we can hammer some things out. [Turning to Rich] We’re the bookends: oldest, youngest, two in between.

Rich: I’m Rich Darr. Dianne is the oldest responsible child. I am the youngest irresponsible child. Always. I’m an AMK survivor of abuse at Mamou Alliance Academy. And we’re talking sexual abuse. I was in the first grade, five hundred miles away from my folks for eight months of the year. Seventh grade boy who sexually molested me. And, several other boys, first and second graders. Didn’t feel safe going to the dorm parents because we’d have probably had the daylight slaps out of us. Also a survivor of physical abuse. I was beaten with the buckle end of a belt for whispering to my brother during noon rest. Emotional abuse...we had a first and second grade teacher who was sadistic. She’d get angry. She would hit kids on the top of their heads, pull our ears, throw us out of our desks, beat us, break rulers over us, humiliate us in front of the class. And, she specialized in, if a child would raise their hand and said, “I need to go to the restroom” - if she were angry with the child, she would just ignore him. “Can I go to the restroom? Can I go to the restroom?” Pretty soon you’d see urine dripping down under their desks or they would defecate, and she would make them sit in it. And, I tell you something. I’ve been working with Hillcrest in Kent Academy for the last four months and we have that same story, ok?

...

Ruth: Those are the stories I took out of my book.

Dianne: Those are the stories you took out of your book.

Rich: ...And I’m working right now with a man who went to Hillcrest in 1962, and you could have taken the stories from Mamou and said, Hillcrest was the sister school [Voice: or Kent]. And Kent, was the sister school of Mamou. And, he’s telling me he’s had his ears boxed by his first-grade teacher, pounded, thrown out of their chairs. He was forced to defecate and sit in it. So anyways, I’m a survivor of those three types of abuse. And what’s really insidious is that laced through all of this is, “We’re here to do God’s work. Your parents are serving God and spreading the Gospel” and all this craziness is going on. I think this is a dimension that we don’t really address enough, is the theological dimension and how this all gets...but, anyways that’s for later. So I’m the co-founder of Missionary Kids Safety Net. Missionary kids from Mamou started addressing abuse with the Christian Missionary Alliance who build and ran the school. About ten other missions had

to or were forced to send their kids to Mamou when your child turned six. But in 1986 and '87, individual MKs started going to the C&MA and reporting abuse. Basically, nothing was done. I think this is a strategy some missions use. You come to us individually, we'll talk to you. We'll say how sorry we are; but they don't do a damn thing about it basically. It doesn't go anywhere. So, we found ourselves, as parents started dying, we found ourselves at funerals and we started talking. And so, we got together, and we formed our own retreat. We had to do that; the mission didn't help us with that. We had a retreat in Chicago...about fifteen of us. And, then we formed the Mamou Steering Committee. We had a lawyer write to the Christian Missionary Alliance and said, "Hey, what's going on here?". That lawyer happened to be the lawyer for Cardinal Bernadin, in Chicago and had worked with him for four years. So, he knew all about how churches deal with victims coming forward. So, when they get a letter from David Laidly saying, "You'd better wake up. You better come to the table. You've got to start dealing with this stuff." So, we had our first meeting in Chicago with the headquarters' staff of Christian Missionary Alliance in 1993. We were assured by them at that point that this was not happening anymore – this was not happening anymore. It took two years. We really didn't get anywhere. We had to come over here to Pittsburgh and protest at their annual conference which brought in people globally, their sixty fields, or whatever they have, right downtown here. It took a public protest, being in the newspapers, on TV, *Christianity Today*, Religious News Service. Finally, the Board of C&MA, set their headquarters' staff aside and said, "You have mishandled this. We're going to deal with it." And so, they met with us a couple of times in Chicago. We worked with them. We said, "we do not trust you as far as we can throw you, as far as your own internal investigation." We absolutely demand a truly independent investigation which we were able to get including choosing who. We suggested the people to serve then they vetted them. About two years for that investigation and guess what? What the missionary kids were saying was true.

Dianne: Eighty. Eighty people.

Rich: So that was like 1998 and when those stories hit globally...I'm a pastor of two little Methodist churches up on the Wisconsin border. I'm getting phone calls in the middle of the night from Australia...from all over the world, saying, "this happened to us – can you help us?". So, we formed the MK Safety Net. So anyway, I got my bachelor's degree at Columbia Bible College. Master of Divinity with a major in Missiology from Trinity Evangelical Divinity School. I understand evangelicalism like the back of my hand. My father was the president of one of the largest evangelical mission agencies, Gospel Mission Union. By the way, was very close friends with Ian Hay, very close friends with Ian Hay, our home church supported missionaries with SIM in Africa. I subsequently went on and have my earned doctorate in missiology from Boston University School of Theology. For the past twenty-five years I have been a pastor in the Chicagoland area. And, retired last year, in July, moved to Atlanta for warm weather primarily; but, also I have access to Candler School of Theology which is a Methodist school of theology embedded in Emory University and I'm currently a visiting scholar there and I'm doing research in two areas that I love: one is the mission of

the church in care of creation. So environmental theology is what I earned my dissertation on. The other is care of children in mission settings. I want to let you know – the last four months I was contacted by MKs, adult MKs from Hillcrest Kent Academy. I have spent 20-30 hours a week for the last four months working with MKs from around the globe who came out of those two schools. And, I really think you owe it to yourselves to hear several stories; be happy to give you some information from what I have done. But Nate has recently dealt with how New Tribes Mission (Ethnos 360) has responded to reports of abuse. And...sister Dianne, I think you owe it to yourselves to hear stories...she's got an example of a mission agency, and some of these are your agencies...from the missionary kids' side of what's going on. I hope we can do that today sometime. But anyways, I am really happy we're here. This is how we make progress. This is how we made progress with the Christian Missionary Alliance. And there was a lot of conflict. I mean it was tough. But we made a lot of progress. And, it's in the face-to-face meeting. I long for some of these missionary kids that I have been working with for the last four months to be in a room like this and to let them share with you what they've been through. That's one of the things, I hope. But you know I'm preaching, my sermons are way too long, but thank you for listening.

Phil: My name is Phil Morrison [cough], and... before I tell a little bit about myself, I just grieve. I grieve for what you went through. I grieve that the body of Christ has covered up and tried to sweep under the rug and live in hypocrisy. [Pause] I can't talk about myself until I respond to you and say, I am so sorry.

Rich: Accepted. I think we all grieve. I know we all grieve.

Phil: But I think in God's providence he's brought us here to let our grief move us for the safety and protection of children to do a better job and ...yeah. So, I was a pastor here in the U.S for fourteen years in a little denomination called the Bible Fellowship Church. We've got about seventy churches. We have a real heart for missions. And, when I was forty years old, God moved us to Africa in a marvelous way. I can't tell the story here, but I went to teach at Moffat Bible College in Kenya, loved it, was there for ten years. And, then just out of the blue, God asked us to move just up the hill from Moffat to Rift Valley Academy. They had a chaplain for the students, but they didn't have a chaplain for the staff. And, on the exit interviews they were saying, "we don't have a pastor". And, they asked me to go up, along with my wife, to be the pastor to the staff. And, we always said, we don't want to go up to RVA, they're crazy up there. It's 24/7 and we're glad to send our children up there. We have six kids and they all graduated from RVA. And then, I moved from there, I've been doing seminar work and developed an organization to train pastors who couldn't get Bible College training or who had 4-5,10-15 churches and they didn't know how to deal, and we were not training them that way. And so, I was trying to do two things at once and finally I moved back to Nairobi and really developed that ministry which I've now turned over to national leadership. So, I was in theological education. That was it, I was AIM's theological education consultant. And, then out of the blue, AIM said, we need someone, a man, to be on the child safety team, would you take the training? So, I trained, CSPN. And, my eyes were open. And after that

week of training, I went home and I told Jan, my wife...and I was just starting a doctoral program and I had been working on another project that I wanted to do with church leadership because that was my life...and I said, God wants me to change. And, I wrote to my Rwandan advisor, and he wrote back and said, when I read your email I wanted to cry. This is such a huge need in the African church. And so I did my doctoral dissertation on child sexual abuse in the African church and basically AIC in Kenya was my focus. From there, the material I developed, the African church could develop policies and be aware of this, they...they ignore...they cover it up. I don't know who they learned it from. Or is it just a natural human tendency. Actually, today I just submitted a book on child safety for the African church to Oasis publications. Hope it's done, I've been working on it for three or four years. But that's my heart. It's my heart for the church. It's my heart for missions. So, I was part of the child safety team and then I was nominated to serve on the Board, so I'm on the Board. I'm also one of the Response Team trainers. In fact, that's where I met Tom. I met Tom in Japan at a Response Team training that we were doing together. I really count it a privilege to be here and just to support working together for the good of the church, for the good of the children. That's our whole goal at CSPN, we want to protect children. So, may God's work be done today. May He receive the glory for what takes place today.

Mike: I was invited by Stephanie to be a part of this process. That's how I got the news at least. I feel very honored to be here and I feel like I'm just learning absolutely as fast as I can. In some ways this is a profoundly new story to me but yet it so parallels my own life's journey. As most of you know, my parents were Amish, horse and buggy Amish, and they left in their teens. And, then until I was ten I was part of the Amish that drive cars. So, we had black cars but still looked Amish and those kinds of things. In some ways, that's still who I am. I still feel like that little boy back on the farm. And, I'll just say a little bit about personally what brought me into this work was that – two things. When I was eighteen, nineteen, twenty, my parents were kicked out of church – from a Mennonite church that I loved, by pastors that I loved. And I just didn't understand. And, in college, one of my supervisors said, Mike, you're going to take this class, and you'll love it. And, it was all about conflict and those kind of things. So that's taking on a life journey of this work. And, I have two children, a boy and a girl and they are both in college, they're nineteen and twenty-one. And, both are studying to be teachers which is interesting. I was the first one in my family to go for education, so first generation educated. We live on a community farm, so there's four of us families on a farm together. And, we have goats and chickens and fun things like that. Kind of, the Amish roots but we only have two children. My mom had thirteen, so we kind of changed that...so my wife and I profoundly changed that part of it. I also have three girl cousins who were sexually violated at family gatherings. And, we've been in a five-year process of addressing that. Most of my work today, is around sexual abuse within the Amish and Mennonite and most of it is after they are fifty or sixty years old. Most of it is historical harm that we're dealing with. Very little to none with younger children. But it still connects because one of the things with historical harms is, because I believe in

order to truly address it, we have to address it with the next generation to be safe. I want to say that when I hear your stories, everyone's stories, it's twofold – one is just as just human beings hearing the story breaks your heart, right...but then also just how it connects to my cousins and just how I saw them walk through this and hearing their personal stories – it changed me. I do believe that today is profoundly sacred work and is absolutely worth every minute. And, I feel very privileged just to be here.

Stephanie: I would echo that; I do think it's profoundly sacred work. And, I am especially privileged to be here. And, we'll talk a little bit more about how we came to be here, and... You know, agendas are those things that we adapt as we move, right, so I don't want you to feel like "oh, we didn't get to this or get to that". So, I'll say that right now before I talk about me. Thank you, Rich and Dianne, for reaching out. I am connected with the United Methodist Church. Rich found out a little bit about the organization that I currently serve with, which is JustPeace. It's a resource center in the United Methodist Church related to conflict transformation. My history is involvement in the church for decades; I don't have the elder wisdom that some of you in the room do. So, prior to serving in the capacity that I am now, I was an advocate for women in our denomination. And, in my early years of being an advocate for women in the denomination I found that the primary thing that was emerging in the late eighties and early nineties was the experience of sexual violence, and abuse, and harm by religious professionals, primarily clergy and those that worked in the church. So, a large part of my early years was around advocacy and helping a denomination and...you all work with networks, this is a denomination of millions worldwide...to help a denomination respond... which was some of the most challenging service that I have ever been a part of. And, one of the things that because apparent to me in the ministry that I was called to at the time – I'll share this piece about Stephanie – I realized that in our church's response it wasn't just about policy and having good policy and that sort of thing. The ways in which we were interacting with each other was so dehumanizing – for everyone. It was repeating or reiterating harm to those who had already been harmed. We were not being the body of Christ. We were not being what I believed Jesus called us to be in response with and for one another at the time. Those who were harmed, and those who had perpetrated harm, and if you can imagine, all of the families and networks of people and communities that are connected to the primary persons, that we were working with at any moment. So, rather than just sort of give up and feel burned out, which can happen. I took a break and said, "there's got to be a better way". And so, with other colleagues and the wondrous way in which our paths intertwined, I was able to at least in part be active in trying to help the denomination be more respectful of the sacredness of each human being and to try to be responsive in a way that is not institutionally protective. And that's a very hard thing to do. Some of that involved some of the restorative practices that we were talking about. Amy, I will break my confidentiality privilege with you right now if I can, to say one thing...

Amy: Sure, yeah.

Stephanie: Let me say it this way: We need advocates. We need persons who work within institutions. We need persons who are outside institutions. We need those who are

in the public square. We need those who are quietly and solemnly and prayerfully and steadily moving...It takes a whole community of persons and efforts I believe to find a path. Now, my role is as a facilitator. And, now I have just shared some things with you that you may feel like privileges me one way or another around certain conversations. But I say what I say to help you understand that one of the reasons that I was led to facilitation is that I was so drawn to all the human realities of all those connections and complex systems and how they interact. And it seemed like there ought to be some way for us to find occasional paths together to walk so that those kinds of responses and the care of persons could be strengthened. So that's my commitment to being present with all of you today. And, it tells you a little bit about my heart that I bring to this place. So, I hope I didn't...

Amy: No. I'm fine with that. I'm still trying to rack my brain about what we talked about that led you to that point. So, that's great.

Stephanie: Thanks. I decided not to repeat exactly.

Amy: It's fine. You can repeat. I'm comfortable with that.

Stephanie: So, it's good to be with you. And, I want to just reiterate a few things (Mike and I do). And, it might seem like we're taking a bit more time but given what has emerged and celebrating the ways that you have been speaking and listening well and in keeping with the commitments that we have, the agreements coming into this space. I wanted to lift up just a few things and that is – you are speaking and listening well. The compassionate curiosity is one thing that I'll lift up again because there may be times when...Mike may say something to me, and I'll think...hmm...not sure about that. But rather than say, "Mike. I'm not sure about that." It might be helpful for me to say, "Mike. I wonder what led you to say it that way." Or. "Tell me more about where that comes from," – so that it invites some conversation. I wanted to lift up some of those things as we move more deeply into some of our stories. The other thing that I'll say is, "be gentle with ourselves and with one another." And, thank you, Amy for bringing the tissues in. Appreciate that. That's a role of an advocate and sensitivity in responding that way. There may be times when we want to take a break. And, don't wait to hear from Mike or me about a break. If one of you feels like you'd like to invite the group to a pause, then say, "I need a moment," and, invite the group to a moment. To have us sit with what was just shared for a while, and step away. I trust that you will have confidence to do that. And, then we talked a bit about confidentiality in some of our exchanges prior to the meeting. And, for the most part, we're making every effort to be as transparent as possible. But there may be some situations where you want to be sensitive to that (confidentiality). So, let me first talk about my experience with persons' stories. I recognize that I am a neutral facilitator, but I have this bias as a facilitator and so I am just being very honest. I think personal stories are personally one's own story to tell. This comes out of experience where even with the best intentions, persons tell others' stories, and it can be harmful. So, unless we have the agreement of that person to tell that person's story in some specific way, or tell one another's stories, our personal stories are in the room. Now, when you receive the written record, and if Rich, for example, your personal story is there along with several others, and you all feel

comfortable with having that be a part of the record. And, it won't necessarily be verbatim, that might be too long of a transcript, but a record of your story, then we'll do that. But, there might something that we're about to share and we might say, I want this to remain confidential in the room. I'm sharing this for myself or about my experience and I'd like it to be confidential in this room. And, not to be a part of public record except to reference it in our notes. Or, it may be something else. I tried to model for you, as a facilitator...that, I am committed to being an impartial facilitator, but all of us have bias. If we think we come into situations totally neutral, we will not serve you well. That's why it's important for Mike and me and the same for all of us around the room. And, so, we can relax with that and just identify it, just name it. Or maybe there's a conflict of interest. I'm showing up today primarily as your facilitator; but, let's say I am involved in a situation of advocacy. I would want to disclose that and say, I need to step away from this conversation because I'm involved in this matter. I'm showing up today primarily as your facilitator. Amy has been very clear that she is showing up today as an advocate, not as a legal representative of any group. So, we'll continue to name that for one another as we go throughout the day. And, I see your heads nodding but it feels important in terms of the safety and the constructive nature of our conversation going forward that we revisit some of those pieces.

Mike: Yeah. Thank you. I want to say a little bit about my role. And, we've talked about this some. I see myself as co-facilitator with Stephanie and see her as lead co-facilitator, and, so I'm really trying to pay attention and listen deeply in this process. And, of course, we don't come in neutral. I agree with that. Yeah, I have all of my experiences within my family, church and organization and training, and those kind of things. And, I wanted to just check in with everyone – how does this agreement sound to you, especially around confidentiality? Does that resonate with you? Do you feel like you need to add or subtract or clarify anything? How is this agreement feeling and especially around confidentiality. Any questions or thoughts?

Ruth: Are you saying not to tell stories that you've heard from other people? Because it seems like in this conversation it might be important to be an advocate for some of the people we have heard from who don't have a voice. So, because that was the thing, I felt last year when you asked me to talk about historical harm and why I contacted Dianne and MKSN because I felt like I wanted to be an advocate; I thought about [inaudible], you know, you need to stand – you are an adult MK. In a way I had been neutral before – neutral in the sense of not knowing what to do, you know in the sense that...and, feeling like well I wasn't abused and so, I'm not quite part of that group in the sense that I wanted to advocate. And, it turned out, I was probably more them than I knew. So, I'm just clarifying that.

Mike: Am I hearing you right. In some ways, I may be adding a little bit to you. Almost that...this is about historical harm and so in some ways the stories are really relevant. Like, this is really around the story.

Ruth: Yes, and so, some of them aren't my story, but they're part of the story. Part of my frustration in hearing Dianne and Rich, too, is that I was hearing the stories and not knowing what to do because you just can't repeat some of these stories,

because they weren't my stories, but, because missions were sort of angry at me because that I started crying at boarding school...if I tried to say anything like that it just made me be...more proof that I was an angry anti-boarding school person. And so, I remember when I was at Mental Health in Missions [Conference], the first time, I heard, is it [_____] – who was part of starting CSPN before, and she was sitting there talking about...[inaudible] about this abuse. And, I sobbed in the back, and said, so why won't you listen? Why wouldn't you listen before? This story has been going on and being told by a lot of people for at least ten years. And, the refusal to hear the story and yet not knowing how to share the story, in a way that, if it wasn't my story, but you're trying to represent the story, and that was part of the confusion. And, so I was just saying that I think some of the stories would explain some of the tensions of people that are in CSPN now don't understand that rejection from the early days...where people tried to tell the story. And, so I guess I'm just saying, is that fair, to try to tell some of that history, even if it's not somebody's personal story?

Mike: Yeah, absolutely. I think that's key, right?

Stephanie: Yeah. If I could add...and, that's the reason we're spending a little time on it. I think it's really important to give voice to the stories. And, Rich, you mentioned, for example, sharing some stories. And you mentioned two things...it was sharing stories and then providing maybe a context at some point when persons can share their own stories. So, my suggestion as a facilitator...I would tend to use the confidentiality notation around persons' names, places, those kinds of things, so that you can represent the story and... maybe, let's look at some follow up. So that if it does appear that there is something that emerges where it would be important to include the persons primarily in a conversation, that would be the suggestion that I have. So, that we're not avoiding telling the story, but we're being clear that in this room, we're holding some confidences. We're not going to put out in a printed page or digital piece that "[_____] said this."

Amy: I think maybe what we're talking about is redacting certain portions of the story from a transcript.

Stephanie: Right, or meeting notes.

Amy: Right, and so to protect if there are any stories that are told that maybe those individuals aren't present in this room and so in any written document perhaps maybe we could redact portions of those. Unless they are asked to be given permission, I think everyone in this room's own personal story, if you're comfortable, say it. That's kind of what I'm hearing us talk about. We have two recorders in front of us and those are kind of just sort of staring us in the face and might interact with some confidentiality that might need to take place. Is that what I'm hearing?

Stephanie: Yes. I think that's close to what I'm trying to describe if everyone feels comfortable with that. We want to encourage stories; we want to be respectful of individuals.

Rich: So, you can use my name on anything that I've said it in the press. And, it's gone around the world. So, you can use my name; but I specifically have two persons – I have their written permission to share their stories around Hillcrest and Kent Academy. These are the two co-leaders of the Hillcrest Survivors Steering

Committee. They want you to know their names. They want you to know their stories. And, I really would like to just. I have emails from them with their written permission. And, I basically, am going to share with you what they have shared with me hoping that you all will contact them and afford them and their group an opportunity to share directly with you. Because they have not felt welcome to do that.

Stephanie: I think that's the kind of care and sensitivity that we were inviting, if that feels OK with the group.

Dianne: Talking about this at some length here is a reminder I think to me, that if I do share something that I feel would not be good to put in print or in the media – just to say. “This part of the story, or the name of the individual – we need to make that confidential.” We can share – “an example was shared at the meeting about an adult MK who experienced such and such,” without using a name, even though a name is given in here, just to be sensitive to that. Either to flag it when we speak or when we share it to make sure it's in generalities and not outing somebody's story that they would come back and say, “why did you say that about me?”

Rich: And, so, in my situation, I'm going to give names because they gave me permission to give names; but I think it behooves us to be careful, and anything that's written, their names are redacted out of it. I mean, they'll be able to recognize it, if they have a chance to read this. That's good.

Stephanie: Let's just move around. I've been looking this direction a long time. We're good with where we're at? You can see that kind of care that we are trying to have with these. So, I think we have basic consensus on our guidelines and setting the space and the safety of it and moving forward. Some of you named some hopes and aspirations. But before I get to that, I am going to share one thing, and then I'm going to suggest that we take a break and then we'll get to that. But, I want to share one more thing about interactions. Most of you talked about all the relationships that we have in situations that we've been in. And, we're going to revisit the whole reality of historical harms and Mike will bring us back with that after break. But, one of the things that I am sensitive to is that when we are sitting at table – it's like that – most of you are old enough to remember – that old Verizon network commercial...

Voices: Can you hear me now?

Stephanie: Yes. Can you hear me now, and there's a whole network of people behind us. And so, I sort of have this image when I gather at table with folks that everyone of us has this whole network of people and events and situations and so forth that we come into the room with. And, sometimes I am surprised. And, sometimes that network of persons are like my different identities in my life's journey and so, I've had the experience...where a different identity, “the committee in my head” pops out in unexpected ways. I'll give you an example. When I was in graduate school, and I had a study group that I worked with, and my study partner was with me for weeks and weeks and he and I studied really well together. And, we had this intensive conversation with the group one day. It was about equity and gender and different things like. We proceeded to walk out of the refectory, and he proceeded to open the door for me and I turned and I said, “I don't need a man to open the door for me, thank you very much!” And, he looked at me and said.

“Who’s that?” “Where did that come from?” And, I said, “that’s a good question.” But, it allowed me and us to talk a little more deeply about that experience and where that comes from. And, there was a whole complex journey around that. I say that to mean, that throughout the day, as we get into our stories, there may be some of that, moments like, “Where did that come from?” I say that to put us at ease. We want to take great care but recognize that those can be important and helpful moments as well. They’ll flow; we may be surprised. We may take a pause and then we’ll go from there. Does that sound good? OK. Let’s take a break and reconvene at 10:30.

BREAK

Stephanie: Welcome back, everyone. I think we’ve taken care of at least the critical things that need to happen in order for us to be creatures that are thriving and well as we engage – during that break time. So, as we dive back in, as you were sharing your stories about who you were and who you are, some of you named some hopes and some aspirations. And some of you, especially Ruth, said a little bit about how this meeting came to be. So, I’d like to invite us...and, Ruth, if you are ready...I’d like to invite us to look at what brought Missionary Kids Safety Net and Child Safety Protection Network together. I know you were instrumental in that, but, how did this come to be. And, as we tell that story. And, you can add to Ruth’s story around the room, let’s reiterate some of the hopes that you named. Some of you said some things: listening well, caring better, hoping that there might be some follow up on certain things...as you tell this story now about how you came to this meeting, what are some of your hopes for this meeting?

Ruth: So, I’m a person who sees big picture and never knows how to get there. I tell people I am a cheerleader because I just have the feeling that if someone just picks up the ball and runs somebody will make the goal; but I don’t know how. Then I find out that somebody has to make X’s and O’s to actually make the thing happen. So, I think thought these years. I had this sense of I’m trying to carry this something. And, would somebody listen? Would somebody care? Would somebody do something about it? Because, I don’t know what to do about it. I don’t know whatever. And Larry Fehl at SIM did have this time where he, years ago, invited Adult MKs to come. And, as people started to tell their stories, it was very interesting because we had all the different reactions in the room. One guy talked about he’d been at [] ...being whipped ...until his legs were bleeding. And, somebody else...was from [] and his parents had come on vacation. And, when you came on vacation, you could live with your parents, but the rule at [] was you couldn’t roll up your trousers for some reason. And, you couldn’t roll up your pants, and the kid just decided to roll up his pants that day. And, his father told him that he couldn’t do that because that was the rule. And so, he got defiant. And, so, his father ended up beating him because he was breaking the rule. And, I was thinking, “what a stupid rule to beat a kid for.” Let your kid go to school ...they might have beat him, too, but... So, that was the day that Larry Fehl, if you know anything about the SIM story, he broke down and sobbed. And, he said, I never got it before. I am responsible, even though I

wasn't there. He took responsibility. He wrote to the MK paper. So I thought we were on a roll. But then, the next people come in – that's the problem – the next people come in. And Larry took my book, *Letters Never Sent* or *Letters I Never Wrote* at the beginning. And, he was the one after he heard me in [] and he said, "If there's ever anything we can do..." So, he sent a copy of *Letters* to any MK in our missions over thirty. And, that was what started both the letters from MKs to me saying, "I thought I was the only one who cried when the lights were out" or the reaction. And so, pretty soon, they took my book off the shelf. And, the parents in [] all saw me as somebody who just wanted to make MKs feel sorry for themselves because they had been fine until they read my book. [] was working with adult MKs in California; and, she tried to get it for [] and again it was seen as too negative. And so, there was this. Like I was telling you, I went and did Alzheimer nursing for two years, feeling like, "OK, I messed up". I thought God had asked me to do this, but apparently, I blew it. So that was kind of what was going on with me personally with this kind of confusion. And, in the meantime, I'm hearing all these stories from Mamou and all these other people. And, you sit there, and you think, well there's a problem, but I don't know what to do with it. So then...I kept going...and when the TCK book came out, then people said, "Oh, I'm so glad you weren't so negative this time". And, I finally was forgiven. And, also, I think when the larger world started to accept me. As Dave Pollock said, "What's interesting is, if the secular world accepts you, missions will. But, why don't we affirm ourselves? Why don't we take what we've been given and say some things there." So, I'm not asking for sympathy, that's just part of the story. So, then when I heard that in the [] missions, that missions were doing something, they started this CSPN. I was happy and I was sad. I was sad because one of the stories that people kept saying was, well, everything's different. So, it's like, we don't have to pay attention to the past. OK, it happened then. But even one of the worst stories at the time, I don't know if you were aware, there was a whole MK school taken into a concentration camp in []. So, they were ...and I was hearing their stories. And, how their parents had to go a month to take them to the boat. Then, the boat got hijacked and the people came back and whoever was telling me their story...probably this one shouldn't go on...But, when they took her and put her on the ship again, she literally ripped her parents' buttons off the coat while they took her...put her on the ship. Anyway, it was a big story. So, they get to the school and the school gets taken over [] and their internment camp...for four years. But she didn't see her parents for six years. And so, when her parents came again, her dad says, "Hi, Mary." And her name is Ruth. And, she realized her father didn't even know her. And, so you can imagine that trauma. And, so when their mission did a survey of MKs, they didn't ask any of the kids from that era to participate. And, they said, "what about that?" and they said, "Well, your story's so different, it didn't count." And, so, you can imagine, she said, OK, but, what about...why is my brother...you have all these stories of about all the great faith kids came up with, why is my brother so angry and so dysfunctional?" But that was all...well...it happened then, but it's not happening now. So, there was all this era of nobody paying attention, I guess, or it didn't matter, that whole

thing of being discounted because it was in the past. And, of course all the verses about, "...all things are new...I press forward for the mark of Christ and the high calling of God...and so forth." So, there's all that going on for me personally. In the meantime, God's giving me a lot of openings in the secular. And, the secular doesn't seem to have these [inaudible], that's where the faith piece comes in, I think, because they can accept my story; they can read my story. They're not mad at me for it. Because it's not a faith question. They say, "Oh, my parents were alcoholics. It's the same thing...And so, that receiving when there was the faith piece taken out of it was interesting. Ok. So, all that's going on...and, then when I went to the CSPN thing and I thought, well isn't there a way to put it together that MKSN could also understand maybe some people are starting to care. But I think maybe the care wasn't still for the past. That, it was still for the future, and again, well everything's changed, I had a feeling a little bit at CSPN it was like, well we've got all our policies now so everything's going to be fine. I'm sorry for what happened, but everything's going to be fine. But everything still isn't fine. Because I'm still hearing stories. And, you're still hearing stories. And, all these things...So, that was the sadness to me. But, when I got invited then last year to do the historical abuse, as you could see it was very emotional for me [pause...emotions], that somebody finally cared...hear what's happened to us. I guess all these stories, and they're such flashes for me.... all the shaming, the shaming. I tell this thing [_____] is crying because she's an only child...and, marching her around the room with a baby bottle and then putting her in a highchair because "If you gonna be like a baby, we'll treat you like one..." [_____] goes...his urine under his chair because he can't go to the bathroom. And, her wanting to pull out my teeth and [inaudible] in the corner. You know, I never thought of that as abuse. Of course, I guess it is. But at the time, I think of it as sexual and so forth. And so, last year, when I felt I needed to...well...that maybe MK Safety Net weren't being heard. I'm sorry, I'm not being very clear today. But, it's like.... CSPN is going to fix everything...but, have they listened to the stories? Have they heard what all of you are saying? Are they getting it? And, not just brushing it aside. But I felt then that I wanted to be, I wanted to tell the story for MK Safety Net. And, that's why I appreciated, Dianne, what you gave me, and I could write up, and the rest of you. But it put me back then in touch, with, because I've been in the secular...with what really was being asked. And, that's what I tried to give to the CSPN was what you guys said and to try to be somewhat of a bridge. And, I appreciated the people at the Conference saying, "Is there any way that we could make a connection?" And, so, I thought, well, maybe there's some hope. Because the wounds had been many. But, also, I think last year was the first time when everybody cried so much. Why was it so bad that I cried at boarding school? That you would hate for me for that. Why would you get mad at me just because I said I cried? And, that was the big thing that people said I was anti-boarding school. And, I actually wasn't anti-boarding school. I understand, mentally. But I think that as people were starting to talk about it, for me personally, it was like, what did I do so wrong...what did you guys do so wrong? Why has missions been so angry, people have been so angry when somebody just tells their story. And, I thought, "this is what real traumatization

is,” in a way I hadn’t understood before. It was one thing for me to go back and look at the story and look at how much grief I had that I had never processed because I understood they said, “If you have enough faith, you don’t have any pain.” So, I had gone through that as a process. But I had never expected people to be angry with me for my story.

Voices: Yeah.

Ruth: So, that was a surprise. So, anyway, I still didn’t know what to do. And then, Tom asked me about speaking again this year. And, I couldn’t because I had something else, and I said, “Why don’t you ask somebody from MKSN,” because my feeling was...it’s one thing to make a plan. But, if you’re not listening to the people whose stories are there, then how do you make a plan? You have to hear the stories. And, not through me, but directly, like we are today. And, so, I said, why don’t you ask one of them to speak, and maybe we weren’t ready for that yet. But you didn’t just dismiss me or dismiss the topic. And so, I appreciate that you guys were ready, and I appreciate that MKSN was willing to see ...is there a way. And you guys have struggled through to this day. So, I don’t know if that explains anything, but I just keep thinking, “something’s going to happen.” I don’t know how to make it happen...probably for me, all the kids having to bring their mattresses out when they wet their beds...kids trying to hide the shame of wetting their beds...I don’t know about in your school. I know one of the letters...I got so many letters at the beginning...only time I’ll write you. I won’t write you anymore, it’s too painful. But, talking about going to bed with wet sheets every night. Of course, we had all these kids that smelled like urine. And, we would mock them because they were stinky. So, we were not kind either to each other. You know, you couldn’t get up to go to the bathroom during rest hour. My husband still wonders why I go to the bathroom just before we go someplace when I just went fifteen minutes ago. I said, “Well, I have to make sure that I’m OK because you might be in a place you can’t go, and you would be spanked if you got up to go to the bathroom.” Because, of course, we were just being naughty. So, there’s all these things that were part of the culture that had always been dismissed as normal. And, even if you talked to adult MKs who went through it and they were just fine; well, then you were just being a crybaby. And, that was something in our mission paper after “Letters” came out, somebody wrote about “crybabies” – and, I thought that was the biggest shame was to be a crybaby. But even the first night of boarding school when I always used to suck my fingers. And, I knew that if I did that, they’d put a sock on my hand and I’d have to wear a sock around the school, so I didn’t suck my fingers anymore. So that night, that was one of the big things, not using my pillow because I always had my hand under here and I sucked my fingers to go to sleep. My mother tried to break me on that, but it hadn’t worked. But that night I didn’t use my pillow so I wouldn’t have that. So, it’s those small things but, they’re big things and like I say, in my letters I found later from second grade, you can watch the disconnect happening. And, the loss of feelings, but I was always fine. So, I have no plan I’m just sure that everything can be fine if we would just talk. Thank you both sides for coming and thank you for being here. I guess I see the hearts on both sides wanting more. And, I felt like CSPN didn’t understand why MKSN was angry.

And, MKSN has tried to say things. I guess what I was going to say before, when someone who isn't part of you gets up and talks for you. MKSN are not a bunch of children anymore. They are adults. CSPN is a bunch of adults who want to help but weren't in the story maybe at that time. And so, if you can understand the story maybe... alright I'll be quiet.

Mike: That's very well said.

Ruth: I'm just here hoping something, no – I believe – after forty years, something is going to happen, maybe thirty-five.

Mike: If I could respond very quickly, Ruth.

Ruth: Yes.

Mike: I really honor that you...like, it takes someone risking and believing, and I just really appreciate how you've done that – you've risked and believed that there is a better way or that something can be done. And, I'm hearing a really big thing of just, having a place, like an authority organization, somebody that could hear you finally but, also hearing the shame that is carried deep in our DNA and our bodies from these stories.

Ruth: Well last night when I was telling something, and was it Rich? ...who said, "Isn't it amazing how we all understand this. It's not strange to us. And, some others who hadn't experienced, said, "oh, it's strange to me." And I thought, "Oh really."

Stephanie: Thank you, Ruth. And so, anyone, and, we don't have to go right next with Amy, but whoever might want to add to, especially Ruth's – how you expressed your hope for some deeper understanding – anyone who might want to add to how you got here and what your hopes might be...

Ruth: And, I'll say one other thing that really was so painful. I hoped [_____]; she'd gone back as a missionary. And, I think that she's basically ditched the faith by now because of trying to get missions to listen to the story. The rejection. That rejection, that double rejection is what has been so painful, to try to tell the story. So, last year, I did feel then I felt OK I think I finally get it personally. But, at a much deeper level, if you've been, all the amount of abuse that she's had and you try and tell, and missions are still rejecting the story or dismissing it. Where do you go after that? And, that I think has been, through the years, that sense of...How can we get people to listen? Because I think a lot of people just what somebody to listen. And, when people won't listen, then the anger increases. And, then people get...with the anger. I haven't met one rebellious MK, or one who's ditched the faith or one who's whatever...that doesn't have a really painful part in their story, if you can find it. Something happened. And, from there, there is that – that became the defense. And, yet, people blame them for their reaction instead of somebody listening for what happened. And, that's my sorrow.

Dianne: I'd like to respond to that piece. MK Safety Net does not recruit MKs. We don't go looking for MKs to tell us their sob stories, their painful stories. We don't tell people, "Sue". We don't tell people, "Go to the media." That's not our role. But the people who have made efforts with their parents, with their mission board, and have gotten all this rejection. "If you were still a believer, God would help you with this, that's all that's needed." Over and over, we hear this. "Why didn't you talk sooner?" They don't understand trauma. And, they do a google search, MK

abuse and ping, it comes in our inbox on our website. And, we're the first ones who listen. And, we say, "Yes, it happened to us, too." Our board in our bylaws, we are MKs who have been abused. And, we get it. And then, some people, that's enough. Some people, what else can I do? How can I further address it? We offer suggestions. And, paths of, we have options, some resources. And, everybody responds differently. But then, when we hear that we, MK Safety Net are the problem, because, the people bleeding in the ditch, we go help them. And, part of the reason they are in that ditch is because of not just the original trauma, but, because of the responses. I've learned to just let that thing roll off my back because people don't know. They want a narrative that supports their narrative and that protects the institutions. That's just how I look at it when the criticism comes. Well, of course they're going to look at it that way because that's their mindset, right. So, it's difficult when it comes because it's hard to hear the stories and to try to approach that in a way that's sensitive to the individuals. We have other members on our board that aren't here that are really very good at that – on the one-on-one, encouraging, listening. Yeah, it's not easy. But I thank you, Ruth, for reaching out last year before you spoke at the CSPN Conference. I, too, was surprised that there was that topic, that the topic was even there being addressed at that level. And, we at MK Safety Net do have some suggestions for how things can change. I was sharing with Tom, during the break, it's not a about...policy and leadership decision-making is not going to change the culture that has the potential for abuse in it. Policy at the top is not going to change individual's responses to a victim who comes forward. There needs to be a lot of change that filters down throughout the culture. The mindsets need to be changed. A lot of that is rooted in theology "Don't judge. Don't gossip. All sin is equal." All of those things that get thrown at victims on a routine, regular basis. "Don't take your brother to court. Don't bring shame on the mission. Don't bring shame on God." I don't know how that's even possible but that is told to people. "Forgive and forget." Like my parents, went through that. So, thank you, Ruth and thank you for articulating the ... being really honest about where you were, and how you've been and...

Ruth: Confused, most of the time. But I was thinking with the theology thing. One of the reasons that people were mad at me. Our family was always the prototype, super successful, you know, all six kids followed Jesus and all this kind of stuff. But I was a missionary when I wrote, "Letters Never Sent". And, by the way, I'm sorry I didn't bring the book. If anybody wants me, I'll mail you a copy of it. I just wasn't thinking. But I was a missionary when I wrote that so you couldn't blame my faith. And, I thought I was talking about the [inaudible] having pain and faith together. But I think that's why then it was personal. Before then, anybody who left and who was upset, well, if they would have stuck with Jesus, they'd have been OK. Because a lot left Jesus because they didn't know what else to do. But I think that, that was part of the problem is that the narrative changed that I still loved Jesus and I was talking about pain. And so, then what do you do with that. And so, I am not asking for big sympathy, I'm just saying that was the process for me. And like you, I had parents...they home schooled to keep from sending us to boarding school. So, some of us had these gifts. I always had one

home that I went to at my grandma's. And so, there was a certain strength. But there's a whole raft of people that didn't even have that. Or their parents had rejected, their parents hadn't believed them or whatever's happening. And so, I think also that responsibility to try and be a voice for the ones who are really living very shattered lives. I mean, I would say you and I, we managed to live good lives. Anyway, when people say, well other people have abused. And, I say, yeah that's true. That's not the point. Let us deal with whatever is happening in our lives.

Sarah: Well, and, Ruth you might not be asking for sympathy. But, that's one of the things that I think we need to put out there. The lack of compassion, a lot of times, the lack of, even any kind of an emotional response. So, Phil, I really appreciated, you feeling that. I think a lot of MKs who've been abused. Even if they're listened to, they're not listened to well. They're listened to with an eye towards "how can we fix this? how can we correct this institutionally? policy wise?" And, there's just been a lack of compassion, a lot of times, unfortunately. I had a situation that I was advocating for – very complicated situation involving kind of a famous personality in the Philippines who started an orphanage, came back here to a mega church, was pastoring in a mega church in my community. It involved abuse that had happened at his orphanage. He was no longer there but he still bore some of the responsibility for the people he put in place. Just a very difficult situation. And I, was trying to convey to people who I was asking to hold this organization, this church, and this missionary accountable. I'm coming sobbing and, you know, unfortunately, that doesn't always present well, right? Because, you're pegged as an emotional, unstable individual. This didn't happen to me, but it moves my heart so much. These are vulnerable kids! We are representatives of Christ. And, we're looking at them stony-faced trying to avoid lawsuits or thinking the worst of these people. When all they're asking for is some compassion. You know, I hear your stories, and Ruth, even yours. It's heartbreaking. Where is that kind of emotion? For kids. We all have to take responsibility in some sense. Because, even if it didn't happen under our watch, it happened maybe under our predecessors. It was a culture that was created – that somehow it has shamed and harmed people and there are lifelong effects. We can't just say, "that happened in the past. Why don't you get over it?" Research has shown and has proven now. Adverse childhood experiences have lasting physical, emotional, psychological, and spiritual impact on people. And so, I want to see there actually be more emotion. I want something like this to be normalized. That I don't come off just as an emotional woman. And so, I do greatly appreciate that you felt in your heart, I mean those of us who still claim Christ, how can we not view these young children, who are now, yes, adults, but how can we not have that compassion, that type of weeping that Jesus felt for his friend Lazarus? So, again, we're so grateful, I think, in many regards, that policies are moving forward in great ways and there have been steps even with investigations. But I would love to see there be more compassion. That piece, I think, for me, the moving of the Holy Spirit in a heart, to be able to feel compassion for what has been done, the wrongs that have been done, and not to always be so concerned with "how can we get out of this quickly" or shirk our

responsibilities or push the responsibilities – oh, that was your missionary. Even thought they were at our school, that’s not our responsibility. You need to deal with it. Have some of that compassion, that heart of Jesus. That’s really stuck out to me a lot here recently. Thank you.

Rich: I’d like to build on what Sarah's done. She’s provided the emotional, I’m just going to provide the rational. As we have talked, the four of us, and then with our board. Our hopes...we would like for you to understand, to inform CSPN firsthand how child abuse impacts persons over their lifetimes. I have a sixty-six-year-old man who attended Hillcrest, who is broke, who is begging for the truth to come out. I can’t be whole until this truth comes out. So, it does affect and then also to inform how your member missions responses to historical abuse have harmed and are harming and reinjuring MKs, right now. And, we have case stories. With me, well, within the last sixteen months, well we’d like to tell you that. And then, we hope to create a space, a bridge here, for these MKs, who would really like to talk with you all, directly. To create a space, a bridge. I long for these MKs that I have been able working with to be able to sit in a situation like this and just share. Their experiences and communicate directly with you, face-to-face and then maybe Zoom or whatever. And, then something else I hope that comes out of this is for MKN to learn what you are doing. And, here’s...I’ve had this “argument” on and off with our board...we haven’t accomplished one thing. We’re not doing anything. No, that’s not true. We may feel that way. There has been a lot of progress and we must acknowledge that. And, one of things we must acknowledge is that CSPN is doing a lot of good. And, the very fact that policies – they are helping mission boards with policies and procedures. We need to know more about what they’re doing. And, we need to be supportive of the positive things that they’re trying to do. I want to share with you a very positive case of one of your member missions intervening with this Hillcrest situation. They hit it out of the ballpark. You need to know that. You need to know that we recognize that there are your member missions who are getting in there and really helping. So, this isn’t a completely negative thing. We realize, you know, there’s still a lot of work to be done, but you all are doing a fabulous job. We want to add to how you can do it better, but, yeah and I think from the stories hopefully, you’ll hear just within the last couple of years – some of the struggles. So, I would say, those four things, inform you firsthand how these childhood abuse, this stuff impacts us throughout our lives, how some of your member missions responses to historical abuse harm and injure, and create this space, this bridge, hopefully, so that other MKs, not just us...I sat in on many meetings like this and I long for other missionary kids to be able to sit here and look you in the eyes and tell you their stories and have interaction. And, then, we’d like to learn about CSPN. We recognize you’re doing a lot of really great work. Right? Wrong?

Dianne: When we were trying to approach the Christian Missionary Alliance, they built the school, they ran the school, all dorm faculty, all dorm people and all teachers were Christian Missionary Alliance. Which really made that easy, even though it took seven years. It made it easy to address it, because it wasn’t like you were telling me, Faith had, when you were there, Faith had...

Tom: Forty different missions.

Dianne: Forty different missions, and that was just recently. This is very, very hard, because as Sarah mentioned, a story comes up about historical abuse and the buck starts getting passed. And with forty entities, there's a lot of passing. Right? So, that's difficult. Lost my thought... Oh, in the early nineties until the mid-nineties, mission boards, nothing in their policies had the word "family" or the word "child". The children were just part and parcel, like they were "velcro'd" to their parents. And, the policies affected the kids, but the kids weren't, there was absolutely nothing. And so, when CSPN came along and started forging policies and procedures and so forth like that, that was a big, big step. Unfortunately, policies and procedures are only as good as every single human in the organization takes them seriously and implements them. And, that's where we're finding the breakdown. And, we're seeing different responses. Like, the example that Rich gave, where a mission board actually investigated a fellow who had taught at another school because that school refused to do it. But that teacher came to them and worked for them, and this mission board said you guys need to look at this and investigate it. And, they said, "Oh no, that happened a long time ago. And, so they investigated it". And, they quoted CSPN. "We're a member of CSPN. We must follow these policies and procedures." So, you have this wide variation of MKs and how they're responded to. And, the passing the buck and the long six weeks between emails. And you get this that the MK gets the sense; they're scrambling, and they don't know what to do with me. And I look on their website, and they're a member of CSPN. And, I have good examples. And, I have mediocre examples, and then I have the abysmal examples. And, it's not the policies and procedures that cuts it. It's the human, as Sarah said, the compassion and all of that piece, that needs to permeate. It's not just the people at headquarters, it's not just the field directors that need this. It's everybody before we're really going to see a change. I was talking with Tom during the break. Adult missionaries who are so loyal to the mission and the missionary life's work – they're now in their late fifties, early sixties, maybe retired – and their child comes to them, that something awful happened at the hands of one of their colleagues. There is so much dissonance and so much confusion, the peer pressure... shame, that you would dare to say that you cried at boarding school. This is real. And we have seen it where, adult MKs then, are literally ostracized from the family because they dare to speak up. And, they are not invited to family reunions. There is all this rejection across the board for these adults in their thirties and forties. It just really makes me. It's very, very upsetting to me that individual missionaries will choose the mission – and, they'll say this to us outright, "My parents chose the mission over me." They listened to me; they nodded their head. And, they said, well, that was a long time ago, let it go.

Rich: Forgive and forget.

Dianne: Yeah, forgive and forget. And, then they're not included anymore. Very, very hard.

Jody: I have a question that keeps... Well, I have two things. I want to disclose something that I didn't say before, but I want to make sure I'm saying it for the right reason. I'm on the board of CSPN but, I am an employee of SIM. And, I

want people to know that. And, I didn't say it before because I didn't want people to be uncomfortable because I know that we've got our own issues.

Dianne: But we all read your bio.

Jody: Right. So, I just wanted to make sure that it didn't seem like I was deliberately hiding that. Which is also how I know Ruth. I just wanted to be up front. The question that keeps running through my mind in all of this is. Somehow, I feel that the reputation, the persona, the whatever of what CSPN is, somehow, we're not getting out who we are correctly. Because, I feel like we have a lot of adult MKs that make up members that come to things and speak about things. And, I'm sitting here thinking, interestingly, our annual conference in March, the theme of it, is "Flourishing Families", and a whole group presenting is on adverse childhood experiences and positive childhood experiences and the research and how that's...

Dianne: Past April or coming?

Jody: Coming, yes, in March. And, we've kind of set a theme of Restorative Justice-Historical Issues, working towards restoration and healing, and moving on to presenting research about how that affects, good and bad, our childhood experiences, how that affects us as adults. And, so I'm thinking, "Oh, this is all the stuff we're doing." And, I'm excited about it. But then I'm hearing you saying, we want to tell you how this affects people. And, I'm like, "oh...that's also what we're working on." So, somehow there's a disconnect in the image that is projected of what we do. Because, we don't actually write policies and procedures. We say that all of our member organizations should have them. And, we can help each other on how to do them, but CSPN does not put forth policies and procedures that our member organizations have to follow. And so, I think, most of us would agree, that policies is not going to change compassion. Policies isn't going to change hearing people. But somehow we have an image of "we are the policy organization" or "we are the procedures people". When, that's not...somehow, this image is over here and there's all these people over here that want to talk about all these other things. Policies and procedures are part of it. And, we do want organizations to have policies and procedures because for a long time they didn't and kids were like, collateral damage, honestly. That's a terrible phrase but I think it's accurate. And, we are, well that's not acceptable. And now, these kids are adults and saying, that's not acceptable. And, this is the reality of what people are facing. So, it makes me want to think about, what are we putting out there that makes people think that we are just all about policies and procedures. I want to think through that more, I think.

Dianne: Do you have groups that you recommend to missions, like - there's a template here you could use. This has worked for these people, maybe you can base your...

Jody: Yeah. We do have... And, that's part of our whole thing, like we're a network So, it's like resource sharing. If you're "Bob's missionary organization" that has nothing and you're over here with all your policies and procedures clicking along for ten years, maybe you all can work together on what would work for your organization. That is part of what we changed about six years ago. CSPN operated and had a set of best practice standards and that was part of membership and you had to meet them in to meet membership qualifications. And, than became...Tom,

that's when you kind of came onboard...and, that became a dividing point because people were saying, "We can't meet these...or...we just want support and to know how to care for our kids in our organization and you are saying we have to meet these stringent standards, and we can't meet them all because we don't have the resources or the people or..." And, that was a huge shift for CSPN to say, "Let's put out some things that we think that you should have." Like, "A good organization should have these things in their organization, seven elements." And, it was written so that people could use it but it was more than policy, it was also member care response. It was also people to listen. It was having a good response procedure. And, so those were put there but, given, because we operate as a network and not a prescriptive organization we said, "You can do it the way that works for your organization, whether you're twenty people or three thousand people, it's going to look different." And so, that was a big shift from how CSPN used to operate, because, it used to say, "You have to do it this way...to". Just from an HR standpoint, from a practicality standpoint, we can't tell people they have to do it this way, or that doesn't open the organization for everybody to be... And so, I think that, that is something that what we all wanted to communicate too, is that, CSPN past and CSPN now is hopefully, different, and is moving forward, but, somehow, we've still got some public image work, I think to do, as well as actual work. I mean, I know, Tom, for you, you said, it wasn't...you came, and, we were part of the group that almost left CSPN as well... you stayed because of the changes, And, so I don't know if you want to talk more about what specifics that led you to want to stay, but...

Tom: Sure. Did you want to inject something more...?

Nikki: I think we're going to say the same thing so...

Tom: Part of my hesitation at that point as the head of school was the compliance focus and feeling like, you're out, if you don't, as an organization, meet these benchmarks in this time frame, when our whole goal was to protect kids. And, you're saying, if you're not meeting this timeline, we don't want to help you. Aren't we trying to help kids? Should it be dependent on this when our organization is struggling to make all of the classroom needs met, and you're saying we have to have a child safety advocate in place when we can't even staff the...? Anyway. There were so many signs like that plus the person that was on the CSPN board was our child safety advocate and the way they were functioning in the school was very much like, not something I could support. They were very independent of any kind of cooperation with the school, "We need to be completely independent; we can't be under this school. We can't work with you." And, I thought, "This is the board member from CSPN and I can't work with him? And, [inaudible]" So there were lots of flags for me, and, but the compliance one just wasn't a practical road forward. So, when there was a switch of "we want to come alongside and help train you. We want to provide the resources. We want to be available as a network for you to have other schools or organizations that are trying to do the same thing you're doing come alongside". That made a lot more sense to me. And, that's the corner that I saw being turned, to say, "Let's do this together. Here are some resources. Here is some training." That made sense to me and that's why we stuck with it. And, to me personally, I didn't say earlier, my

journey, now having left the Academy, and still working with our mission, they asked me to be the child safety advocate. Our mission is seventy years old, and it used to be Overseas Crusades and now it's One Challenge International, they had no child safety, they had a few lines in their policy. Because, like you said, they were add-ons, kids were just there, and it was really the parents and their ministry that was the focus. So, my job now is to try to flush that out into a program, a child safety program that has practice, training, and one of my concerns that I hope to learn from is "How to help the adult MKs that we have" so that we're prepared to support any of the kids [inaudible]. Not as old as some missions, but seventy years there's bound to be some kids that are now adult MKs. So, I want to do the best job I can to support them, so, I'm hoping to learn from you as well in that regard. I said what you were about to say Nikki...

Nikki: I think that some...just to go back to the shift that happened in 2015 was significant because it allowed compassion, our hope was that it allowed compassion to come in, because we started working outside the realm of just abuse but rather looking at harm and impact. From my perspective, we admit that focus more on the present, our ability to acknowledge historic cases that it might have been that organizations, heard the call, but were still forward facing, and had not, they haven't been as, they haven't created as much space as needed. And, that's what I'm hearing here today. For them to look forward and listen to what has happened. It's been kind [____], let's move forward. I can only get a glimpse of how hopeful that is...because we could. And yeah, sorry, I'm trying to ramble through all the things in my brain... Yeah. I think that CSPN as a compliance agency, we let go of that aspect in 2015. If you are a member, you are a member without condition because we wanted the biggest impact of having the doors open to people. And so, we don't currently have a situation where we are following up with each of our members, "What is your policy? Like, you have to have the following ten things. Yeah. We're not. Yeah. That's not who we are right now. And, we changed that. My understanding is the reason we changed that is we recognized that...beating organizations with a stick, didn't actually change or make them more effective. It just made them pull away. And, we wanted a deeper impact. [inaudible]. Yeah.

Phil: Can I just follow up? The way my mind works I have to look at both sides and try to synthesize and put together what's been said so far. And, I really appreciate this opportunity for us to get together. And, I think there's a lot of really good possibilities of working together and helping one another. I have a friend, colleague, who says, "Anything worth doing is worth evaluating." And, so I appreciate what Rich has said. Two questions I often use in this process is "What are we doing well?" and, "What can we do better?" And, I hear you affirming that CSPN is doing some things well but, you're asking the question, "But, what can you do better?", and, you want to help us to do it better, and boy I tell you that is fantastic. I appreciate that. But, as I...and, I always tell our Board members that I am sort of the newbie. I was in theological education until 2014 and then this whole world opened up for me. So, I am still learning. So, even, just was not aware of MK Safety Net. But as I listen...trying to capture the ethos here. MKSN

is vitally and rightfully focused on historical abuse. Is that correct? OK? I mean, you probably do other things as well, OK.

Nathan: Could I just interject one thing, Phil?

Phil: Sure.

Nathan: Historical is basically anything that even happened thirty seconds ago.

Phil: I appreciate that. I appreciate that. Yeah.

Nathan: So, it very quickly gets brushed into the past and we've taken our steps and we've done all of this. So, historical covers a very broad range of time. It's not just something that happened thirty or fifty years ago.

Phil: Right, OK. And, I appreciate that. This is helping to clarify. I know in AIM, when I first came, we hadn't done a lot and then something blew up, and so I was vitally involved in dealing with...and, we called it historical because it was happening thirty, forty, fifty years ago. And, I appreciate AIM's, my mission's stance, is that, we told people, "Any report we receive, we will respond to it and we will look into it and we will follow on it." And, it's made a world of difference, I mean... just, I won't go into what we've done, but we've responded, and we've traveled around the world to meet with people and talk with them and sometimes they say, "It's all I needed...that some...my team had heard my story." So, I understand what you're saying, historical...30 seconds, but oftentimes we think of things that happened thirty, or forty, fifty years ago as...and you're dealing with a lot of those, OK? And, we're starting to deal with that in our mission and I think it's something that we've been talking about in CSPN that we really want to try to understand this and provide resources for our members so that that they know how to deal with it. So, I'm really excited when you say, "We have things that we can offer to you to help." Because, this is something that we're really concerned about. So, appreciate that. But, CSPN, I think. We have been, vitally and rightfully focused on responding to present abuse, things that come up right now. We want to help our members. How do you respond in a good way, in a Godly way, in a legal way, in a way that really honors the victim...and, doesn't re-traumatize. The way I see churches...the victim is the last persons. They're always getting re-traumatized because people are sticking up for the abuser and all this kind of stuff and it just drives me crazy. But so we're responding often...our focus has been, I think responding to present abuse and preventing future abuse. I think that's a big concern that we have. And, that's where working with organizations to develop policies and procedures and trying to get that even the whole awareness of "we have to do something and be prepared", and to prevent, that's not been part of the mission culture. And, so, we're trying to change culture here. And, so, I think between both of our organizations, we're trying to cover the whole broad scope of the whole area of abuse, from responding and trying to minister to people in the past who have been neglected, who have been put down, shunned, shamed, silenced, to the children that are on the field now. And, how do we protect them, so it doesn't happen, and we don't keep repeating the same things? And, honoring Christ by being open and transparent with our failures, I think is really important. So, I'm excited about the possibility of learning from each other, so that we are dealing with everything that's happened in the past that we can possibly deal with...to preventing

anything that we can possibly prevent. That's a huge goal. And, we both have come to this area with different emphases, but together we can cover, and by God's grace, minister to a whole spectrum. And, that to me, is really exciting. And, maybe I'm sort of summarizing what's going on. But I need to do that so I understand what's happening here.

Nathan: So, the word that comes into my head when you're saying this, is ...ownership. So, when you begin to talk about "What can we do better?" I think the thing that we're, at least for my part anyways, I won't speak for everybody else, is greater ownership as believers, and organizationally, in two things that we see are extremely detrimental, that affect the body of Christ, that destroy the work of the ministry. That's what we would like to see more, is ownership in those areas.

Phil: OK. OK. That's very helpful.

Amy: Hearing everybody talk. And, having the perspective and lens that I do, being on the other side of a lot of these allegations and having done the investigations, a huge part of the work that I do is helping to detect red flags, that were along the way, that the institution failed to pick up on. And, I think a really big question that CSPN needs to ask yourself is, if you remove compliance measures, and you have push back from organizations when you. I'm sorry, when you have compliance measures, and you have push back from organizations against such compliance measures, it really should raise a question, should it raise a question in the mind of CSPN of "Why are we receiving pushback, when it comes to compliance?" Compliance is a measure of accountability. So, why are we receiving pushback?

Jody: I'm not...we didn't say...I think maybe if that's the thing that...We didn't get pushback from it. We got that...we were like...we don't constitute a compliance agency. So, I just want to clarify that. Or, people just weren't able to in the timeframe. Not, that they didn't want to build a good program. It was like they were not able to. So that's why that was...

Amy: Right, but it's my understanding that in 2015 that those compliance measures were removed.

Jody: They were adjusted. Because, it was limiting membership of people that could come and get training, get information, get support as far as developing child safety programs. The way that compliance measures were set up were prohibiting people.

Amy: Prohibiting training...

Jody: Right.

Ruth: Can I say that, when I went to the first one. I had that sense when I looked at all the rules. I said, "Nobody can do that, because it was a new, a new legalism." It was like this tiny thing and that little, tiny thing, and, you didn't do this and you couldn't be a member, and I thought. I just remember my reaction was, it didn't have to do with child safety, it was like super legalism. And, given resources, like you said, it wasn't about heart and intent. But, I felt, last year, there was this difference. And, it again. They were still talking about what people should be doing. But, maybe, part of today, is to realize there's been historical pain on both sides from each other, or and even from CSPN in the very. That's where, that first time, O think it was like, OK, we get everything done and we're going to be fine. And, that's where, we have to check all these boxes, and it'll be good. And, I

thought, well, that's not enough. And, that's I think, maybe, having some sort of adjustment to whatever it is. It's not that they don't want it. A lot of people couldn't even check the boxes. And, so, there excluded from even trying to do it. And, other people, I think even at CSPN, or MKSN said, OK., we've checked all the boxes and it still didn't work. Because, if you're just checking boxes, you still don't have that heart, so I think that it's a "both/and" thing.

Amy: Right. And, I think the point I'm trying to make is I think that the question...we have to wrestle with these questions. Because, on the one hand, we are regulatory or compliance measure, or we're changing our compliance. So, in a sense it has the appearance that it's removing some sort of accountability. I will say this, when we are talking about vulnerable populations. MKs, American MKs who are one of the most vulnerable populations in my humble opinion. Because, you are sending these children – their parents – they're going to boarding schools. They are in a different culture and not with their family. They're being cared for by individuals that they don't know. And, if...who is going to keep these mission organizations accountable? And, I think that that's the question and I think that that's something that would really be helpful to clarify is, if CSPN is not going to do that, if that's not your role, I think it's really important that that's clarified. But if CSPN is not going to, who will? Because, I've seen from my, on my end, a lot of alleged offenders who've engaged in abuse domestically, and then go, their next step is, they go on to the mission fields. And so, how do we, and this is addressing historical harms, so that we can care the best we can for the children present day. Because if we don't address the historical harms and how, the red flags, and the areas that we've messed up, not CSPN, but the missions organizations' as a whole, where we've messed up, how are we going to best care for the children today? And, I think that's a really important question to wrestle with because, at the end of the day, it's my understanding that CSPN is viewed as, sort of a guide, a resource. for mission organizations in child protection and safety. And, so, we have to really adhere to best practice standards if we are going to do that, especially when it involves children who are in foreign countries in incredibly vulnerable situations. And so, that's kind of what I am hearing is... I know that is something that is really important to MKSN was transparency, accountability, and this piece about the regulatory vs the nonregulatory.

Rich: And, I...can I step in here?

Nathan: Well, first, I called two missions organizations that were members of CSPN prior to walking in here. And, talked with different people in that organization, and I said, "What's your understanding of what CSPN does." And [_____] said, "Well, they're just educative." [_____] , on the other hand, said. "No, they're our accountability." So, even within those member organizations, they were representing themselves as something to their people, the churches and the supporters, as to what they really are. It's very different. That's an important distinction to me.

Rich: So. Amy brings up an extremely important point and that's compliance. We, at MKSN are deeply concerned in what we see as a move away from being regulatory. Now, you know, if it's a bunch of legalistic stuff, of course we don't want that. But, it's also an error to move away from having a regulatory function.

So, the way I would put it is that education and support are great. Those are necessary, but not sufficient criteria. You also need a regulatory function. And, I think the samples that you'll hear from the three of us, will point out how CSPN not having a regulatory function is actually enabling some of your mission organizations to continue harming MKs and reinjuring MKs. And, we'll give you, we'll give you examples of that. You need to have some type of regulatory function in terms of how your mission organizations are actually conducting themselves when these reports of abuse come up. Now just within the Hillcrest situation, we have one organization, done a very good job. Quite frankly, Hillcrest, has done a very poor job. They are part of your organization. And, we feel that SIM has done a very poor job. OK. And, we're going to give you that information from emails and the history, and if you all have a stance of "well, sixteen months ago [] of the United Church of Canada, confessed in writing to 1500 members of a Hillcrest Facebook group that he had indeed sexually molested two missionary kids, and I know we've got a bunch of other stuff that's come out. If you don't have a regulatory role of some sort in saying how you're going to address this, you get all kinds of MKs who have been hurt and reinjured, because your member organizations, some of them, have done an abysmal job, I must say. In terms of not...it's a hand off situation. You can't...[inaudible]. And, this goes back, I've been involved in this since 1993. And, with the Christian Missionary Alliance, and with Gospel Missionary Union, who was a member of IFMA, Interdenominational Foreign Missions Association. Christian Missionary Alliance was part of the EFMA, Evangelical Foreign Missions Association. Both of those organizations, prior to all of this coming out with Mamou, both of those organizations, required every mission organization to have a policy on sexual abuse. But they said. "We can't enforce it in any way." I have letters from me to the executive director of both those organizations, where they said, "Yes. We have this policy." And, then, we're spelling out, C&MA has not lived up to it – one, two, three, four, five. And, Gospel Missionary Union has not lived up to it – lived into...They have the policies, but they're not enforcing them. One, two, three, four, five. You have, to be a member of your organization, they have to have these policies. And yet, you're telling us that you have no regulatory power. This is a problem, folks. And, I think the same thing is happening with CSPN. And, we can give you examples of your member organizations, who were reinjuring MKs. And, we think you need to be on top of that. And, evaluating. How did Hillcrest do? In terms of its response to – you've got three written confessions of abuse by missionaries at Hillcrest, that, in our view, are not being handled appropriately. And, these are by members of your organization. You can't just say, "Hey, we are educational and supportive." Here's how I would say that. You are not only educational and supportive, but you are enabling your own mission agencies to engage in reinjuring of missionary kids. You're enabling them by not having a regulatory function.

Dianne: MAF had a report in April, in the spring of this year, a law firm investigated. It happened in the US but it was on a MAF camp with MAF missionary kids, teens...

Rich: Member of CSPN.

Dianne:

And, right, founding members of CSPN. And, this law firm did the report. “As noted above in 2008, MAF created a manual on child sexual abuse that contained, extensive reporting requirements, procedures for investigations and templates for investigating interviews and action plans. During our investigation of this current situation that came out on December 19th, I applaud MAF for doing this swiftly and with a truly independent investigation. During the investigation, it has become clear that leadership at MAF did not know that this manual even existed. Moreover, the leadership of human resources and member care, those that would implement the manual, have provided conflicting views on whether the manual is still operational and guiding or has been shelved since 2011...Pivotal in stopping child abuse or sexual harassment in a missionary organization like MAF is a clear, accessible and easily used reporting system. As discussed above, MAF’s current reporting forms and processes are none of the above.” Spring 2022.

So, when we get a little bit exercised shall I say, about all of the training, and all the fellowship, and all the support, when the rubber meets the road for the victims, it’s how its implemented. Now, I taught high school for forty-two years. And, one of my favorite quotes with my students is this: “People will not do what you expect, they will do what you inspect.” So, when the hand would raise, “Mrs. Coutts, are we handing this in? Are we turning this assignment in? Are you collecting this assignment?” I would say, “I look at everything. If it’s important enough for you to do it, its’ important enough for me to look at it. Now, that didn’t mean that I graded everything with a fine-tooth comb, but I did look. Name, was it completed, at a minimum. And, teenagers, will take you for a ride if you don’t inspect what they do. And I think that’s part of human nature. My kids are assigned chores on Saturday. I took a cursory look at that bathroom. I checked the floor if it was swept. Because they were going to run out and play, they didn’t want to do that. So, that’s my little thing. Now, GMU, our mission is now Avant. I appreciated their statement about CSPN: “Avant partners with Child Safety Protection Network to support, (they give four points), develop and deliver child safety education (which is what we’re hearing from you), sharing quality resources, develop effective response and care protocols and facilitate environments and forms for networking.” They have another sentence here: “CSPN is a collaborative network...” I think they described you well. Here’s the last sentence: “If you have a child safety report or concern (you, the parent), you need to contact legal counsel, the appropriate government authorities (which might be difficult in the bush of whatever country, right) or those responsible for child safety in your organization.” In other words, there’s all this, but when the rubber meets the road, parent, you’re on your own. And that, to me, just to echo, and to show you an example here where the problem is. When your child’s abuser is a dearly loved member of that organization, and [_____] in my view, is the worst. Everybody is literally related to everybody. And, one of your ways of approaching your child’s issue here is to call the organization. You know how that’s going to play. I mean, you are a fearful, it’s a family thing. It’s why Uncle Joe still comes to family reunions, even when everybody knows. So, I don’t know if this is something that...you guys are allowed to be who you are...and, I think

you do a lot of good. But, just putting water out for the horse to drink, and then hands off, is why we pick up pieces.

Jody: I think my curiosity though is why is...I mean the decision to not be a compliance agency was a long and carefully calculated decision. So, I'm not saying there shouldn't be a compliance body. But we're saying. "It's not us."

Dianne: Right.

Jody: Or, it could be you all, or could not be you all, Or, it could be a totally different group. And, so, we're not opposed to it. We've just said, that's not our, that's not our role.

Dianne: TCK training, I noticed they were going to be doing an accrediting thing of missions, that page is now down. They do accrediting in smaller chunks and do investigations, but then they're new.

Jody: Yeah. And, so, I think that's a fair assessment. There's not an international accrediting body who does that, who does compliance, who says, "you meet these things". And, you very well could be...like that could be a need. But we have big, long talks about, "What is our lane? And, how can we stay in it?" That was why we purposefully chose not to go down that path. Not saying, that there's not a need for it. And, not saying that it might be an awesome thing for people to have. Just, that's not who we want to be. Like, not because its bad, just, this is what we want our focus to be.

Dianne: I think that within that lane, in your trainings, you can give examples of what happens when you don't...

Jody: We do.

Dianne: You do?

Jody: We do. Yes.

Amy: Have some, just a thought. One thought is what I'm hearing everyone say is, there's some confusion by your constituents. On what your role is...

Nathan: Confusion by their constituents?

Amy: Confusion by even as you said, Nathan. So, if you're saying, we're not a compliance organization, it might be important to really clarify that. And, be transparent about that, with not only, you as a Board and as an organization, but with your constituency.

Jody: Yeah, we've been working on that.

Amy: I also think that, as I am a very outside party here. I think it's very interesting that we're going to educate and inform, but we're not going to engage in compliance. And, I think that it could potentially have the perspective or the effect of walking a gray line of we're going to resource and help you, but when it comes to any implication that we might have if there are allegations people who are paying to be part of our organization, it's possible that we're not compliance.

Jody: But, isn't that how all things work that offer...like how curriculums work, like you can put out curriculum but, we don't demand that you are compliant with it. I mean, I work for a school, and we buy curriculum from lots of companies and they give it to us but they don't demand that we are compliant in a certain way with how we use it. So, that's kind of where we're coming from. It's not avoiding liability. It's just saying, there's only so much that we can take on. Because, up until now, we have also been Board led. And, we have just taken a step in having

like paid staff, so the board is not, so we have our first Executive Director. We're working towards that, so...it's all people that also have full time jobs, so we can't also take it on, it's just not possible. It's not an avoidance of it it's just...

Amy: Capacity.

Jody: Yeah.

Rich: So, let me ask you a question. Are you OK with one of your member organizations just in the past year, and they have...have all these policies and procedures and are supported by you. Are you OK with the fact that they don't even know that they're part of this? They have [inaudible] policies, and it was brought out in the interviews that those "hands on" in this camp that were responsible to care for these kids were mandatory reporters. Now, are you OK with MAF continuing on not know that they're part of CSPN and not doing what their policies...and they're not even aware of it. This is where the problem comes in. This, you know, for you to abdicate any compliance whatsoever, you're going to get MAF and you're going to get Hillcrest-Kent Academy, and we'll give you vivid examples and how, how horribly wounded MKs are. And, now, if you're OK with just saying to Hillcrest, come up with your policies but you don't follow up with [_____] and the Board of Governors and say, "how the hell did you? What were you doing here? It took you sixteen months to follow through on a promise you made to these missionary kids. Are you OK with that? I'm not OK with that. Who's going to do it? And, this is the kicker. Because, when missionary kids go through this and get boiling angry, they engage in lawsuits like with SIM. And yet, they get blamed then, that they're the angry ones. But, if that's where you want to be, make it clear. But, also, be assured, that you are enabling your member mission organizations to fail your missionary kids.

Tom: We're also, hopefully, enabling them to protect kids.

Rich: You're doing part of that. That's necessary.

Tom: Yes.

Rich: But, that's not sufficient. You've got be in there and saying, Hey. Let's take a look at how this Hillcrest School and Kent Academy, our mission organizations that were involved in responding to it, how'd they do? And, how could they do it better? If you're just advocating that. Then, you're doing some good. And, what you're doing is necessary. But it is not sufficient. It's not sufficient to do what we all want to do. And, that is to protect missionary kids and students in your schools.

Jody: I think though...And, I don't want this to sound defensive. But I want to say, it may not be able to be sufficient, because we can't do all the good. We can do some good, but we can't do all the good. So, we, are trying to do the good we can do, but, there may be a need over here for something wholly different that CSPN cannot do, that you all maybe can't do, but maybe a whole new thing needs to be formed that can do that. Do you know what I'm saying? Because, we can't police everything that everybody does, because we don't have that authority in their organizations. So, I would love to see someone that would be able to do that, but, like, CSPN – I'm not sure why we've been tagged with the responsibility to do all the things. And, we just can't. We just can't. And, that's not because we don't care. We just have limits to our human abilities of what we can do. So.

Mike: Is it OK if I say something?

Jody: Yes.

Mike: Thank you. I'm hearing Rich say very clearly and others as well, is this piece of accountability and whose responsibility is that. And, I'm hearing this kind of stretch where you all are saying, look, you bear some responsibility, even as an organization, even as an educational organization; and, I'm hearing you all saying, we need that possibly, but we see our role as deeper, like walking with, versus like this compliance. You all are really saying, look, this is not acceptable to us, basically. And, there is a true frustration there of the response to that at this point. Is that right? I would say, at this point, that's definitely, and we could probably, I often feel like it's helpful to name how far you're stretched apart. And, I think we're kind of doing that right now, we're kind of naming how far we are stretched apart, and this feels pretty significant right here. I think everybody can say, like, this is a pretty difficult conversation and pushing us, kind of pulling our lens and where we are. I appreciate people naming that clearly and I think, as we go on, we can even name that more clearly possibly, just how far we are apart in that point.

Dianne: I just asked Jody a specific question. I said, do your member missions realize that if they don't use the policies, the bad things that can happen. And, you said, "Oh yeah. We address that." Could you just like be a little more specific about that?

Jody: I mean we've done workshops at conferences on any number of things, like when people didn't handle things correctly, what happens when you do handle things correctly, what happens when you don't, what are the possible outcomes when you don't handle them correctly. We've done a number of those through the years, I don't know if you guys remember some specific ones.

Nikki: Our training model is using scenarios and we use scenarios in our training to show, you know, if you don't put the principles...our more recent training is principle based policy development, and a principle based policy development, and we've used examples of, if you don't have effective...those scenarios for people to work through and implications if that doesn't happen, from that perspective. Yeah, so that's a tangible example. Is it enough? Probably not. Definitely not, but, yeah.

Dianne: Do you have, well, I suppose not, but MAF here is a prime current example of member missions who attend regularly I presume, whatever, nothing is really filtering down. Do you ever point to examples like that? Would you ever name call them? Or would that be too shaming? Or...

Jody: Yeah. We don't do that.

Dianne: You don't do that.

Jody: No...not specific members who we think are not doing things correctly.

Dianne: So, member missions don't get to learn from the good example which happened to be Greater Europe Mission, a good example that, in recent months has done a good job. And, they have Hillcrest has not. So, you don't use those as...

Jody: We do. We will use, we will spotlight organizations that are doing something kind of new, different, well.

Dianne: Right.

Jody: We will spotlight that, yes.

Dianne: But, maybe without being compliance, you could maybe, be a little bit more specific about, “this is what happens when you don’t.” and, or maybe have them, “this is what we learned from what we did bad.”

Ruth: Maybe not about missions, but in a general way, to tell the story.

Stephanie: I’m going to invite us to pause. I think these are really important conversations to delve more deeply into. I’m sensitive to a couple of things. The time, first of all, that it is time to break. I do want to honor that. And, the other is, to recognize the stretch that Mike described and the reality that, there are a number of things that you named that are common goals or aspirations and may involve some more conversation, deeper conversation, but maybe in some different ways. You talked about listening well to stories. I know there are other stories that are important to be told, that have been expressed, are important to be told, and important to be heard. All of you have touched on in some way, this whole reality of culture – that it’s not just the policies, and the compliance is a big piece. And, who is responsible for that and how that happens. I don’t hear that there is an unwillingness to discuss that. I think it’s a matter of going a little deeper, going a little wider and where is the conversation that’s going to address that, if there’s some common kinds of concerns around addressing compliance. How do you do that together? The whole reality around, and MKSN has some very specific points around understanding the lifetime impact of trauma, even if only 30 seconds ago, the historical harm is recognized, and responses to harm. A lot of you were talking about responses to harm, you were talking about responses to harm and trauma even in your planned agenda. Are there ways to have conversation...are there some unique roles that each of you have as organizations to contribute to that? These are the kinds of things I think to go a little more deeply into this afternoon, but, maybe to frame them in these content. We can do more with compliance and work creatively about that. What about culture. How do we impact culture. What are the important things still be said or heard or listened to from one another? Let’s go more deeply into us. And, the whole idea about how you evaluate what you do. How is there communication around that? It seems that there is a bit that can be talked about in some integrated ways... What would be helpful for Mike and me is... If you could just take a slip of your paper and as we break for lunch just write down, “Before I leave this room today, one thing that I really hope will be addressed is...” So, we can really get a sense of where are some of your concerns. Since we do have a time to break for lunch, it will help us move forward without taking time to process that together. If we can see that, and then we can touch base with you and test that out when we come back to see where we want to prioritize our content for the afternoon. Will that work for folks? Do you understand why we are doing what we’re doing? It’s a matter of just trying to move as there in a way that is most constructive for us. So, when you leave this place, what is one thing, and you can name more than one thing; but we want to know really the top thing. What is one thing that really would be most helpful for this group to discuss before departing one another’s company today? We’ll give you a few minutes and then we will have lunch.

Voices: (Discussion with group about lunch orders and delivery.)

Stephanie: So, if we could just pause. And, we'll take a break. This is a place to eat lunch or eat lunch out here – wherever anybody wants to go is fine. It's 12:12 PM now, and I think we will try our best to convene again at one if we can. But, in the meantime, we are grateful to Sarah and Jody for placing orders, and to all those persons who have been preparing the food we are about to eat. And, we are always mindful of those who hunger while we often have the opportunity to feast. And, so blessings on you as we have lunch together. And we'll come back to the content piece at one, if you just want to drop your page on the center table or right up here between Mike and me, we'll take look at all those and go from there.

LUNCH

Afternoon Start 1:08 PM Eastern Daylight Time

Stephanie: So, thank you everyone. I know some people were very intentional about getting caffeine post lunch. And, Ruth. Thank you for bringing the cake down. There is dessert if anyone cares for that. And, thank you for your input for Mike and me as we were trying to help us think through the best use of the afternoon. I want us to take a moment to just remember our commitments to speaking and listening. And, speaking in ways that encourage dialogue and speaking with respect to try to understand and using that compassionate curiosity when we engage one another. So that, sometimes, I find, it's often helpful to really state where I am and say, "I'd really like to hear your response to this." I say that, because, as we move into some of this content, and, if you were observing some of the conversation, sometimes we were building on what the last person said and trying to follow up, and sometimes we were back here. And, someone then, brought it forward. So, if you need to stay back here for a moment to reflect, we invite you to invite everybody just to pause. Even if we don't need to get up and leave, just pause and maybe reflect and think about a question that was asked or a statement that was made. So, that we don't move so rapidly that we're maybe missing communication if that makes sense. I, full disclosure, also went to law school. And, one of the things that my colleague, who I have worked with for a long time with JustPeace and who is a longtime trial attorney, often would talk about in law school, because of trial training, one is taught to try to help someone say what it is you want them to say, or you want the jury or the judge to hear, rather than really trying to hear what they have to say. You hear the difference there? Lots of times in, especially in North American dominant culture, we are often pressed to try to hear from somebody the story that we want to hear or that we think needs to be told, rather than listening well. So, I simply offer that as, for me, something that I have to be very cognizant of. It helps me to kind of pause for a minute and reflect, and wait for my next question...rather than working on "where's the next question?" and, "how can I rebut that" and "where can I go with that?" Sometimes that really gets in the way of really being present with one another. I

simply offer that as observation of what can happen when we get in the midst of really good conversation and we may leave others out there wondering, “how did they get there?” I offer that as an invitation, to be mindful. It does seem to Mike and me, that there are still some things to be spoken and some things to be heard, stories to tell and stories to receive and be listened to, that will inform some of the content in the deeper conversation and topics that we want to move into this afternoon. And so, we will take some time to do that and [inaudible].

I first wanted to say that I’m still hearing some common aspirations. Mike is still hearing some common aspirations even though there’s acknowledgement that there might be some wide rifts and perspectives, not just about compliance, but about the whole of approaches to education, advocacy, training, theological, ways in which we engage theology around this. And, my suspicion is, all the conversation that will be helpful to have about that will not happen between now and when we depart one another. And, so that was the reason for us to ask about what will be most important. And it seems that the most important thing to start with is, acknowledging that there are those rifts, there are those stretches, there are those places that we are really stretched to understand one another, but, that we do have some common aspirations around listening well to what has happened, what is happening, and trying to make impact for change in the best way that this group can collectively or the organizations can going forward or whatever entity it is that might be responsible as some people lifted up. I do, have that clear sense that there is consensus about doing what is possible this afternoon together and recognizing that there may be some commitments to do more together as we get to the end of the day. So, I’m just testing consensus now. Are we hearing that from all of you? That there is a desire to learn from one another today and to deal with a couple of really big pieces and then, if need be, we’ll look at some follow up from there? Yeah, Nathan.

Nathan: I guess, for me. There’s certainly been some clarity, as I’ve heard exactly what members of CSPN are presenting themselves as. That has been clarified for me today. Because again, as I go and I talk with your member organizations, I don’t get clarity, which is disturbing to me always. I don’t know that there, in some areas, I don’t know that there can be unity that’s hoped for by the end of the day from my perspective, because, there is something that is seriously at stake here and that again is the protection of children. And, when I hear the words “you” being thrown around, I recognize that there has to be a distinction when I say the word “you”, that sometimes I’m referring to the organization and sometimes there’s implication that means the person, which might not be correct and yet, people within each of our organizations are the ones that are setting policy. And, they’re the ones that are driving decisions, and so that stemming from people as they think and as they do. Somewhere in there, though, the way that we move forward, feels like it’s moving away from things that are positive and beneficial and helpful and promote great things, and they move to something that seems a little bit more insidious and feels like it can’t be trusted. So, for me personally, until I move past that, I would have a hard time coming to agreement with all of you. Just being very honest. At this point, just for me personally, I can’t speak for anybody else, there is no way that I would encourage anybody to go to Child

Safety Protection Network, if there was abuse that had taken place. Could not do it. And, I listed a couple reasons why. I think that one of the things that I ran into with New Tribes is that they were unwilling to name abusers. Completely unwilling to name abusers. Known facts. Stories told. Adults that were aware. Police reports filed. Unwilling to name names. That, for me is very concerning. The lack of transparency in that regard is terrible. Because, what that allows people to do is that it allows them to move and float in between organizations and locations and continue their bad behavior. So, when I hear that you all are willing to highlight the benefits, I wrote this down, willing to highlight the benefits of member organizations, but unwilling to name, that's how I perceive that statement. You may not be intending that, but that's how I'm perceiving that. That's very concerning to me. The second piece is, when I hear that member organizations are finding things too restrictive to comply with and they may discuss this a little bit with you, what I hear is that member organizations are unwilling to commit the time, the resources and the people and to make child safety a priority. Within themselves, they are unwilling to do it. And, so your response is, they couldn't comply. Well, maybe your bar is too high, maybe you need to lower the bar a little bit. OK. But, if the member organization makes the statement, "We're unable to comply with all of this." I'd say, "It's a cop out." And, then the third is, that what I'm hearing, is you, as an organization, your theology is not informing your response. Because the basic piece that it all comes back down to, to me, is how do we reflect the character and nature of Christ, who we say that we follow, and who is at stake here, and its children. And so, I don't really care about the organization. I do not care about the adults. I care about the kids. The kids are the most vulnerable. They are the ones that get left out in this whole equation when we start talking about policy and procedure and accountability, and who is going to do what and everything. And, it still boils back down to what's going on with those kids. And, they are the vulnerable ones. And, that really disturbs me when I start hearing that. And then, the last thing, you probably should just change your name. Because your name is insinuating something that is not true. Child Safety Protection Network. You should change it to Child Safety Education Network, not protection, because you're not protecting. If you're unwilling to have some level of accountability with those people, then, I think you should probably change your name. This is just where I'm at, personally.

Phil: I appreciate what you're saying, Nathan, and I am trying to understand. But I still think we're missing each other in some direction because you say you would not send someone, if you had a report of abuse, you would not send them to CSPN.

Nathan: No.

Phil: CSPN, as an organization, does not respond to reports. That's not our role. We train the individual organizations how they should respond. So, not sending them to CSPN, I mean, we just got an executive assistant who answers emails, and, if somebody does come with a question, she tries to send them to somebody that could help. But we don't have any mechanism to respond to reports. So, I think there's still...some kind of a misunderstanding, at least from what I'm hearing

you say, of what we are as an organization. We don't respond to reports. That's not what we do. Is that...?

Nathan: So, in...your name is implying something. I hear what you're saying. Your name is implying something, though. And, one of the questions that I understand has been brought up is, "How come there is such a gap between us?" and, "How come there seems to be something going on with our name here, where we're getting bad press."

Phil: OK.

Nathan: And, you have a unique opportunity, with these hundred and thirty member organizations that are going and sitting in listening to what's being said and all of those things. When something bad comes up, you have a unique opportunity to go to those people who are the heads of those organizations and say, "What are you doing about this? You're not doing enough. This is how you need to respond." And, if they don't respond, you need to be able to put out the names of those organizations who are not responding well, you need to be able to put that out into the public square and say, "Here's a member organization. They have been educated. Here's where, like here's a score card, and they're not following through." That's my perspective. Because, there's literally no one else out there that would do that. Nobody else is in a place to do that. And, most of those organizations don't respect anybody.

Phil: Those are valid concerns. But we don't have the authority. We don't have the structure to do that. So...

Nathan: You don't have the authority to go to an organization who's obviously [inaudible] and you hear it and say, "Hey Larry Brown from New Tribes. What are you guys doing here. This is terrible. Your response is bad."

Phil: I can see that, that's what you would like us to do. But, that's not our authority. We don't have that in our structure, in our organizational...

Nathan: So, where I have problems with that particular piece is, as believers, if we all say that we claim the name of Christ, that we have a responsibility to each other. And, as Christian ministries, we have a greater responsibility than just a corporate charter to each other.

Phil: A corporate what?

Nathan: A corporate charter.

Phil: Right. OK.

Nathan: So, Christian entities, in my opinion, we have a greater level of responsibility to each other than anybody in the business world.
(Pause)

Stephanie: I am going to pick up on that Nathan. Thank you for sharing and thank you for being candid about any agreements, and so forth, going forward. I think you have highlighted, for me anyway, and I can check in with Mike. You have highlighted for me, why it's so important to tell some more stories about what you have experienced and what has led you to that particular reality that you are sitting in right now, and, as well as others. I would challenge the group to say this. I don't believe that from what I heard this morning and all the interactions that we've had with one another, that the persons sitting around this room don't have some common aspiration of trying to live faithfully in that body as you describe. I do

understand that there are experiences, varying experiences and things that people have had. that lead them to believe that that would be questioned of the organization that they might attached to and others. And so, I appreciate you helping us describe that; because, I think that's helpful. Personally, I certainly see everyone in this room coming with a very committed heart, trying to live faithfully. And, that's why I mentioned the faith experience to start with, because I do think that this group takes that seriously. And so, I thank you for that, for clarifying and, thank you Phil, for helping to name that. I'd like to invite us to continue to listen with one another and, to continue to think creatively about maybe a third way of possibly coming together around the concerns that are named. In other words, let's hear more about what, for example, Rich you had some things to tell, what has been the experience that has shaped and framed and informs your experience about what CSPN is, or isn't...

Rich: Sure.

Stephanie: Likewise, from others around the room, what has informed, shaped, what folks understand MK Safety Net to be, what it is or isn't. And, I think, always keep in mind some, I do think there are some common aspirations. I do think people want to take seriously accountability, how to do that, I think folks aren't quite sure. I do think maybe there are some expectations, and maybe, about how that is to be done and we need to name those – how best to carry those out. I think that's the creative work maybe that we can do together; but I think first, it might be helpful to state in this frame: "What is it that can be learned from what MK Safety Net is hearing, has experienced? What are the good things that some member organizations have done that are related to CSPN? What are some not so good things? And, then CSPN, how does one acknowledge that, hear that, understand, how does that sync with your education, your training, your advocacy, that sort of thing? And then, likewise, I think we need to have a little back and forth and maybe look at "what is the unique role of the organizations? Is there something more that can be done, something different that can be done, something entirely else that can be done?" I don't know. I would like us to consider opening the conversation in that way, if that's helpful. Does that work?

Rich: That's good.

Stephanie: (Question posed to others) So, now, let's do some more telling and listening...

Rich: Nate, would you be willing to share your story with New Tribes/Ethnos 360, and then I'll share.

Stephanie: And, the frame of this is...this is for the purpose of understanding what you just described, why your experience is what it is, and maybe others. Because, it's going to be helpful, I think, to hear it in that frame.

Nathan: So, my experience primarily has been through New Tribes Mission which as I stated to our group at lunch, I refuse to call Ethnos 360. I absolutely refuse to call them by the new name. When I was a young kid, I was in a dorm situation where I was beaten black and blue on several occasions. I'm not going to get into all the particulars about all of it and why and all of that, but...

Ruth: By the dorm father...

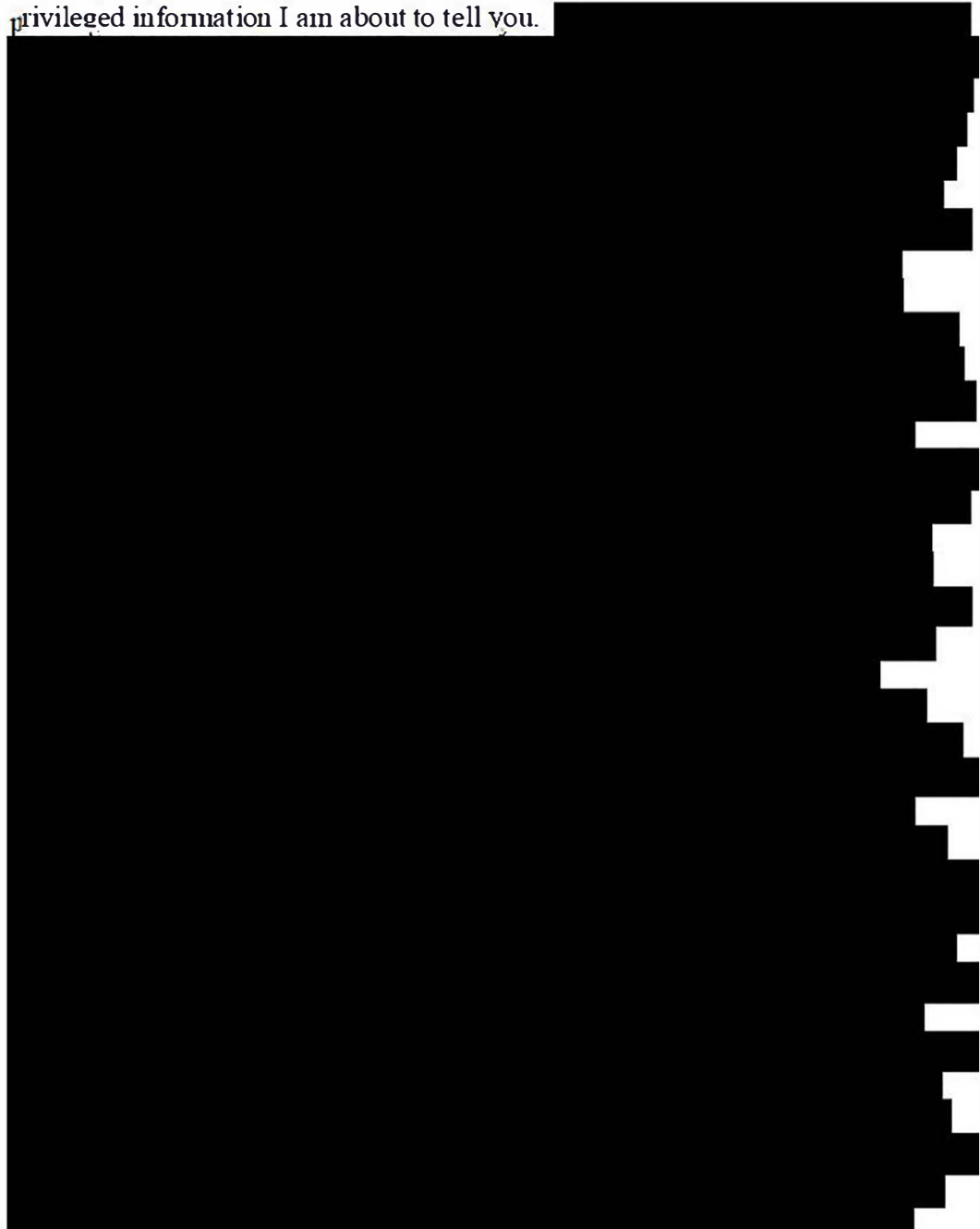
Nathan: By the dorm dad, yeah. Um, I am going to fast forward though, with that understanding to 2010. There was a report that was released on behalf, I guess

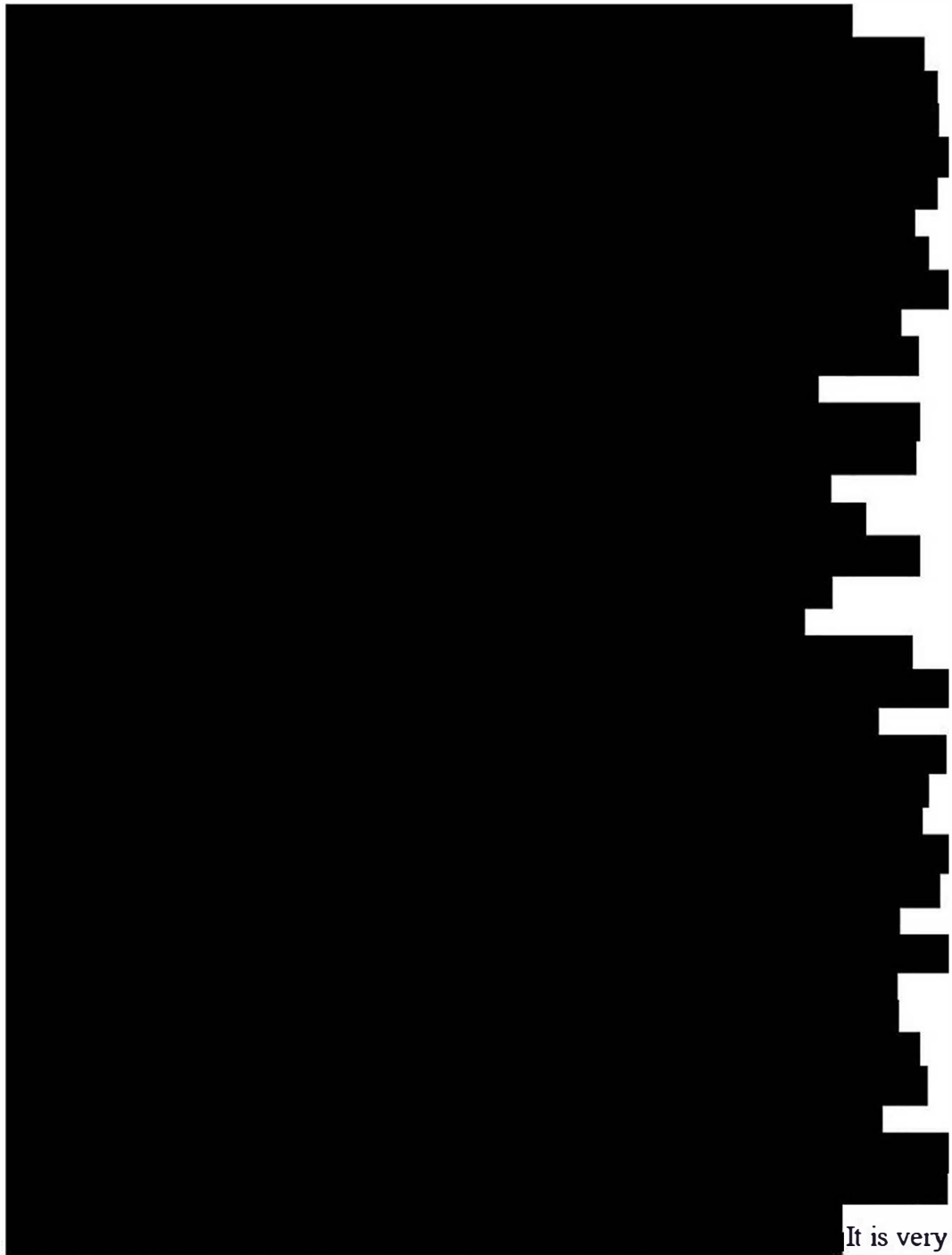
you could say, of New Tribes. And, it was called the Fanda Eagles report. Many of you are familiar with it I'm sure and have read it. And, the Fanda Eagles report detailed a boarding school in Senegal that New Tribes Mission had operated for a period of time. And, it detailed all of the abuse that had taken place within that boarding school. Boz Tchividjian had started that report at the request of New Tribes Mission. In the process of putting that report together as he began to interact with a lot of the missionary kids who were then adults, he decided that he was going to release the report to the general public and that the public, the organization, and the missionary kids would all see the contents of that report all at the same time. Because, as I understand it, his rationale was, if this is truly an independent investigation, then, it should not be controlled by the entity, redacted, there should be no interference by the organization on the results, the names, etc. I happen to agree with that approach. So, that was released. And, it caused a huge stir within the New Tribes Mission community and all their supporting churches, as it went public. One of the things that it did with the missionary kids, that I was in contact with – it was a collective sigh of relief. Finally, the things that have happened to us are being openly stated. Names, locations, events, everything is being heard. That was something that had not taken place in the history of New Tribes ever. My parents happen to be on staff my tenth-grade year through my senior year of high school at a language training facility in Missouri for New Tribes. There was also a counseling department. We had two staff counselors there. One of those guys was trained at the University of Minnesota. He had a master's in psychology, and then he had some sort of clinical counseling degree. I don't know exactly what that was. And, then there was another guy who was a lay counselor. Those guys, their responsibility at that language training facility, was to have any abuse cases, any potential divorce, anything that was going on spiritually, mentally, and emotionally, missionaries would come for a period of time, live at that training center. Their kids would go to the public schools and then they would receive counseling. So, many of my friends, my tenth, eleventh and twelfth grade years, were kids who were coming off of the field. And, I was listening and hearing all the abuse that was taking place across the globe. Because of my parents being there, I met a large majority of the missionaries in New Tribes Mission because they would be cycling through on their furloughs, or they would be living there for the counseling. So, I have heard and learned about a lot of the stories prior to them ever being released. This thing from Fanda Eagles was no surprise to me. I knew a lot of the players. I knew a lot of the accusations. But there was still this collective sigh of relief, like, OK, finally, we're getting somewhere. In 2010, also on the heels of that, I was contacted by a group called Professional Investigators International. Professional Investigators International, if you are not aware, was run by Bob and Linda Davis. Bob and Linda David were Mormons. And, they had put together this investigative agency specifically for this purpose of looking into child abuse in Christian settings. Bob was the head of the FBI's western division. He was a guy who had spent his entire career in the FBI investigating these kinds of things and putting reports together. So, they have a level of credibility to them, just because of that, and the caliber of people he was bringing in to help with the investigation

and to write the reports. So, I was interviewed. In that interview, I was asked a lot of questions about my experience in Panama and all of the things that had taken place. About six weeks later I was contacted by the same group, and they asked me if I was willing to sit in on something that was being called the “Recommendations Panel”. The Recommendations Panel was something that had been put together by New Tribes and another group that had been investigating child abuse within the organization that was also independent. It was not PII. So, together New Tribes and IHART had collaborated, and they had come to the conclusion that we want to have this thing called a Recommendations Panel. It was composed of two missionary kids that had been abused, and one counselor, a pastor, the lead investigator, and the head of IHART. So, we all got together in this room. We had all read a report on a school that was not the school that I had attended, it was Vianopolis, Brazil. And, we read about all of the abuse that had taken place within that school. We read the accounts from both the missions’ attorney, Scott Ross. We read accounts from the victims themselves and any corroborating statements from adults who were there at the time. The report was very difficult to follow because it was trying to deliberately make sure, because New Tribes has such close familial relationships. They were trying to make sure that nobody could tell what victim was making what statement. But I knew a lot of these people. So, what I did is I went through, and I’m telling you blow by blow here, this will be helpful. I went to Lowes. I got a big whiteboard. I screwed it into the drywall of my house, much to the chagrin of my wife. I’m reading this report and I start timelining and whiteboarding out all the things that had taken place. And, I figured out who was being talked to, who the victims were etcetera, etcetera. So, that I was prepared as I went into this discussion with everybody. Very early on, one of the things that we started hearing as kickback from New Tribes, as we were preparing to go to this meeting for this Recommendations Panel, was New Tribes stated, “Well, there’s no policy manuals that would dictate or that would tell us the things that we should be doing with kids. How can you hold staff accountable for things that are not even policy or in place? There was no understanding.” So, I walked down to the MK educational department on this facility at New Tribes, and I said, “Hey, Melanie [_____]”, who I knew, “Melanie [_____] , can I have the policy manual for this year?” And, she says, “well, give me twenty-four hours.” And, she produced it. So, the very thing that they were bringing up and saying that they couldn’t do, and that they had no rules or regulations for how the school ran, was proven to be false. And, so we walked into this meeting. And, a member of the Executive Board was there, and the head of HR whose name is Brian [_____]. And, at the beginning of the meeting, my question to them was, “Are you going to take the recommendations that we give you. After, we read this report, are you going to take them and move forward with what we’re recommending that you do with these accusers and these particular cases?” The answer was, “That’s why you’re here. We’re here to listen and to follow through on the things that you recommend to us.” What I did not know is that the organization had pulled people in from Sanford, their headquarters. They had pulled them all in together. They had put on a white board all of our possible answers. They created a matrix, and they were trying to lead us to a conclusion

about how we should make these recommendations regarding abuse cases. They wanted to control the outcome. But if we were reading this report, our thoughts were, well, in some cases, given the evidence that we have in front of us, the recommendation that you're wanting us to make is unfair to the individual who's being accused. It's far too harsh. We not going to kick him out. We're not going to have this letter of recommendation put on their file, because the evidence just doesn't warrant it. But, in other cases, there were people that were supposed to be in the matrix, that weren't even mentioned, that we found had tremendous responsibility. For example, there was a guy who was the head of the field. He was the field committee chairman. He was also a representative for New Tribes. Back in the states, he served on their Executive Board in Sanford. Then, he came back down to the field for a period of time to help with things. He was intimately aware with how New Tribes worked and he was also very aware of all of the things that had taken place on this field as well as many others. The guy knew a lot of information. In one case in particular, he caught a guy, sniffing little girls' panties. And, just said to him, "You probably shouldn't do that. That doesn't look good." So, that was one. The guy in question that I'm talking about was also pushing his way into girls' rooms who were trying to have privacy for themselves. After they had showered, they were completely naked, and he insisted that they didn't lock the door. He wanted to come in at any point in time. He wanted to see them. He would get really angry. He would shove over the dresser drawers in front of the door to keep that access open. He was seen many times taking particular care with helping these young girls go to the bathroom and putting them down at night. The wife was out walking. She was nowhere to be found. And, even one story stated that he had taken a girl into the TV room for a period of time with the door locked, and the dorm mom said, "No, not so-and-so." And, then there was a statement on that same guy by the mission attorney, Scott Ross, who stated to [Frank] in 1994, when he had brain cancer and was dying, "[Frank], you know if you had done these things in the United States, that you would be in jail right now." And the report said, [Frank] nodded in the affirmative and said, "Yes, I know." So, this guy, where I'm going with that is, this guy, who had served on the executive board, knew all this information. We felt that he was very culpable because he had a lot of information. He never stepped in. He never prevented those things that were happening to those girls. And, he certainly could have, and as a person who had leadership responsibility, he certainly should have done that. At any point in time, he could have done that, and he didn't. And that allowed the abuse to continue. We felt like that was, that was terrible. So, I could go on and on with the report, but we didn't follow the matrix. And, we gave our own recommendations. As we gave those recommendations, they became more and more agitated in that meeting and then the final response to us was, "Well, we can't do anything here. We're going to have to take this back and talk with the full Executive Board about this." It was supposed to be released two weeks after that. It took, I can't remember, it was another six to eight months, for the full report to be released, because they were trying to figure out what to do with that report. And, now, there was a group of people who had read the information, who had seen it, and they did not want to release that report to the public. Seeing that

things were going poorly, and my school was up next which was Panama, I got all of these MKs together on social media. We began to communicate. I told them the problems that we were having and said, "Hey, we really just need to say, this is what we're hoping from this investigative report from New Tribes, so that we could have a better result." What we wanted is we wanted people to be named who were abusers and circumstance, and we wanted a similar outcome that we had seen with the Fanda Eagles report. We felt like that was fair. We felt like the people who were abusers should be named and their shame was their own. PII had racked up a bill of between three and four hundred thousand dollars. At that point in time, they were complete. This needs to be taken off the record. This is privileged information I am about to tell you.





It is very deeply disturbing to me, that this continues to go on in this organization. That, no matter of what our efforts are in this room here, the people who are with MK Safety Net, or individually as missionary kids, that we cannot find any place where there would be accountability for this organization. Anywhere. Nobody is willing to do it. That's disturbing. So, then when we see that CSPN moves from an accountability structure to educational, and I say, well, you weren't doing your job to begin with because I didn't see anything. And, now you're moving away from having anything to do with it. Now you just have a bunch of kids that are feeling

betrayed. Why are we feeling betrayed? We're feeling betrayed because we gave information with an expectation of a result that hasn't happened. We continue to fight for that result. It still hasn't happened. Everybody that we go to says, "It's not my problem. I have no responsibility here. I have no authority here. And, I'm looking across the table at pastors. I'm looking at representatives from New Tribes. I'm looking at you guys, and saying, "Are we the body of Christ?" If we're the body of Christ, shouldn't we expect better of each other? Why do we treat each other like this? We seem to want to relegate things to old hard policies and we forget, there's people involved here. Isn't that the most important thing? Isn't that the thing that Christ emphasized? It blows my mind that we get so entrenched in the policy decision-making and how things are going to work that we forget, even from the Old Testament, we have a responsibility and an obligation to each other. If you see your brother in sin, what are you supposed to do? You're supposed to go to him. Have nothing to do with the evil deeds of darkness but expose them. There are verses over and over, the Bible is replete with this. We have an obligation to our brother. But we see that that's one of the first sins that took place in the garden. What did Adam do, "Well it's the woman he gave me." What did Eve do, "Well, it's the serpent." What did Cain do, "Am I my brother's keeper?" And then, we see Daniel, and he's praying for the sins of the people, and he had nothing to do with it. Like, I just think, what are we doing? [Miscellaneous inaudible sounds]

Stephanie: Thanks, Nathan...I feel the frustration that you described... [Pause] Just give you a moment to reflect on what you are hearing...in what Nathan is saying...or, the frustrations, the disappointments, etc., that he has described. This may be new insight for you. I'm curious about what you're hearing, how that informs you, how that informs the conversation...

Nathan: I just have two more pieces of information I wrote down.

Stephanie: Yes.

Nathan: The counselors closed the counseling department because the Executive Board of New Tribes didn't want to deal with the child abuse any longer and they burned all of their files. All of the stuff on all of those abusers, they burned them, and I talked to the guy that did it, and I said, "What were you thinking [____]?" And, he was like, "Well, we didn't need them any longer and the organization didn't want them." And, then, twenty-five percent of the missionary kids at my school fit the definition of abuse. Twenty-five percent. And that's not...So, we're. I was beat black and blue. My parents were horrified when they saw me when they came out of the Tribe. From the belt line to the middle of the backs of my legs, deep purple. They were horrified. I got spankings hard from my father. I had hard spankings before from other men. Nothing on this level. There was a thing called the tiger stripe club at my school that was laughed at by the adults. The field committee knew. The field committee knew that this was taking place. They put that guy in there because there was nobody else to do it. Supposedly.

[Sigh...] OK, I give it back to you. Sorry.

Stephanie: No...Thank you. Let's give a moment.

[Pause]

Mike: Nathan, in a lot of ways my response feels petty. Yeah. It's not right. It makes me feel like we should pause for the rest of the day. Sometimes when we go on with these processes when you've just heard a story like that, it feels a little ridiculous. It doesn't seem like there are strong enough words. I think part of what I hear you saying is like, we are watching our kids being murdered and we continue to kind of hide or whatever. Or, even going ahead like this.

Nathan: I no longer feel anger about my own situation. I feel tremendous anger about this lack of willingness to do anything.

Mike: I hear you. If it's OK, I mean, and, we didn't talk about this earlier, but, from my perspective when somebody shares something from the heart...

Stephanie: [Whisper – speak up a little bit.]

Mike: Sorry. From my perspective. Yeah, when I get serious then I get quiet. From my perspective, when somebody shares something from their heart, we don't respond from up here. Like, we really should just respond simply just what we heard, absolutely no defenses and no excuses, like just, not even from an organizational response. I think there is value in an organizational response, and I think that's part of why we're here. But I think before we even do that, it's just having an emotional response. Like, how do you feel hearing this? Right. That's where I'd start, and if that's OK. I am a little bit of an outsider, so this is affecting me a lot and I assume it's affecting everyone else as well. So, if that's OK, I think especially from, well...from everyone around the circle, I think it would be valuable to do that. It just feels like it's honoring the experience. Does that feel OK?

Nathan: Sure. Nobody's ever done that.

Mike: Yeah. That's not. That's not right that nobody's ever done that. That's just not right.

Dianne: A lot of MKs tell us, adult MKs tell us, "It's the abuse that has impacted me so much, as it has been the response from the organizations." In my situation, my perpetrator was allowed to return to the field, and he retired as a missionary. And, when my parents left their stand...within six, seven years, that enabled him, because his organization allowed him to do that, it enabled him to spread the rumor around West Africa, that I as a nine-year-old had seduced him. And, that has hurt me, and hurt me when I heard it.

Nathan: I read that several times in other settings from different people. It's amazing. It blows my mind.

Dianne: And, the mission board that said, "He will not be allowed on our properties," then backpedaled and said, "Ten years is long enough. You need to get beyond this." So, its deeply damaging to me and people would listen to him. And, that mission board enabled him to not feel responsibility for what he had done. And not only that, not only for what he had done, but putting the blame on me. And, I don't know where I'd be if my parents hadn't championed me. I just would be one of those adult MK statistics. That would just be awful. And, then you're blamed that you've left the faith. More blame is put on you. It's very, it's rough. So, I get it, Nate. You're no longer angry about what happened to you as a kid, but the responses and the ripple effects of that are very, very long-lasting, especially when you see it continue decade after decade. And not get any better.

Nikki: Nathan, I just want to say. I'm sorry that I didn't know. I don't know what to do with that. But, my commitment to you is that I will do something. Thank you for sharing that.

Voices: [inaudible...appreciate it...inaudible]

Ruth: When people said I shouldn't go back and I asked Jesus as I said last night and he said, I'm eternal, Ruth. I am in all time, all the time. Nothing's past. My feeling was, he's come right now to all of us, and he says, "I haven't forgotten any of this. And you're here today because it matters to me. It matters what happened to you. It matters what happened to every kid. It matters what could happen." And, we're here as you said in a sacred space because, that moment when he beat you, is still present with Jesus. And, there's no time limit to heal. So, I want to say, of course. I'm so sorry. That, a little boy was so scared and so hurt. But Jesus's presence. He wants to do something. That's why we're all here today. It's beyond policy and all that, I mean all that stuff happens. I do ask for him to lead us. I don't know what it is because something needs to be done. I don't have any answers, but he is the shepherd, and he cares. Thank you for sharing. [Pause] And, I believe Jesus... [inaudible].

Sarah: I'd like to share something that I wrote, actually. I just finished a master's degree [inaudible] program at Northern Theological Seminary, and I'm actually starting Monday into a doctorate of ministry program also at Northern. But, one of the things that I thought about as I was thinking about writing my thesis was the concept of power. And, how we use our power, whether power is good, whether it is only bad, you know, can we use power in a way that is helpful to the vulnerable. And, so my thesis ended up being about the power example that we see in Christ, and how he used his power for the most vulnerable. And, I think we can all agree that children are some of the most vulnerable among us, MKs especially, who are in boarding, who are left away from parents, etc. As you were sharing, I had pulled this that I wrote, out from my thesis, and this is what I would like to share: "When mission organizations are deceptive about abuse that has happened in their midst, or even when they cull information to only convey what is beneficial to them, they are flexing their power in anti-Christ ways, choosing lies and evil over transparency and goodness. This is a clear sign to abuse victims and others that their highest priority is not truth and justice, but protecting themselves at all costs, even if that cost is at the expense of the safety and wellbeing of the broken. Ironically, it is the ones who have less power in these situations, who are the truth-tellers, bravely sharing their stories, despite knowing the repercussions and ramifications that will likely follow. It is a non-negotiable for groups who desire to be healthy, good, Christ-like communities, that leaders must avoid denial and spin in favor of finding and telling the truth, even when the truth is painful." When you live into a Christiform or a Christ-shaped life, we recognize power can be used well. Or, it can be wielded to harm and damage. One of the things that I find very interesting is that people, often times, in my experience, in positions of religious power, because we know there is a special kind of authority associated with a pastor or a missionary because they have been commissioned or ordained by God. And, there is a power there. Children do not hold power. The adult, the mission agency, the school, the entity holds the power.

The child who has been harmed holds none of that power. And so, what would Christ ask of the one, or the organization who holds the power? He would ask that they actually lay that aside, that they lay it down, that they not wield it and weaponize it, or use it to protect their own power. But that they use it to the benefit of the one who has been harmed, the one who is the most vulnerable, the one who doesn't hold any power. And so, it's interesting on one hand, we say, this person has power or authority. But, when you ask someone to do something, to hold someone accountable, all of the sudden it seems to be, "Oh, we don't have any power. We don't have any authority here. This isn't, this is this person's responsibility. It's like, they're their own entity. We hold no power. And yet, I think as followers of Christ, we must recognize that we are a family of believers and that at some level we have to stop saying it's their fault. This person has to take responsibility. We can't do anything. We all must accept the responsibility that we've been given. That's what it means to follow Christ. It's not the easy way. It's easy to hold on to our power, to protect ourselves, to try to put our blinders on and pretend that none of this happens. But, when we hear the stories of how this has impacted people, life-long, we cannot continue to say, We didn't know. We can't do anything, because we each can. The question is, will we? It costs. When we hear suffering, we suffer for Christ. Part of that suffering sometimes might be, we must lay aside maybe what we think is most important for the organization or the mission, for the good of the child. It might cost you in resources. It might cost you people. You might have people who leave your organization because they don't like what they're hearing, the messaging. The Christlike life is much different. It's harder, and it's suffering on the behalf of others. As American Western Christians, we have fairly easy lives of faith. We can practice our Christianity. We can, I mean there's obviously places where people are missionaries that you can't. But suffering, isn't just personal suffering, it's the long-suffering of being with and for the most vulnerable.

[Pause]

Stephanie:

Other reflections?

Amy:

I just want to say that, I think everyone who's come into this room is very brave and courageous. And, especially the survivors in this room. In the past ten years I've seen the courageous acts of survivors who have been harmed by institutions, but who have mustered the strength to go back to the same institutions that they were harmed by to let them know how they've been harmed. And, that's a great act of courage. I think that many survivors who have come into this room today have engaged in a brave act of courage, and you should be commended. I think that when institutions don't properly respond to allegations of abuse, it not only re-victimizes, silences them in instances when they have already been silenced, but it also forces them to carry the weight of a burden that they have carried their entire life. And, as Sarah has so eloquently stated, those of us who have the power to come alongside and say, "I will take that burden off your back. I will take that load from you for now. And I will do with that load what I can." We are the ones who are charged with doing that work. And I think when we see something, we see a person who's laying on the side of the road, and we choose to walk beside it, we choose to continue to go, because we've got other places to go and other

places to minister. That is us, as Christ says, when you feed someone who's hungry you feed me. When you clothe the people who need clothes, you clothe me. And we fail to walk by survivors, or anyone else for that matter who is harmed and hurting and wounded, I would posit that we might be passing Christ by. And, you know I just think that's really important to remember that, when we fail as institutions to really take on some of these issues, we are forcing survivors who've already been through so much to carry a load that they should not have to carry. And, yet, I'm so amazed and I'm so inspired, that they continue to do it, continue to go back, continue to beat the doors down, in many situations when they should not be required or should not have to do that. So, I just want to take a moment to acknowledge the bravery and the courage and the fortitude that is afforded to do what so many in this room have done. And, that they've dedicated their lives to doing these things. I just want to thank you all and let you know that I, myself, have been inspired by you all today. And, by many others, who have done the same in other environments. And, so, thank you. That's just, I wanted to say thank you to everybody.

Nathan: Those who are in responsibility of leadership over these organizations, for whatever way they got into those positions, as heads of mission boards, they will listen to those of us who are speaking because we're putting pressure, and they feel obligated on some level to listen to us. But we don't influence them the way that you all have the ability to influence them. We don't influence them the same way. They're going to listen to what we're saying, and they're going to say, "I have to do this, so I don't look like a bad person." They're going to say, "I'm really sorry this happened." But, if you all speak up, they are going to say, "Oh, my peer group is telling me this is not acceptable behavior." People who are on the same level as me that are seeing what's going in my organization, that are helping train my people, they're looking at what I'm doing and they're saying this isn't OK. Wait a second, I need to step back and re-evaluate this thing. They have to have your pressure on them. We can't do it. We do not have the same influence.

Tom: That's very helpful to hear that perspective, Nathan, because I think I've been trying to sit here and think what club do you think that we hold or power do we wield? It's unknown to me because, like in my mission, I don't really even have a voice yet. This is something I'm beginning with my mission, but they don't even really know what they're buying into. I have yet to sit before the leadership and say, this is what this means. By adopting a child safety program, we need to put these things in place. They may backpedal and say, "Oh, well...that's going to be more than we thought." I don't know. And, removing from my own personal thing with the mission to CSPN, I'm new enough to this organization that maybe I'm naïve with this, but I don't think have the voice that you think that we have with mission organizations. I really appreciate your story and hearing I, and I feel terrible that you as a child received that and it should not happen to any child. And, I don't want that to happen to any child. I don't know at this point how to go forward in a way that could accomplish what you are, what we all want to have happen in a very meaningful way at this point. So, that's what my hope was that we could talk more together to figure out how to move forward. In order to do

what you're saying, missions would have to be willing to be in compliance. And, as you have stated, I think what went on, when you said back in 2017, whatever that time frame was, when we hadn't moved from being a compliance organization, and things weren't being held to compliance, that really points to the whole problem. We couldn't hold those groups accountable. They have to be willing to in turn, turn around and say, "OK, fine we're out. We don't care if we left CSPN, we're going to do what we're going to do.

Nikki: Or the opposite, we'd [inaudible] to be part of something, and change behavior.

Tom: Right, so I'm not discounting what you're saying at all. I'm just in a dilemma as how to actualize a power that I feel like we have over missions.

Nathan: So, you're interacting and you're creating relationships and friendships with all these people as you go to these education and training. And, they're looking at you in a certain light because of what you're bringing to them. And, they're saying, "Here's somebody that's actually researching and they're training us and they have a higher level of competence than we do. And, so if a guy like yourself, or Phil or Nikki or, I'm sorry, Jody, you're doing all this training and then you have the opportunity with an MAF or a New Tribes and you're hearing that things aren't going well, you begin to dig into that conversation. You have the opportunity then to say, "What are you guys doing? Why did you change this to an internal investigation instead of independent? That doesn't seem like that would benefit anybody but the organization, why would you be doing that?" You get to challenge them in a way that I can't challenge them. And, that happens because they look at you in a different light than they do somebody who's just saying, "Hey, some wrong has been done to me, you need to do something about it." Because, now you are more on an authoritative or a peer level. It's like when I go to the gun range. I shoot a lot. When I go to the gun range. I'm out there shooting and then I look at the guy who's been shooting for months that I trained, and, he says, "Hey, you forgot to take your magazine out and take the ammo out." And, I'm going to look at him and say, "Yeah, you're a moron. Get away from me. I trained you. "It's that same kind of response to those who has been abused. It's kind of like that minimization. But, if one of the guys that is my peer comes over and says, "Hey, dude. You need to take that magazine out and take the bullet out so there's no accidental discharges," I'm going to listen to him. And, I'm going to say, "Yep. You're right."

Mike: Can I do something? Tom, would you be willing to repeat back what you heard? What you're hearing Nate saying?

Tom: Sure.

Mike: Like, what are you hearing him saying?

Tom: I'm hearing him say that because of who we are as an organization, we have a different voice that's available to speak. So that's different then wielding a club. It's wielding influence.

Mike: Well, before we go there though, I just want to check with Nate. Did he hear you? Or did he miss anything that you shared? I'm pointing my finger, I just realized.

Nathan: My wife does it all the time. [Voices: Laughter]

Mike: I think it's really important that...

Nathan: Yes, and, when I say that we all, that you all have a greater level of responsibility, that's what I'm saying. I'm saying you need to speak up and speak out.

Mike: And, did he say that, or is he hearing you.

Nathan: No, he's hearing me. I think. Do you think that he's hearing what I'm saying as well?

Dianne: Well, he used a word at the end of your phrase, ...have a greater...

Tom: Voice of influence.

Dianne: You used the word influence.

Nikki: Could I just point out something that I see as a missing gap. That, just, you said, when we hear about it. I guess that's the challenge for me. We don't often hear about it. How do we hear?
[Miscellaneous voices inaudible]

Jody: Because that made me think of something, because a lot of times. It's not a formalized process but a lot of times, one of the things that we encourage within the network is peer reviews of each other's cases, programs, peer audits of how you've been doing things. Some organizations are really good about contacting someone and saying, "Will you please audit our program or our last five responses, or how we handled this," and they take that initiative. Some people do not do that. It's a totally optional thing, but something we try to encourage people to do. So that you do have other people doing it. But, part of that is for someone who is more seasoned at it to say, "you totally mishandled this, or you totally missed this, here are some organizational changes we would recommend." Now, those are optional for people to follow, but it made me think about how we can encourage more of that perhaps.

Nikki: And, I'm not trying to avoid responsibility, but how did you get that report, you know. How can we get that report? That's what I'm saying. How do we start that process?

Nathan: I might suggest if you're into child safety and you're educating and training, part of that also is reading these reports as they come out and understanding these factors, and really digging in deep. You have to understand it. That should drive the policy.

Stephanie: And, part of what I'm hearing too, Nathan. That's helpful. Part of what I'm hearing in the question from Nikki is that, maybe Nikki, as compared with you or some others in the Network, don't have as immediate knowledge of the stories. The reports are one thing, so I'm wondering if there are some ways that you all can imagine that, that can be helped, that question can be responded to.

Rich: Yeah. Oh yeah, absolutely.

Stephanie: Thank you.

Rich: Yeah, from my historical experience, it's been the AMKs who have led the mission leaders. And, I think we're seeing it today. You need us. You need to be listening to us. And, what I would strongly suggest is that you make space. This Hillcrest thing has been going on for sixteen months. It's going to continue to go on. My strong suggestion is that you all find a way to get into a face-to-face meeting with members if that Hillcrest Survivors Steering Committee, with professional facilitators to help. And, just have a session like today. They will tell you what they've been through. They will tell you what they need. So, I moved

from Chicago to Atlanta. I'm attending a large Methodist Church in Atlanta; I find out that the legal counsel for the General Board of Global Ministries goes to my church. He knew next to nothing about my background and stuff, but my wife and I became very close friends with him and his wife and um, as this stuff has hit the fan, we've got Methodist missionary kids talking. And, I said, "Hey. You need to talk to the leadership of the General Board of Global Ministries". And ten days ago, I was in a Zoom call, where two of the leaders of the Hillcrest Steering Committee on a phone conversation with one of the top Missions leaders of the United Methodist Church. And, we got about five minutes, no more than ten minutes into that conversation. Both of those missionary kids broke down and wept. I, of course, that got me crying. And, they just said. We have never had a mission board official listen to us and interact with us and want to learn more. Never had it. I think that's how we. To me, I would just offer this to you all. Find some way to have face-to-face communications. I think you'll find that they are very open to talking with you.

Nathan: It's going to help your training.

Rich: Yeah. I did not hear one MK say, "We want to tear down mission." I did not hear one of these MKs say, "We want money from them." All these things. In fact, everyone that I talked to was saying. "We hope that Hillcrest comes out of this stronger. But we have truths that need to be..." Anyway, I think that that's a roadway. But, to have a facilitator who's perceived as neutral to sit down and just have these conversations. I think it would be so helpful to everybody.

Stephanie: May I follow up with you on that Rich?

Rich: Yes.

Stephanie: And, I know you'll press back if I'm pressing in a way that's not helpful.

Rich: No, No. Oh, yeah.

Stephanie: But I wonder about MK Safety Net and your ability, capacity to assist. You hear the difference in saying to Tom, for example, or folks in CSPN, "You need to do this." Would you be willing to go so far as to say, I'm willing to help you facilitate something like that happening?

Rich: Sure, yeah. You're absolutely correct. And, I think we would appreciate the opportunity to assist. And, also, learn. Absolutely. Yeah, thank you.

Stephanie: And, Tom, and others? Am I...

Phil: I had just written this down, "Is it possible for us to collaborate?" It seems like you have the mechanism to receive reports because you have the channels of communication, you have the trust of MKs. We don't have that structure. So, you say, read the reports. And Nikki says, sometimes we don't even hear about the reports until maybe they're finally published. Like, MAF. I didn't know there was anything going on at MAF until I got a copy of the report somehow. And so, we can't go to MAF because we didn't know that something was even in the works. So, a possible way to collaborate, take your strength, because if I'm hearing you correctly, you say you have that. You have, you know it's like the boss of this company talking to the boss of this company kind of thing instead of employee of this company talking to the boss of this company. We can combine our strengths, but we don't have that mechanism.

Rich:

Yeah, Phil, I hear you and I think it's a real opportunity. When I was contacted by these folks, you know, one of the first things I said is, "you need to be in touch with mission leaders. You need to get your act together and organize and who's going..." So, we had Methodist missionary kids reaching out and communicating with their mission leaders. We have Evangelical Lutheran Church of America missionary kids reaching out to their leaders, and we have this going on with several other organizations. Instead of being in an adversarial, combative mode, how can we get you talking so that they understand. Right. I do think we have the trust of many those who come to MKSN. And, I do think many would be very willing to sit down with facilitation and share what they're going through. I think we would make great progress. I honestly feel we are all committed as persons of faith in this room. We have a lot who have left the faith who are agnostic, and who are atheists. But, we say, you know, we love you all. That doesn't matter. But, I think, amongst here, we are all committed to Jesus Christ and being disciples of Jesus Christ. And, wow, I hope I'm in your church. I think we're all committed to truth telling. It starts with the truth, as hurtful as the truth can be. It starts with truth and then there are steps to take where MKs can get a sense of justice. Part of the problem is that they don't, they're not feeling that they're getting justice. And, you can't have justice without truth being shared. So, how do we get that process going? And, furthermore, I mean we're into truth, justice, and healing. And you can't have healing without truth and at least a modicum of healing. And, that's what I experienced with the Christian Missionary Alliance. It took nine years unfortunately. Though, when we got through the process and the truth came out and it was acknowledged by the mission agency, standing... We had a retreat at the end and their leadership is up there saying, "This is the truth about what happened at Mamou. And, we are so sorry." And so forth. And, they held perpetrators accountable. There were several C&MA missionaries who lost their clergy credentials. When I walked away from that retreat, I said, I have...you're never going to get full justice. Can we get a modicum of justice? Can we get a sufficient amount of it? And, that's different for everybody. But I walked away after that process and after that retreat going [Exhale], "I got my life back". Now I can live into my life and my calling and my ministry and so on. And, that's what we're all hoping for aren't we? That the MKs and the mission organizations – that we can have healing. I think the real kicker is, how do we do that? I was very involved with James [] and others in terms of setting up these independent investigations and I think independent investigations are extremely important. But what I also...in Chicago, as a pastor, I was involved with Chicago urban strategy. And, we were working with inner city churches in Chicagoland on the west side and the south side with our African American clergy. And, restorative justice, the power of true restorative justice is incredible. And, we're talking about people who...I have a clergy friend whose son was shot and killed by a drug dealer. Anyways, but I think there are important mechanisms out there that we can move towards but an initial step in that direction would be to get some of these MKs from some of these situations that have just been very difficult and get them and sit down with you folks, with facilitators.

Dianne: When you said, the owner of a company talking to the owner of a company is different from an employee of this company talking to the owner of this company. The peer thing. A very recent example is Christian Academy in Japan, where you've spent some time. There were six member missions that ran it. [Inaudible], if I remember correctly, they did their own investigations of their attendees and their staff they provided at the school. They said, we're going to go solo, which is fine, the report was OK. So, they did that. Four mission boards said we're going to do a group investigation of the school over the span of its lifetime. And, just as an aside, small rabbit trail, when Telios Law, which is owned and operated by Theresa Sidebotham was hired to do that investigation, there were MKs who refused to participate because of her being on the record in several publications that her goal was to help institutions as opposed to, her primary goal was to help institutions. Anyway, that's a little aside. So, these four mission boards said, we're going to do this investigation. It was long. It's a good report. Member number six said, "we're not going to do anything."

Sarah: Was it six or seven?

Dianne: I don't know. I thought it was six. So, "we don't want to look at this, for whatever reasons. Well, guess what? The Send report came out, the mission that went solo. The four-group report came out. Nobody died. Nobody went to jail. Nobody went bankrupt. And guess what? The sixth group has now said. "Oh, we're going to do an investigation. So, the peer pressure thing, what we're talking about, like, example is sort of...Wouldn't you think that it kind of makes them look bad? We're not going to cooperate. We're not going to do anything when these reports come out. Maybe they read the reports and said, "Oh, it's true, maybe we should investigate." I think that those are some of the things that, with the collaboration and the peer pressure, from peers, which is what you were bringing out Nathan, that CSPN mission leaders can bring to bear on other mission leaders what we as MK Safety Net and as individual MKs cannot do.

Rich: Let me tell you a story. It's a true story. No, I'm kidding. [Voices: Laughter]

Mike: So, all the rest weren't?

Rich: So, when this Mamou craziness was unfolding, we're reaching out and I reached out to this character named Wesley Stafford. I don't know if you know Wess. Wess was CEO of Compassion International. And, I reached out to him, and I said, Wess, we really need your help. Really need your help. He was in Dianne's grade at Mamou.

Dianne: No, no, no... [inaudible; laughter]

Rich: But they were really good friends, Wess and Dianne are very good friends. And, he's told this story in Christianity Today and so umpteen other places, so I'm not broaching anything that he hasn't already said. So, they're in the public. So, he told me Rich, I've not told my wife about this. OK. It's too hard to talk about this with my wife and daughter. Ok. All right. Went back. Rich, I haven't told my parents about this. Now, we're talking an executive of the largest evangelical mission agency as far as money, saying, "I can't talk about this stuff." And, so he's out there in Colorado Springs. And this is getting to your story, Tom. We'll get there eventually. Kind of like an African story. He is in a meeting. Their headquarters building is right down the block from Christian Missionary Alliance.

So, he's in a meeting with a bunch of executives from different mission organizations in Colorado Springs and he hears the C&MA leaders laughing and joking and saying, "We've got these crazy kids from Mamou. They're trying to tear our mission down...blah, blah, blah. They're atheists, so..."

Dianne: They're losers.

Rich: "They're losers." Well, he's sitting in that meeting, and so his story... He gave them a phone call. And said, I want you guys, and one of them was an MK who had gone to Mamou with us, just a little ahead of us. I want to meet you guys for breakfast. Sitting there at breakfast and he says, I just wanted to bring up this thing about, you know losers. If you're going to call those alum from Mamou losers, you're going to have to call me a loser, because what they said happened to them, happened to me in all categories, sexual abuse, spiritual...and, of course, he talked with his wife and his parents and so on. And, this is the type of influence you wield. If you can just share with other leaders, just say, "Wow, we sat in this meeting, and this is really..." However, you find you can do that, I think you have every right to have that type of influence, I mean it's very powerful. And, I just...

Nathan: They have nothing to fear from telling the truth. They have everything to fear from covering it up.

Stephanie: Several people want to come in. I know, Tom, you want to speak. Ruth wants to speak, and Jody wants to speak.

Tom: Jody's ahead of me.

Jody: One of the things that I keep going back to in my mind that I feel has caused so many hard places, feelings on all sides of things, is the assumptions that people are coming to table with on all of our parts. Because, I feel like, would it surprise you to know that our new Executive Director is an MK that was sexually abused? And he, and so I want to say, we do listen to stories, and we care so much. Like, it drives everything I do to protect kids. So, honestly, like, it's devastating to hear "take it out of your name, because you guys don't do it." Because I'm like, "Oh my gosh. Yes, we do." But I also simultaneously hold this like, you were hurt so wrongly and so egregiously and so badly by people in a mission organization that I one hundred percent understand at the same time. And so, I don't know how to hold those two things and come out of it because we all make assumptions like, they must not be doing this, or they don't think we're doing this. And, it's so hard, because it's like, oh, I know people care so deeply. But somehow we all keep stepping on each other's toes and doing it in a way that I don't think anyone in this room desires to do. And, so, that's part of my like just sitting here thinking, How do we get beyond that? How do we believe the best about each other when all the people you believed the best about betrayed that? And, that's a hundred percent fair. Like, I would be the same. I'd be like, yeah, right. Why would I believe you? And, I hold no ill will for that feeling. But I also want to say, Oh my gosh we are teaching people, "please listen to people, please hear their stories, please sit down if they want to talk to you, don't sweep it under the rug. Pay the money it costs to look into the situation." We are teaching that all the time. But also, but we can't make people do things, but we want to encourage them to do things. We have legal things, minefields that we have to walk around, but, also,

when can we bend that? And its so hard to hold all this. So that I'm just sitting here feeling this...I don't know how to hold all these things because it's so important to me. Kids being protected has always been important to me. And, part of the beauty of coming to it not from a missions background is like, "why are you guys dealing with this like this?" You know what I mean, because, I don't have that need to protect the family kind of thing. It's just like, social workers report things, that's what we do. That makes people mad. So that's a benefit but it's also like trying to understand that culture and trying to hold, changing policies, and just shoving procedures and policies at people doesn't change individual culture, like you said, it doesn't change down here. But, if we're not holding people compliant to their policies, this is also a problem. So, how are we...it just feels...it just feels impossible sometimes, but at the same time I'm like...my heart hurts so much for you all. It just...I'm not really making sense.

Voices: You're making sense.

Rich: You're making total sense. I think MKSN... [inaudible, loud laughter]

Ruth: Were you before me, Tom?

Tom: No, go ahead.

Ruth: I, obviously. Probably all of us are wrestling with that same thing because etcetera, etcetera. But what I really like is if I can put it in words here. Sometimes we have to make it really simple. Years ago, Jill Briscoe came to Liberia when we were missionaries there. And, I had something that I was supposed to write, or do Bible study or something I didn't like. And, she had done all those things, you know. And so, I snuck her for dinner. When you're in the, overseas, you can have famous people over to your house because they have to eat. And, so I said, I have this thing I'm supposed to write, and I don't know what about and oh I was ...
...[inaudible] had motives...[inaudible]...and...[inaudible]...so don't even worry about that. She said a really life changing thing, she said, "When you don't know how to do everything, ask God, what's the one thing you can do? And, if you do that," she said, "you'll be surprised, in time, what's happened." She said, "Right now you're writing prayer letters. Write them for the glory of God. Write them to bless the people who read. If you write a book one day, fine. If you don't, fine. You've got eight people in your Bible Study, prepare as if there are eight hundred. If there are eight hundred one day, fine if there not..." And, I was sitting here thinking what can we do? And, there's another piece that what Nathan said to be responded to. By being CSPN, whether you feel it personally or not, you do have sort of a name or a reputation. And, if you're doing the training, I think what Nathan says, you are given an authority. It may not be a legal authority, because maybe you don't know how to do that, and you don't think you can and it's not organized. But I think you're very right when you say, you do have an authority that you don't fully know and to exercise that. And, there's two folds of that. "I'm a CSPN board." Oh! Well, good. You must know something." And, we're training. So, you have an authority to speak to other missions. But if you start to listen to the MKs, you also represent missions to them. When you asked me to come and speak about historical abuse and cried, I thought, "they care". The first time missions has asked me to talk about this. Somebody cares out there. Now, you weren't individually doing that but as an organization, there is an

organizational structure that gives something. We started Families in Global Transition, it's a long story, doesn't matter. But that has given me some kind of a name around the world. It's just ridiculous. "Oh, she's the co-founder." I haven't done tiddlywhat... I don't know how to organize anything. But all these people came. But, they just...pat me on the back. So, I go on and I cheerlead and I tell them, "oh, this is great." So, all these people who have these ideas that I don't know anything about how you can do them. But, well you know, I want to develop online coaching. "Oh, well that's a really good idea." So, just the fact that I have this name and I tell you to do something. And, then they all come back to me ten years later and say, "Oh, you changed my life when you told me to do that." And, I thought, I don't even remember the conversation. And, so, there is a power in a name, if you take seriously, as you do, you're Child Safety Protection Network. So, maybe you can't at this moment do it all officially. But if you start listening to the stories. And, I would say also, this partnership, that those of you who are from MKSN, you are the experts, you've got the stories. And I appreciate your expertise here today also. Even if it's not that person's mission, that person's mission may not be willing to listen to the story. But, if you as CSPN Board. "They want to hear my story. Oh, really, they want to hear my story. This is very nice." And, they tell you their story. Then, as you say in the body of Christ, you can say to them, we're willing to go on your behalf. That's how you hear the story. But, when you go to the mission, you come as CSPN people, even if it's not official. We're not going to kick you out. We're not in the threatening mode. What can you do? You could go and talk to... whoever and say look guys. Anyway, the point is, I do believe what Jill said, that if you say, "What is the one thing we could do? We could listen to the story. Oh, and I was going to say that MKSN probably has not told you all the stories because they haven't trusted missions. OK. So, if they come to you and they say, we want to tell you a story, or we want you to hear this person's story and you come back and you say, well, we don't have the authority, we don't have this. But you have a personal capacity to listen to the story and you're also doing it as a representative of CSPN. And, you can't promise them the moon, but you can say, "We care". Missions care. And, you can say to MKSN, "we care about why you guys are here. And, we care about the people and the kids that are coming." And so, how do we hear the story and what can we do to help facilitate what they've been trying to do for years which is to get missions to listen. So that would be maybe the partnership. It's a little informal, you know, because...none of us know how...but, could we just start with the basics of what we do and see where God may take it. Where we say, share your stories with us, and we'll do what we can like Stafford did to get... And, I know the thing with the Wess Stafford thing, I remember talking with Beverly and Marilyn back then was, why did they believe him, and they won't believe us? But the thing is they did believe him. So, it began a little crack.

Voices: Sorry, Tom's turn.

Dianne: Well, he wrote at the back of his book "Too Small to Ignore". He wrote his Mamou experience, changed some names and whatever. Missionary parents who would not listen to their children's stories, all of the sudden believed the Mamou

thing because Wess Stafford said it. And, he's way up there in the evangelical world, his status.

Tom: Well, thanks everyone for sharing. We've kind of addressed what I was... As we've gone through from morning 'til now, we had a real range of emotions, I think a lot of people have. And, some of those were, "are we ever going to move forward? We can never move forward."

Voice: Oh, we were all there about noon.

Tom: Well, and as I was thinking about it, you know, that's exactly what Satan wants. He doesn't want us to cooperate. Why would he want us to work together? There's no way. So, we don't want him to have a win. So, let's figure out how we can move forward to do something cooperatively. But I was thinking as a clarifying point, but then I think you addressed it well. When Phil gave the example of a CEO to a CEO, that's not exactly, I mean I may be the CEO of CSPN. It doesn't mean squat to the head of Wycliffe International who I am. My own mission. They don't know much about CSPN. They only are part of CSPN because they said, "We need to join CSPN. You bring us in and join CSPN and help us out." But, I guess as I am rambling here, I'm thinking, the people that come to our trainings that I've had the influence, they're the peons like I'm the peon in my mission. We're fellow peons in our missions. But, you're right.

Ruth: But, to that other mission, you're not a peon, because you're the trainer.

Tom: That does give, like you've said. That was before you had spoken. I think there is a different platform or a voice that's given because they are sending people to hear that training.

Ruth: And, the more that you develop the trainings from CSPN, the more reputable you become as an organization and that gives you even more...

Tom: And, I don't know if you know that one of our goals is to increase the membership of CSPN to a thousand. And, the goal is to protect more kids, not to have more numbers, but, it would increase that voice, then, too.

Ruth: And, when you listen to the stories, as you said, it will help your training because it will empower you. You will have more stories to tell but you will also have more passion.

Tom: Yes. I had written earlier in my notes, ahh, too far back. "In order to move forward well, we need to learn from the past, so we don't make the same mistakes." And, that's been said many times, but, this was as I heard Rich share and Nathan share that we benefit from hearing, even if, someone said, well, that's in the past and it doesn't matter anymore. Well, it does because it helps us be more careful for how we move forward with our training.

Stephanie: And, its also that stretch, as you use with historical harms, is not necessarily past.

Tom: Right. It's currently hurting people.

Nathan: I think you, if you have the time, I don't know if you do, but you have a good opportunity to meet with the heads of these mission organizations. You can begin to develop a rapport with them. You can say, "Hey, this is what we are about. This is the thing that we're passionate about. These are the things that we have seen as we have heard and listened to all these stories that are beneficial as we're working through this training. These will help you." I think you can do that kind

of thing. All of you can do that kind of thing. And, then, that gives you the “in” when you have to bring the hard thing.

Dianne: I have a question, just a general question of CSPN. You have a number of missions, like one hundred twenty-five, one hundred thirty, whatever it is. When you do your yearly trainings, does just one person for that organization come or does one person come per field?

Tom: Or new people who are joining their child safety team would come for training. Sometimes it’s a person that’s come several times, but, most often its new people to the organization or to the team.

Nikki: And, currently, you can be a member, but you’re not required. Training is an opportunity not a requirement. Attending the conference is not a requirement. Yeah. And that’s something we’ve been talking about Currently, that’s where we are.

Dianne: I was just curious because some of these missions are mammoth.

Tom: Yeah.

Dianne: And if just one person comes and gets training,

Tom: That’s right.

Dianne: You see with MAF that nobody even knew there was a training policy and in another place in that report, they did not know in the state of Idaho that they were mandatory reporters. So huge gaps there. But I was just curious as to what that meant with the training.

Nathan: I bet some of these missions organizations would even let you deliver content to them so that they could put it on their web page for their members. You know, if there’s abuse, here’s the things we need to do. Here’s some trainings that are available. Here’s how you talk with somebody who has been abused. Like, I think, there’s all kinds of things you could on a page. Most of these missions would say yes.

Tom: We do strongly recommend that mission leadership take the training as well, but we can’t enforce that, but that’s encouraged.

Dianne: I think that at the end of the training, you could list on your website, do an update: these heads of missions attended the training, these member care, we were so happy that these heads of missions and these groups attended our training. Very passively praising, but the peer pressure thing then would, “Oh, wow! Five of them went. We could do that...”

Amy: I was going to ask, what is the benefit of an organization joining CSPN? And, maybe I should phrase that differently. In every relationship there’s benefits for both parties. And so, when an organization joins CSPN, it’s my understanding that they pay a yearly fee of around \$550. And so, what are they gaining from you all? Is it, I’m not sure if I’m asking that correctly. Can you help us understand how that relationship works. Because, I guess I was under the impression that well maybe they pay and then they get this training for free, but now you’re saying they’re not required to attend the training.

Tom: Right. It’s not for free, there is a discounted cost.

Amy: A discounted cost.

Tom: A lot of it is the networking support.

Amy: OK.

Jody: We have this section on our website that says “Benefits of Membership” and it lists them and each one has a tab that you can go to learn more specifics.

Tom: And resources.

Jody: Yeah.

Amy: OK. So they have to pay to access that?

Jody: Well, this part. No. This is on the page, the front page, the front side of it. So, we have a members only access part of the website.

Amy: Yeah. Right, that’s what I was asking.

Jody: This part is not. It’s on the open part of it.

Amy: Ok.

Nikki: And, in the membership resources, there’s all sorts of [inaudible] their training, their polices...

Amy: Ok. I understand now. It kind of seems like...this is going to be weird, but like “Right Now Media”. It’s a paid...It’s different obviously, but they pay a subscription and then they can log in and access all these resources, but yours is sounds like its geared specifically to child protection.

Nikki: Exactly. This is my understanding of the history. Help me if I’m wrong. CSPN was founded right about 2006 at the [inaudible] of all the sort of historic cases when organizations were saying “How do we do this well?” And, that’s when they joined together. How to respond well. Whether they responded well or not, probably not, but, everybody was trying their best. So, instead of saying, we’re all trying. How do we try together? So that was kind of where it came from. So we don’t necessarily, haven’t appointed ourselves as self-appointed experts, we just kind of, I know this sounds almost [inaudible], but fellow journeyers are trying to do the right thing. And, that’s kind of, we’re trying to connect people with people. We’re trying, “Oh, you’re working on this. Did you know that so-and-so is working on this?” And, let’s journey together and do this. So, that’s where the networking side of it is. It’s kind of trying to share everybody by connecting them to work in [inaudible]. And to share in those resources. So, the resources behind, is we encourage people to share. And, I use the word encourage probably too much. But, let’s all put it out on the table about what we’re working on. Always ask for help when you don’t know. Whether it’s answering a question, it can be sharing resources, it can be also helping when someone doesn’t know what to do. Not necessarily in a formal consulting capacity, it’s just saying, coming alongside and saying “Ok, have you done this? Have you considered the following things?” And, sometimes it just actually listening to our members who are brokenhearted because they just don’t, you know, like it’s, sometimes [inaudible]. So, it’s not necessarily. There are experts, and we try to connect them with as many people, but, that’s our role. That’s what we see as trying to fill a gap, our connecting people. And, then to gather for training. And, training has become more of a focus recently. There was Response Team Training for a while and it had been different names. But, we’re now really trying to gear up that because we feel we can do that. We’re trying our best to do that. So, I don’t know if that helps the context.

Ruth: Even inviting some of the people who are willing to go, some of the survivors and to speak at the training.

Nikki: And the Conferences. Yeah.

Ruth: That would be helpful, I think. That would be another place where they're heard.
Nikki: Absolutely.
Ruth: And, it would also help your CSPN people take it out of the mental realm into the heart realm.
Nikki: Absolutely. You know a lot of our emphasis growing in the area, especially on member care, you know, those that are taking care of MKs. That's where we're just see a lot of mission organizations just saying, "We're ill-equipped to do this." And, if that's, sad but exciting to see that they are kind of recognizing that.
Voices: Uh, huh.
Stephanie: I want to suggest we take a break. Some of you have already done what you needed to do for that. But, let's take a break. Let's take fifteen minutes and then we'll take it from there. All right?
Tom: Back at 3:30 then?
Stephanie: Yes. Thanks.
Voices: [Conversations about getting a picture.]

BREAK

Stephanie: Welcome back, friends. And, thanks for the rich conversation on the edges of the meeting and in between spaces, those are equally important as the conversations around the table. So, we want to just check in, first of all, to see how everyone is doing. Because, Amy mentioned earlier, how brave and courageous it is for folks to gather, especially those that are survivors. It's a courageous act for all of you to be in this place to try to be doing what you are doing together and we as facilitators recognize that. That doesn't diminish the particular kind of bravery of a survivor. Just the idea that we're coming together in this way is pretty significant. And, to be able to walk with one another or sit with one another with the intentionality and the intensiveness of this conversation is, it's a lot. So, we want to take a moment to take a breath, check in. After we check in, unless it leads us a different place, we're imagining that there are a few things that you mentioned in this last conversation that were opportunities for collaboration and follow up and we wanted to mark those. Just say, we don't have to have consensus building or agreements, but we can say, these are things that were lifted up and they'll be in the notes and folks have volunteered to pay attention to them in certain ways. So, we'll review that. There are some particular stories that Rich is carrying with him to the meeting today that are still important, I think, to share. So, we'll take some time to do that before we part one another's company if that's OK. I know some people may have to step out earlier than say five o'clock. I'm looking at you Amy because I think you're one, right?
Amy: Yes, I'll have to leave around four. I'll just quietly exit. It's fine.
Stephanie: OK. And, if others need to; we'll take care of ourselves as we need to. And, then, we'll see where we need to go in terms of final wrap up. And, the final statement piece (reference Agenda) is more about, it can even be a list of things, just a reminder about, if there is any follow up, how that would happen, who would be

responsible. It's that sort of thing. OK...I invite us to take a deep breath. We're grateful for the presence of the Holy in our midst, and these continued breaths that refresh us and sustain us. And, in that spirit, we'll start and go around the room because we don't want to miss a voice in this process. I don't care where we start, maybe whoever feels moved to say...it's check in. How's it going? Questions? Thoughts? Things we just want to express. And, if there's nothing, you might just want to say a word and we'll pass it along. So just a check in, whoever wants to begin.

Phil: I'm reminded of a phrase in the story of Gideon in one of his battles; he was talking about his men, and he said, "They were weary, but pursuing. And, that's where I am right now. I'm weary but pursuing. I think that this has just been a good first conversation today. I know it's not the end. I don't know what we want to do as a follow up and that's what we have to decide, but I am very encouraged. One of the things that my wife and I decided when we came back from the field is that we wanted to be people of Shalom. And, pursue Shalom, and the restoration of Shalom. And, in the body of Christ we have to do that. And, I just sense that God is moving us to restore a sense of Shalom, harmony, and wellbeing. That's what we want to do in our ministries for children. But, I think, even as we've admitted that there's been differences, and there's been misunderstanding, whatever. I think that this a process of restoring Shalom, peace, harmony, unity, to accomplish the goal that we have – protecting children.

Stephanie: We'll move around the room...

Rich: Sure. This has been good. This is what I expected. I think, when we are able to meet face-to-face and share, we move forward, and I think we've taken some steps forward. And, we'll figure out where to go from here. But I think we're better off than before we started this meeting. So, I'm personally pleased.

Dianne: Stephanie asked where we're at. And, I still don't know where adult MKs go and how they get the help that they actually need. And, it's discouraging that there's no organization, no... I feel, maybe the hopelessness of it, that all these decades, we've not gotten beyond anything very much different when it comes to actually confronting an organization about what happened under their watch. There's very little difference in sixty, over sixty years. I'm old and I'm tired. But I'm here. I'm weary but pursuing. Like Ruth said, we can't do it all, but what's the one thing? Sorry to be a damper, but that's where I'm at.

Stephanie: That's why we asked.

Tom: A good friend of mine is fond of saying, "Unmet expectations always lead to frustration." I think that's kind of what you're experiencing. And, I'm getting a better understanding of where the frustrations are coming from, from MK Safety Net which is helpful. As I said earlier, my roller coaster of emotions has been up and down, but, I am optimistic by nature. So, I'm still clinging to some hope that we'll move forward in a positive way.

Nikki: Yeah. Basically, it's the way Tom is. I think, for me it's just, its, failure to meet expectations, I don't want to do it again. I mean, I don't want to walk away today and then not follow up. That's kind of where I am. I'd love to come up with one to two tangible things and pursue it actively. You know, even though it might not be the long road, but I'd rather take the step. Just because, I'm scared of

disappointing. I don't want to feed into any more of that because that's not where we are. But, it's how do we know how to do that.

Amy: I think before coming into this, MKSN and I had a conversation where we talked about, as I listened to them talking about sort of their hearts and things, it's really, overarching. The goals and objectives of the heart is what is in the best interest of the MKs? And, so I think that, that should continue to permeate and influence and infiltrate the conversations moving forward. It's, "what's in the best interests of the MKs?" And, you, I think as we're talking about collaborating, and things of that nature, I think it's really important to recognize, as Nathan so eloquently laid out, very systematically, that there has been a breach of trust. And, I think that CSPN has, from what I'm understanding, been a part of that in some way, or shape or form. And so, when we are looking at repairing trust and harm, making sure that it's done in a way that offers an environment of safety for those who've been harmed, and that objectives are clearly defined, and roles are clearly defined, so that MKSN can go back and, you know, think about these things that, if they do want to bring to their constituency a proposal of working with CSPN that it's done in a way that they don't lose trust with people that they've worked to gain trust over many, many, many years. And so, just things like sharing of information, all the things that were discussed, you know, that we're very sensitive about those things, because that could violate the trust of MKSN, as their organization. So, when we're looking at what's in the best interest of MKs, whatever is done, needs to be done in their best interest and in a way that promotes safety, trust, transparency, and accountability, I think are the main things. And, then one thing that we really haven't even really got into at all, which is the theological frameworks that we're all coming from. And, the theological issues behind these issues. And, that is, you know, it's been kind of touched on. But really that these issues, I think, as I was reading the SBC report, one of the survivors in that case, a lot of the people in the SBC, the Southern Baptist Convention had said that, her disclosing her abuse was a distraction, a Satanic scheme that distracted from the Gospel. And, I think when we are addressing these issues we need to remember and to keep at the forefront, that these are Gospel, this is a Gospel issue. Many people would never feel safe coming into this room with a room full of Christians because they themselves, because of their harm, cannot even think about being a Christian. And so, how can we recognize that tension, while keeping at the forefront that these issues do closely align with the Gospel, it is a Gospel issue. And so, those are just the main things I think I'm think through at this point in the meeting. So, thank you.

Ruth: Well, I'm sure we've all been through a rollercoaster of emotions. When Sarah was talking about sort of the shared responsibility or something, I realized that I think a lot of us who have listened to the stories for countless years. I'll speak for myself. I feel like I'm carrying around something and saying, "Will somebody help? Will somebody help?" Will somebody help? Will somebody help?" And, nobody wants to help. And, we try the next person. And, so I think, in coming in here today, it was like, well finally, I realized why it was so important because it's like, "They're going to help." And, then when it was, "Oh, we're not keeping people accountable," It was like, "Oh man, all those expectations and those

dreams are kind of gone. But I think that after Nathan shared his story and the conversation since then, I thought, “No, it’s a different way.” Because when I had that picture of Jesus coming, it was like, “What is your way?” Because, we’re kind of hitting a brick wall. And, I guess what I’m seeing now is the potential if we walk in faith, not even trying to figure it out so systematically, but God seems to work organically. And, if those in CSPN take up that mantle of “Well, we have a voice just because being on the board of CSPN, and as we’re developing this organization, it gives us stature. And, you’re the head of CSPN. So, you can go as that peer. But we don’t have to wait for all the legalities and stuff, but one by one as God does it, that there can be bridge between all these MKs who told their story and CSPN. If that bridge can happen, then there is that help, because then CSPN can be the also be that next bridge back to the missions and be that bridge between where, like you’ve said, you’ve tried, we’ve tried, I’ve tried, and you don’t really have a voice. But, if people in that realm can say, well, we can be a voice or we can give opportunity and listen and we can represent the fact that missions care. There’s a place for, maybe it’s not real formal yet, Dianne, but, there’s a place for movement. And, I believe God is always about movement. And, he takes the next thing, and he takes the next thing, and he said, you know, seeds grow, we don’t even know how. But, that’s true. And, I guess that’s my encouragement. Now, I don’t have any clue. I can see it, but I don’t know how to get there. But, if there’s enough trust between the leadership of the two groups to say, “Let’s at least try. Let’s at least see. Can we get the stories to CSPN where they can take the stories as mission leaders, not as “losers”, but as mission leaders and say, you know what, this is valid and we representatives for the kids, maybe there is some. Because, I think last year, I know this is small, but I felt like, I wanted to take the voice of MK Safety Net to CSPN because somehow that bridge was, you know. And, that’s why I really appreciated all the help that you gave Dianne, with your group, to say this is what we need people to hear. And, you heard it enough that you’re here today. And, so I thank CSPN. So, maybe that was a tiny bridge, and maybe the bridge can be extended. So that’s what I’m seeing. I don’t know how to do it, but I’m seeing it.

Nathan: I struggled a lot with what I was going to say before I came here. I struggled with how we were going to approach you all, what needed to be heard. I’ve stated this thing that I told you today many, many, many times in front of many people and got no real traction. And so, it felt like it was kind of pointless. But I also think that what the Lord puts in front of you is the thing that you should to step into. And, so, that was the thought over the attitude that I had coming into this today. It’s that I’m going to step into the thing that the Lord has for me to do, that’s in front of me, and I don’t know if this sounds crazy or not, but I think that this is the Lord’s work, it’s not mine. So, you know, if I am coming into this with a hope of a desired outcome and trying to make that happen and strong arm it. I think that I will be severely disappointed. So, the better option for me at this point is to pray for you all that the Lord will give you wisdom and direction in the way that you need to walk forward and how to best handle the challenges that you have in front of you. And so, I will commit to doing that.

Sarah: I think I would say I hold hope loosely. I've also been in meetings where intentions, I think were good. Things were said. Steps were hoped for. And, then, things didn't go as discussed or hoped for in meetings with leaders. I certainly also echo many of you in saying that I appreciate the heart with which all of you have come. And, I guess, we will see, right? We will see, how this happens. And, also, for me, it's important that the MKs that we serve are at the forefront always of what we're doing – their safety, their wellbeing, their ability to continue to trust and communicate with us. I think some of this does depend on their willingness or their openness to having a partnership or ability to work together. Because, unfortunately, so much prior trust has been wrecked. So much damage has been done. I'm not saying by you all or by CSPN necessarily, but, associated with mission and mission organizations, in general. And, so, I hold hope loosely, trusting that God will work in that loosely held hope. And, that we will be able to find a way forward that protects our current MKs, but also recognizes that our adult MKs are of equal value.

Jody: I've been trying to think the whole way around the circle, and I've not come up with, I just haven't come up with. Yeah, I don't really know where I am. I mean, I know where I am.

Voices: [Laughter]

Jody: I just feel there's just so much to hold at the same time. And I think, I just feel like me and Jesus need to talk about it a good bit before I know. I mean, I just feel. I just feel like. My heart just feels drawn to everybody in this room. I mean I know everybody's doing the work that is in their corner and I don't know that that has to be the end all and be all of the work that we do, but we're all trying to do our part, but maybe there's more for us. And, maybe it's together. And that would be great. But it also reaffirmed that when I first started doing this, I heard a lot more stories, because of what I was doing at the time. And, I've just sort of ended up sliding more towards the like, paperworky side of child safety. And, it's just helped reaffirm to me how much more I prefer to just listen to people and hear them. And, just like really hear them. And, how, like I really desire to do that. That's very important to me. So, just, maybe trying to get a little bit more back that direction.

Stephanie: So, as a facilitator, I'll offer some reflections, you might also, and then I'll share a little bit about where I am as a facilitator. A few things that I heard that I'd like to just hold, if we can hold together, Jody. The importance of not everything, but maybe one thing you can do. The clarity with which some of you named maybe one thing, like Nathan, prayer, to be in prayer, to commit to that. Holding hope loosely, and the importance of stories. And, the stories seem to be at the heart, and the interests of the MKs. But, the importance of stories, and that connection, that real human connection. So, those are things that as a facilitator I'd like to hold and revisit here in a little bit. As part of the reflection, Mike, do you have anything else?

Mike: No.

Stephanie: Does that capture what you were, some of the important pieces you were hearing?

Mike: That's good.

Stephanie: As a facilitator, I feel a responsibility to honor something that Rich had mentioned earlier today. And so, I'd like to go back to that. Because if there were persons who had expectations that there would be some information about their experience and story shared, I'd like to invite the group to honor that. And so, we'll set some time aside now to do that and then we'll come back to some of these pieces. OK?

Voices: [Inaudible]

Stephanie: Amy, thank you for being here.

Amy: So sorry that I have to leave but thank you all very much for the opportunity.

Mike: Great having you here.

Voices: [Inaudible]

Rich: Thank you. Thanks, Amy. So, before I start, let me just put a couple of things out there to put this in context. Four months ago, I was contacted by Hillcrest survivors asking if I could help them with an independent investigation. We had members of MK Safety Net who had been talking with these survivors for a number of months. And, when that issue came up, it was delegated to me. And, it's like, the last thing I want to do. I know what I'm getting into. I really don't want to do this. So, I try to put it off for a while. But, anyway, we ended up dealing with it. But you know as I got into it. Think of this as a context. In April 2021, a retired superintendent of Hillcrest Academy goes on a public Hillcrest Facebook account that has about fifteen hundred persons on it, and confesses that he had sexually abused two students, during his tenure at Hillcrest which I believe was 1974 to 1984. When that came out, all hell broke loose. It just dredged up a lot of things for a lot of MKs and they just started vomiting. By the end of 2021, and, that gentlemen's name is Rev. Jim McDowell. He's with the Evangelical Missionary Church of Canada. By the end of 2021 we had another victim of sexual abuse, when she was in high school at Hillcrest, one of her high school teachers sexually molested her and another female student. That happened around 1990. She addressed it in 2000, 2001. This perpetrator was from the Lutheran Church Missouri Synod. His name is Owen Fine. And, at that point when she reported it to their headquarters, he was being moved to a much larger position with LCMS in Hong Kong. They hauled him into headquarters of the Lutheran Church Missouri Synod. And, he signed a confession that he had indeed molested. This MK was not ready to go and to deal, you know, this is 2000, 2001. So, he had signed on. Well of course when she hears McDowell sharing, this just explodes with her. She contacted the Lutheran Church Missouri Synod and said, "Remember me? I wasn't ready to talk about it in 2001, I am ready to talk about it now. And, if you're not ready to talk about it, I'm ready to expose this guy." She had been dealing with the Lutheran Church Missouri Synod, who has basically jerked her around, treated her as so many MKs have been treated. She's been bounced from one, she started with the president of the Lutheran Church Missouri Synod, bounced to another executive, mission officer, bounced to another one, bounced to their legal counsel. Hasn't heard from the legal counsel in about three months now. No response. Hillcrest superintendent was prodded. You need to contact Lutheran Church Missouri Synod and you need to contact the Evangelical Missionary Church of Canada with these two perpetrators. The superintendent has

gotten jerked around and has gotten nowhere with Evangelical Missionary Church of Canada and with Lutheran Church Missouri Synod. So, this person contacted, tried to get in touch with, her perpetrator, Owen Fine, ended up talking with his wife, who readily admitted, “Yes. Owen...I know about it, Owen molested you and this other girl. We’re so sorry.” And so on and so forth. Owen’s wife ends up writing in writing, an electronic letter, to this victim and said, “I know what happened. I’m so sorry. My husband molested you” and so on and so forth. And then, sent this MK a five-thousand-dollar check. This is the context in which we’re talking about. This is by the end of 2021. Saying, “This is to help you with your recovery.” Because, this person has had ongoing, huge issues. That victim wrote back to Owen’s wife and said, “I’m sorry. I cannot cash this check”, voided it, and sent that back. I have this. I mean I have all of this written information down with me. Also in 2021, as Jim McDowell confesses, a bunch of, seven or eight victims of a junior high teacher, he’s also from the Evangelical Missionary Church of Canada, his name is Dan Snyder. They went to the superintendent at Hillcrest and said, “Dan Snyder was sexually inappropriate with us.” And, by that I mean, he was well known, he would come and snap their bras, he would touch their breasts, and make comments about their bodies, and so on and so forth. And, they went directly to the superintendent of Hillcrest and said, “You have got to act on this. You have got to be in touch with Evangelical Missionary Church of Canada. She did contact them, but she didn’t follow through with anything. So, these MKs, and here's what happens, so often, the MKs ended up doing the hard work that the missionary boards should be doing. So, they’re talking with the superintendent saying, “You need to do something.” Nothing was done other than “We’re so sorry that this happened to you. And, you want to talk about it, we’ll talk with you,” and, so on and so forth. These victims then get the run around with the EMCC, they’re getting the runaround with the Hillcrest superintendent. And, then they find out that, “Oh, Dan Snyder was seconded to the Greater Europe Mission from Hillcrest, and has served for I believe around ten years or just over ten years or so. Anyway, he has served for a considerable amount of time at Greater Europe Mission in a teaching capacity in Eastern Europe. Glory Hallelujah! Greater Europe Mission, the minute they got it they said, “We are members of CSPN. We must act on this. We will act on this.” Went right to the superintendent of Hillcrest, and Hillcrest is one of your member organizations, and said, “This is a report we’ve heard. You must act on this.” They went to Evangelical Missionary Church of Canada, “You must act on this.” Hillcrest and EMCC did not act on it. So, thank God, Greater Europe Missions said, “Wow! You’re not going to act on it. You’re not going to act on it. We, from our training from CSPN, we will do our own investigation into this.” And, they contacted, I believe it was eight of the victims, interviewed them, interviewed some staff members, and so on and so forth. They ascertained, as so often happens, that these missionary kids were telling the truth. And, they haul this guy and his wife home from Eastern Europe, he had like a year to go before he retired. And, they presented him with the data. He tried to argue from various angles, and they said, “No. You’re guilty and fired.” Now, they published an eight-and-a-half-page statement of findings, SOF, and, if you haven’t already seen it, you owe it

yourselves to read the Greater Europe Missions statement of findings. Because, the director, USA director, in one of the vice-president level in Canada, were in charge of Greater Europe Missions investigation.

Tom: Where can we read it?

Rich: Pardon me.

Tom: Where can we read that.

Rich: I'll send it to you.

Tom: OK.

Rich: And its public. Because, and they made very clear that this was public because none of these victims. None of their names are told. We're not giving much information in terms of our report. So, you can, you know. Superintendent at Hillcrest, you can publicly put this out there. Who knows who else had been affected by this, you know, this guy. As you read it you will see and feel how hot under the collar Greater Europe Mission is. Hillcrest school, you've had CSPN training. You haven't lifted a finger really in terms of tracking this thing down. I don't know if EMCC is a member or not, but they're also very hot with the report from EMCC. This is one evidence of how hot, Greater Europe Mission was. "The Response Team of Greater Europe Mission contacted both organizations to get a clearer view of their response procedures." And, one of those is a CSPN member. "Due to a lack of clear evidence that a thorough process would be pursued in a proactive manner by either Hillcrest or EMCC, we Greater Europe Mission expanded our scope to include interviews with the reporting individuals to ensure that those reporting harm had a full opportunity to speak, be heard, and to see that the reporting individuals had the supports they needed to process their experiences." Kudos to Greater Europe Mission. You know, I mean it's like, Glory Hallelujah. You know, these MKs were just so grateful that Greater Europe Missions stepped up in this. But, where is Hillcrest school in this? They're also, also members. So, that's the context out of which this, almost two-hundred and thirty MKs from Hillcrest who were part of the survivors, Hillcrest survivors' group, who are now represented by about ten members of the Steering Committee, nine or ten, of the Steering Committee. And, you're going to hear from two members of the Steering Committee. They gave me full permission to use their names. I think I will use their names, because they wanted me to use their names, but I think in anything that gets published we redact these names. So, we're going to start with [redacted] who is one of the leaders. [name redacted] to Rich Darr, 9-7-22, she gives me full permission to share this. Her complaints are primarily with Hillcrest school and the superintendent who has been controlling the response. Uhh... She mentions how many times, and it's in writing. And, I've got fifteen pages here. These are just some of their emails that have gone back and forth. But [name redacted] says, over and over again, the Hillcrest superintendent is saying, "We got it wrong. We failed." ...But the problem is, often then there wasn't a correction over the last sixteen months. So, she talks about that. Hillcrest behavior did not change as referenced in the document. This is her own personal story. "I would add that she (the superintendent) took from April 2021 to January 2022, nine months to actually coordinate a call to listen to my story about my abuse and hear about our survivors' call for action." When we

say MKs don't hear. Folks, this is nuts. It's nine months. That it took her about eight months to fill out her updates on our spreadsheet, after much leaning on her. This is abuse reports and so forth. Her excuse was that she didn't know how to use a spreadsheet. Eight months. She also did not do her due diligence in contacting many of the missions affiliated with Hillcrest throughout the years and especially missions during the time of the alleged abuse to notify them of abuse. Examples. The Evangelical Church of America never notified them, Mission Africa which is a Danish mission. Church Mission Society of Britain. Lutheran Church of Nigeria. The Fellowship of Baptist Churches of Canada. We're still figuring out how many more she hasn't contacted. Her excuse. We don't have records. My main question it, "Why don't you have records?" What is this? We don't have records, only yearbooks. Now this is in writing if you want to follow up on this. However, the survivors themselves located many of those missions directly by Googling them on the website.

Voices: [Inaudible] Sorry. [Inaudible]

Rich: Right here is the fifteen-page document with supporting emails and so forth. She makes eight points. One: May 26, 2021, shortly after Jim McDowell, superintendent of Hillcrest, '74 to '84, confessed publicly, uhm, acknowledged that he had sexually abused students during his tenure as superintendent of Hillcrest and the superintendent promised she was working on three items that very day (May 26, we got the email), a link for reporting abuse, making available the student protection policy of the school, and publishing perpetrator information on the Hillcrest website. Said, we're working on these things. It is August 6, 2022, do the math, fourteen months later, in emails that Hillcrest survivors' steering committee, that some of these steps have finally been taken. Fourteen months. And, yet, as of September 2022 the reporting of abuse link was still not function. That's one. Two: Anne's [superintendent's] promise to post perpetrator information on a Hillcrest website in May 2021, thirteen months later finally appeared on August 6, 2022 on a Hillcrest website. But you had to dig for it. It was under navigation bar, Alumni Student Protection Update, History of Abuse, there was a document that showed up, August 6th, titled "McDowell Update". It was removed from the website shortly thereafter. You can see the total frustration here, in terms of, you know. That's two. Three: In late 2021 in regard to publishing information regarding Greater Europe Mission's report, which I've shared with you about, "Statement of Findings on their investigation of Dan Snyder, you know the story. The two leads from GEM investigation of Dan Snyder made it explicitly clear to Anne and to the MKs that their statement of findings could be openly shared because the victims were not named. The superintendent knew this yet refused to publish GEM's report on the school website. And could her failure to make public Greater Europe's report on the website be related to the following statement, which is what I just read to you. "Throughout that nine-page report there are several times where Greater Europe Mission is hot with the superintendent." Anyways, on August 6, 2022, Anne wrote [name redacted]. Months, months later, eight months later, "The report on Dan Snyder is in process, it's being placed on the website, finishing up the week of 8 August 2022. That's three. Four: "In regard to prompt and compassionate

follow up to reports of abuse coming directly to the superintendent, she continues to injure victims.” The superintendent is lovely. I can’t tell you how many... She’s lovely. She’s ineffective and inadvertently reinjuring, ok? I know her heart’s in the right place but it’s just. So anyways, in regard to the two recent cases with accompanying emails between the superintendent and two victims are provided. This is just within the last couple of weeks. For example, 8-29-22, email from a victim to the superintendent, “Dear Miss [_____] and Miss [_____] , I am extremely disappointed, frustrated and saddened to have had no response to my email sent below on July 13, 2022. And, oh by the way, I know that my email went through to you.” Six weeks for a response. Five: In a response to an alum who is openly gay, the superintendent in writing equates to the person, equates this person’s sexual identity as gay with persons struggling with drugs, alcohol, and pornography. Her letter, the superintendent, “We are acutely aware that there are students in our school who are struggling with gender identity and sexuality. Statistically, we know this is bound to be true. Similarly, we know that they may be struggling with drugs, alcohol or pornography.” Coming to a gay person, that is saying, “Your issues are the same as somebody struggling with drugs, pornography, and so forth.” Six: On August 3, 2022 an alum member of Hillcrest steering committee sent the superintendent a copy of a press article written about the SIM lawsuit. The article was finally posted, and there had been an agreement that they would post any, you know, articles that come out. The article was finally posted the first week of September. In the meanwhile, two other articles had been sent, but neither of those had been placed or posted. Seven: Recently Anne told the Hillcrest board of governors that Owen Fine, the teacher who had sexually abused two students, had apologized to one of his victims in 2001. And, I know the victim said, “He has not, he had not done that.” Recently, Anne, (eight), stated to the Hillcrest board of governors there was no abuse by Hillcrest teacher, Owen Fine, on the Hillcrest campus. That is patently untrue. So, these are the types of frustrating things. Six weeks is bad enough, but when we’re talking fourteen months and eight months and... the re-injury that this causes. The superintendent is a lovely person. They got so frustrated with her, they said, “Rich. We’re not even corresponding with her.” I said, “I don’t want to be stuck in the middle, but if you want me to write her and tell her you’re not taking any more communications because she’s injuring you all, I’ll do that.” And, I wrote a very nice letter and I said, I can tell that your intentions are good, but you are simply ineffective, and are inadvertently rei-njuring these students. It’s time for an independent commission inquiry to be set up. Take this out of your hands and let professionals do this. So that’s the one leader of the Steering Committee. The other is [REDACTED] to Rich Darr, 9-7-2022. He says my summary of complaints with [the superintendent] will merely echo what [redacted] already has documented. “The whole steering committee feels as if we’ve been played for fools. I’ve never met a TCK yet that tolerated fools gladly.” And, he’s going to talk about SIM. And here, I’m just going to read what he says. This is not me. It’s OK.

Jody:

Rich:

One: Last year when I contacted SIM Canada, the director of personnel, Paul Russell, started out sounding quite concerned and caring. He offered to send me

to counseling, to a counselor of SIM's choosing and said SIM would pay the bill. Turns out that counselor in question has zero accreditation or qualifications in Canada. And, in fact, very little psychological training at all. Her qualifications are mostly pastoral. The final kicker was that this same counselor was a former SIM MK, an alum at both KA and Hillcrest, and most likely babysat me back in the day when our parents were in mission. She currently editor and chief of SIMRoots magazine. (which is, they're not affiliated with SIM but it's a magazine that goes out). Two: SIM USA has been quick to listen to, he says, one or two people when they ask about historical abuse or report it. Three: He names a person; I'm not going to name her. SIM MK has spoken with SIM USA child safety person Mary Decker and could not get a straight answer as to what could any reporter of abuse expect from SIM. Again, just telling you what he is saying. We all have the same complaint. SIM cannot provide clear steps to be taken in the event of abuse being reported. Current or historical. They promise to listen, be sympathetic, and investigate each complaint on a case-by-case basis. I'm going to tell you how they interpret that, "Divide and conquer." This is what happened with the Mamou kids. Individuals, and some of the parents would go to C&MA headquarters. Shoved aside. It wasn't until we came as a group and pressed them and said, you're going to be dealing with a group from now on and we're going to take it public if we don't get anywhere with you. So anyways, they promised to listen, be sympathetic and investigate each complaint on a case-by-case basis. Zero explanation of what the investigation will look like or who will do it. There will be zero publicity and no public report. Four: We have SIM Australia director Malcom Watts promising action ASAP to an Australian MK who attended Hillcrest uh KA when she asked about reporting historic abuse. The SIM Australia office begged this person to give them to the end of this year to get a team together to look into her complaint. As a CSPN member they are supposed to have had such a team in place years ago. Why does this MK have to wait four or five months? Five: Then, there's SIM USA's Mark Boscher director of personnel and general counsel. He's emailed blanket denial of SIM USA having any control over supervision over Kent Academy and Hillcrest. Backing that up, we have chief operating officer, Nathan Krupke, in a newspaper article acting surprised that SIM USA has even been named in a lawsuit. Claiming that SIM USA had nothing to do with either Kent Academy or Hillcrest. Again, we have no responsibility. It's them. And then we've got Hillcrest, with the superintendent saying, "We're not responsible for this." It's the fifteen mission agencies that sent us students, you know, sent us teachers, or supported us and sends these MKs off to try to get some satisfaction from the ELCA the UMCA, EMCC. And, the MKs are having to do the work these mission agencies need to be doing. Ok. Then he [inaudible] about the AMK task force from 1985 to 2005 under Larry Fehl. Ok. Here's what he says, the task force was limited to US MKs and only one Canadian. He may or may not be right about that, I don't know. But he's saying plus the booklet that came out, that was ratified, that came out, was ratified by zero SIM sending offices. The booklet itself stresses that the intention of the TF is to facilitate reconciliation between MKs, their families and SIM. That's a summary. I could go on about SIM's buck passing. The lack of clear steps to be

taken when a report of abuse is made and the total denials. Now I, I heard from this Australian MK who sent me copies of emails between her and the headquarters people in Australia. When she did not receive a satisfactory report from back from them, she contacted headquarters, SIM USA in Charlotte and got a rebuke back saying, “Do not send us anymore questions. SIM USA is not going to talk to you. You need to continue talking to SIM Australia. So, these are the types of things that MKs, it’s not past. We’re in the middle of this right now.

Ruth: I’ll just give you one clarification on that MK thing that Larry Fehl did.

Rich: Uh-huh.

Ruth: I was part of that task force then. And, he wanted to enlarge it, but he was the USA director, so he had no authority over Canada, Australia, and all that. So he tried to get them to have their own. But the way the structure was, he couldn’t invite. And the Canadian, was someone who came that was trying to get into Canada. That was, uh [_____]. So, I’m not justifying it, I’m saying that there was a structural limitation. I would think that SIM International, that would be the right person to do it. If they would have OK’d the [inaudible]. But they never OK’d it. So Larry did what he could do, locally, but that person wouldn’t understand that.

Rich: Thank you very much for that clarification. My perspective is, “Who are we trying to protect?” Number one, it’s the missionary kids. So, let’s make some corrections to our structure...

Ruth: Right.

Rich: And do that ASAP so that, these Australian MKs are ticked off that they weren’t able to be a part of that.

Ruth: Well, I even went to Australia and the SIM...there was a mission thing that I was supposed to talk to but SIM missionaries didn’t come, because, I knew who they were, I had known them before in Liberia and they were part of the people who thought I was “a complainer”. So, my own mission...

Rich: Sure.

Ruth: ...did not send people to that particular thing which was...

Dianne: Because you cried and you told people.

Ruth: Well, it’s just that, that was, you know, I wasn’t going to make MKs feel sorry for ...so I’m saying. I am not defending. I am saying...

Rich: Right.

Ruth: ...you’re, part of what you’re saying is the structure is what’s wrong. Because, at that structure you need SIM International to do something. Because each office by itself...

Rich: I understand.

Ruth: But it does damage to people, no question. No question.

Rich: I understand, but my view is “Who are we protecting?” And, it comes at the very least, it comes across that SIM is not going to change their structure so that more MKs can be involved, they’re just going to go with the USA thing. And so, these MKs are frustrated to the bursting point, and then when they go ahead, and are able to file a lawsuit because North Carolina opens this up for two years. Then they’re blamed as the angry MKs who are out of control, who hate God, who

want to tear down missions, who... It's just a huge double bind and somehow, we've got to get around it.

Dianne: And, the lawsuit was filed before we even became involved with these SIM...

Rich: Yeah. Right. Right.

Dianne: MK Safety Net did not...

Rich: I didn't know.

Dianne: ...we heard about it, but it was before Rich kind of, started helping them. And, Rich has said, all along. It's your issue. You need to, here's some suggestions, here's some options. You, as Hillcrest MKs, I can't do that for you.

Rich: We cannot do this work for you. We will give you some suggestions as to... And, my suggestion was, basically, organize yourselves, form a steering committee. Here's what I suggest, those of you who are United Methodist Church MKs, contact. Here's what you do first of all. Get a couple of your parents. Once again, some of them didn't even know about the abuse. Like Wesley Stafford. Get your parents looped in and supportive, and then, you and the parents, go and contact United Methodist Church headquarters which happens to be in Atlanta. Those of you who are ELCA, tell your parents. The one lady here, her parents didn't know about her abuse until two months ago. And, then, when it sinks in, the parents are ballistic. And, you should see the letter that they write to ELCA. And, saying, ELCA, what the hell is going on with Lutheran Church Missouri Synod. You, your legal department, needs to get a hold of their legal department. And this. This is just, this is where we are now in the middle of all of this. And, MKN is trying to...and saying. OK. Get your parents. Talk to various organizations. So now, a number of organizations have said, we are going to have an independent investigation. We also said, the entity that really needs to be driving this. The entity that really needs to take the bull by the horns, is Hillcrest school. It happened on their campus. And, what Hillcrest school and the board of governors has done...go here, go here, go here. And, the missionary kids, these are all missionary kids, are not helped. So, what we able to do, through the steering committee, they were able to get through, bypass the superintendent and go to the board of governors, who voted unanimously here, recently, to support an independent investigation. But they're still dragging their feet in terms of taking the lead. And, what's going to happen is that, UMC, ELCA, and there are some others, are going to lean on Hillcrest. You need to be taking the lead here. You can't be passing the buck again. The United Methodist Church, up until now, I mean, they don't have any perpetrators listed. They have a number of their missionary kids were abused. But, they're saying, why should we be the ones that are? We're willing to do this. We're willing to reach out, but you get the picture.

Tom: Can I give a positive story...I mean it's a similar situation but had a different ending. My fourth year at the Academy, we had, I don't know if Sarah knows [Checker Barker]. That name, rings any bells to you?

Sarah: Yeah.

Tom: It was a report of an alum from the school who said that Checker molested me when I was a student...twenty-five... and he's from Australia. And, so we took partnership with SIL who was the supporting mission for that individual and the action that the school decided to take with the legal encouragement, was to follow

up and we got all the documentation from the student. He had actually, Checker had offered money to him to stay quiet. And, that came out. So, we blanketed the years that he had been there and sent out a notice to all the alumns. I don't know if that was Sarah who got that, she should have if you were there when he. And we said, if you have any experience with being molested by Checker Barker, please let us know. And, we're following up on that. And, we did have five or six students come forward. And so, he wasn't at our school anymore, but I got on a plane with an SIL representative and we flew to China where he was working and talked with the head of school there and said, you need to know this.

Rich: Yeah. That's good.

Tom: And he was removed from there. But, we couldn't. And, we reported to the authorities in the states that he was from, and the supporting churches. But, from there, you can't do anything else. He could still be somewhere else.

Rich: Right. But, MKs who know that you took those steps are saying, "Somebody who is listening to us and is acting on this."

Tom: The ironic thing was I got several emails from alumni that said, "How could you defame the name of our favorite teacher? We went camping with him. I shared a sleeping bag with him." And, I'm like, oh...[inaudible] those things. Maybe you didn't get molested but other kids did.

Rich: Yeah. That's the craziness that you run into. You know, when the superintendent of Hillcrest comes out, the MKs, this is what the survivors say. There twenty-five percent of us who were appalled and said, "We know that there are more. It's not just two, Rev. McDowell. We know."

Tom: Yeah.

Rich: Which is the importance of then having this investigated. Who else has been affected? Seventy-five percent of the alumni turned on the twenty-five percent and said, "How dare you be confronting." And, then if you read the email chain, there was a teacher who was there when McDowell was there and her whole thing is, and there are others who did this as well. We share kids in other staff and so on. "Jim, we are so sorry for you. This has taken such courage for you..." And, it's right there and it's like, who's side, who's being supported here. He is being lauded for...

Dianne: Confessing...

Rich: ...for being forced by blackmail to come out. He's being lauded for this. Go figure. So anyways, uh...

Jody: I have a question. So, I don't think this is a big deal for me to share so it's not been a big secret. One of the things we're working on at SIM International is we're working on a published statement of both an apology to our adult MKs and a published document of how to report concerns. It's, we've finished it, it's with our leadership to review before it's published. I asked, "Is that a two-week process. Is that a seven-month process?"

Voices: [Inaudible]

Jody: But, listening to you say, "This is what, the language in this email, like, we say we've responded in a case-by-case basis, and this is what we hear." I mean I'm thinking of, is there an opportunity where, like, I can contact you all, and say, "What do you think of this language in this document."

Rich: Sure.

Jody: Like, this is how we want to say it. Because, we've written our thing with. We've consulting with a trauma-informed care expert, that's how we wrote it...

Rich: Yeah. That's good.

Jody: ...we've used her to weigh in and different psychologists. But, I'm thinking. Did we, did we find an adult MK and say, "How do you, how do you read this?"

Rich: Yeah. Absolutely.

Jody: So, would that forge a path between you all and us? Or, because I'm asking it. I know I have my CSPN hat on here. But also, I'm thinking, oftentimes, what we all do in our own organizations is what we sometimes present in workshops or different things. So, but it just, it seems to me. I know all the people that we've consulted on with it. And, I know we've consulted adult MKs that have been on the other side of that, of the argument. Because, for me, I know what we mean when we say, "Oh. We respond on a case-by-case basis and I can give you this litany of reasons. But, if you hear that that means we are dividing and conquering, then it doesn't matter my reasons.

Rich: Exactly.

Jody: It doesn't matter. So, I want to know what kind of language would be meaningful and you would say, "something's happening here," before it is finally approved and published.

Nathan: It took New Tribes ten years, they finally called me and one other guy down to Sanford, to their headquarters and we spent the weekend going line by line through their apology letter, and they had sent out four.

Jody: Yeah.

Nathan: Every time they sent something out, it was like big backlash. And, we kept trying to engage with them, "Hey. You need to change your tone. Say this." They would not listen to us. So, they learned the hard way.

Jody: Yeah.

Nathan: Ten years.

Jody: I'd like to learn before we send it out.

Voices: [Laughter] [inaudible], etcetera.

Stephanie: I'd like to build on this...yeah.

Rich: So, here, when I'm working with United Methodist Church MKs who are abused, in talking with them. They said, yeah, contact the legal counsel and the executive director. And, when I go the legal counsel on the line for an hour and fifteen minutes, I kept repeating to him, "Todd. You need to understand. Your first response needs to be outrage. You need to respond with outrage that this ever happened. And, how sorry you are. And, that you want to hear more from them. And, that you will do everything in your power to help adjudicate this situation. And, then, so, and I saw it. The legal counsel and Roland Fernandez have been superb. As I said. Two of these MKs, I'm on a Zoom Conference with them. And within five minutes, they're bawling their eyes out because this is the first time we ever had an exec express outrage at what happened to us. You know. So...

Stephanie: Yeah. I just want to come back to the question, and you know, kind of checking in, since Jody is asking, "Is this possible? And..."

Rich: Oh, sure.

Stephanie: And, could we work together to help facilitate that? If that's something that could be done.

Dianne: Sure. Sarah?

Sarah: Yeah. I think that would be great. Because I don't know many places or spaces where adult MKs who have been abused are invited to the table to be listened to, and have their thoughts, feelings, opinions, taken seriously. It's usually dismissive.

Rich: Right. So, the response of the Evangelical Lutheran Church of America, [Rafael... inaudible], who's the executive director. His response was, he's hearing from like four missionary colleagues of his, who are outraged what happened to their kids and they're not even aware this happened to their kids. He responds to the parents and these missionary kids. He is outraged. And, he says, and you've been jerked around by the Lutheran Church Missouri Synod. I'm having our legal departments contacting them and we're going to confront Lutheran Church Missouri Synod. And, then they went on and he said. And, we will be flying up ELCA MKs who were abused to our headquarters in Chicago. And, we're going to learn from them. We're going to dialogue with them. We're going to show them our current policies, and blah, blah, blah... See those are beautiful responses. And, these kids don't know, these adults, don't know what to do with that. It's like, "Oh my God, thank you." And, so there are ways forward.

Stephanie: Thank you Rich. Dianne, did you want to say something? And, thank you Tom.

Dianne: We didn't get to the theology today. And, there's no time for it. But, the seventy-five response on the email thread where the man confesses was compassion and applauding of the confessor and down play... and we've seen on alumni groups, attacking alumni who say, "I was abused." And, the responses are "How can you say that about our beloved alma mater. Those were the best years of my life." To the point where, at one point, it was Faith Academy, the attacks were so bad, verbal attacks and scripture verses being given, preaching at any alumni who said anything about abuse, that we quickly formed an MK Safety Net Survivors Forum, where people who want to talk about abuse. Most of the time it's pretty quiet. In recent, in the past year, there was a lot more, I'll give you an example. When all of it, all of the stuff came out about the residential schools in Canada and in the US, that was a big trigger for MKs. And, so then we had a lot of sharing and whatever on that MK Safety Net Survivors Forum. So, it's just a safe place. People know they're not going to be preached at for daring to say they cried at boarding school kind of thing, like what [Ruth] said. And, so that idea, that we don't talk about bad things, forgive and forget, I believe this praising by the colleague of the perpetrator, what was his name, the one that molested the boys?

Rich: Oh, McDowell.

Dianne: He's praised by his colleague for his courage, and he has compassion in regard to how hard this must be on him. I think that kind of falls under cheap grace, and forgive and forget, and um... yeah, there's a lot of stuff, the knee jerk reactions, that are skewed, that it's backwards.

Rich: So, we've prepared a handout for you to take where we address four issues, and I would be happy. I put that together with Dianne., but, you know, I think I would change my perspective around transparency and some other areas having met with

you today. So, take that with a grain of salt. But I really think that what is not really been talked about that much in both mainline churches and evangelical churches is the systemic, you have the sociological, systemic, the system of how people relate to one another. But under that and gluing that into place is the theological, religious beliefs and values that put that there...so. The co-founder of MK Safety Net, Beverly Shellrude Thompson and I presented at my alma mater at a missions conference for the Evangelical Missions Society. We presented a paper where we said, you all need to seriously grapple with aspects of your theology, and here's a key word, that inadvertently has made it conducive for abuse to occur in your settings. And I, you know. I'm not saying evangelical theology is wrong. I'm just saying, these doctrines, for example, the imminent return of Jesus, premillennial...

Nathan: Dispensation.

Rich: Yeah. No, exactly. You link that with an exclusivist theology of salvation, and our parents went to the mission field with this. They truly believe unless a person accepts Jesus as their Savior, they are spending eternity burning in hell, and oh by the way, Jesus is coming back at any minute, so, we have got to get out there and yeah, sending our kids to missionary boarding school is healthier in Mamou, because it's in the highlands, but it also allows us to get the job done more quickly. That's what I'm saying. How that theology actually set up the missionary kid boarding schools, and concomitant of that is that our parents' mission was really more important than caring for us missionary kids. And what burned me up. We had been working with C&MA for all this time and they're supposed to meet with us in 1995, and the president, Paul Bubna, gets on the phone with me, and said, "Rich, I'm sorry to tell you this because, but we're not going to be able to meet with you like we said we would because Russia just opened to the Gospel." You know where I'm going with this. "Rich, Russia just opened to the Gospel. We're going to have to push our meeting with you folks back, and, oh by the way, we also have in a couple of months, our big meeting in Pittsburgh, global meeting. And for those reasons, we're not going to be able to meet with you. And, we don't know when we're going to be able to meet with you." I got off the phone, turned to my wife and said, "We're going to Pittsburgh." Why? And, I told Bubna to his face, I said, "Paul. You are doing right now what your organization, what my folks' missionary organization did to us as missionary children. And, that is to say, our mission is more important" – to get into Russia and save souls, that work with you MKs who have been on this for nearly nine years now.

Jody: I hear that. But I also think that's a little bit of a confirmation because when I talk about our conference theme, we are having TCK training folks are coming and presenting, but one of the things they're talking about is the difference between loving families and flourishing families. And so, people buck against the idea that I'm neglecting my kids because I love them. So, they'll be fine while I go do the Lord's work. But actually, they're not flourishing. Because, actually, they're neglecting their kids. And, their kids are being hurt. And, that has gone on for too long because it's a systemic problem within missions. And so, that is the topic of our conference...

Rich: Good.

Jody: That, along with Adverse Childhood Experiences.

Sarah: Yeah, that white paper is amazing.

Jody: Yeah, that's who's presenting. And, that's been a progressively building topic. Ruth, your presentation on systems a couple of years ago was also a part of that decision to keep going on this track. So, I just feel like, I mean he Lord's in it. The Lord's in it...

Rich: Uh-huh.

Jody: ...because he's speaking to people and saying, "We've got to stop doing this." Because we've built a system that's broken. And, instead of continuing to charge it forward and try to react to the pieces that are falling on the ground which are children. What if we changed the systems entirely? So...

Rich: Thank you, Jody.

Sarah: I think one of the pieces from TCK Training's white paper, they did a, they did research and a survey of, I believe they ended up with nineteen hundred or so TCKs that they surveyed in regards to ACES, so Adverse Child Experiences. It was not just MKs but it was business kids and others. They also broke out some of their statistics and their findings. And, I think one of the things that really stuck out about the MK population, which I think was about fifty percent actually, of the group, was that the number of MKs who took the survey who felt emotionally abused, which they also said tied in with spiritual abuse, was astronomically high. I think it was forty percent. Whereas the emotional abuse of some of the other [inaudible] response was like ten percent of the US population. So, a third of missionary kids that took this survey said that they did not feel loved. And, did not feel special to their parents. And, they reported feeling like collateral damage in the great cause of missions. So, there again, that's a whole other thing. I mean we talk a lot about sexual abuse and physical abuse, which we need to, but there's this whole other piece, and sometimes it layers over the physical and the sexual. It can all co...you know. And, I think that this is another area where we really need to consider how we can train and help people to see this is a real problem. And, the trauma of emotional and spiritual abuse is just like physical or sexual where you're dealing with lifelong issues. You will not maybe be able to even walk into spaces of faith and feel safety. You know, the very things that we find sacred have been completely manipulated and just have been tarnished. I have a lot of my friends, unfortunately, have just completely...we can't have anything to do with this, because they're not able in their minds to separate what was done to them. If a perpetrator is sexually abusing you as a child and then is using scripture to silence you. Scripture then becomes triggering. Right. So, these are other aspects, I think, that aren't always talked about. We want to you know, keep this here, and this type of abuse here, and this type. But, often in religious communities, it's all intertwined. And so, then when adult MKs can't be in spaces, you know, where there's prayer or scripture reading, you know they can't tolerate being in a church space, or whatever it might be, then oftentimes they're dismissed out of hand. Right. "You're no longer in the faith. So, there's something wrong with you." You are, we can't listen to you because you are kind of outside of the group, now. And so, I think, that would be a really great thing for a TCK Training to highlight as well.

Nikki: One of the things that [inaudible...] as well is looking at the mental health of the parents...

Voices: [Inaudible]

Nikki: And, how that directly impacts the neglect, or that feeling of being neglected, and that's also spurring us on in terms of like the holistic care of the family.

Sarah: Right.

Nikki: Currently, you know, what do we do to care for the family as a unit? Not just the kids because they directly are impacted by that. And, just as you...its astronomical, the statistics...and, yeah, just the layers of that long term impact.

Sarah: Yeah, and I think normalizing some of these issues, right? I mean, we know that people struggle with mental health. It's not a surprise.

Nikki: It shouldn't be shamed.

Sarah: It shouldn't be shamed. We should provide people with care for their whole person, right? And, also there shouldn't be a stigma attached to, if you need to take a break from the mission field, if you need to come home for the wellbeing of your family, putting your family first, it's OK. It is OK to do that.

Nikki: And, I think even, having the hard conversation before they leave. Is this something you should do for your family? Is this something that you have to...If your child is [inaudible], should you go?

Sarah: Right.

Nathan: So, I might suggest one thing going back to the compliance conversation we were having earlier, and everyone really likes to have someone tell them what to do.

Voices: [Laughter]

Nathan: I have been thinking quite a little bit about this before I came, too...is that you all would have a traffic light of sorts for your members, that would be visible. And, this traffic light would be, you know, the green, yellow and red. And you could have a series of things that you would like to see them have, like a child protection policy in place, members that are trained with CSPN, information that is clearly displayed on their website with a link to report abuse. Who is their leadership? I cannot tell you how difficult that was with New Tribes. Who's on the executive board? Like, why is this difficult? Why are you hiding this? I've talked to them about this many times. They refused to do it. Is a child protection team in place? There's, I think that there's a list of things that, for them as an organization, if they are serious about this, they should be able to do this. If they hit every one of these, they've got a green light. If they have four of them, that's lacking, they're now a yellow light. If they're not doing any of it, they're a red light. So, what that does for people who are looking at, "Is this a good organization for me to involve myself in?" and, "how safe is this for my kids?" You can look through that right away and say, OK, these people are really not serious about taking care of their kids. I think because people put the logo of CSPN on their organization website, what that's communicating to, because I've heard it, to pastors and to supports, is they're saying. "Look, they've got some sort of accountability mechanism. They have somebody teaching and training. They are going to be OK." But, as I found out, that's not true. And, so even if a church can click on this thing and they say, "Oh, let me scroll through. Oh, no. Something's wrong here. Let me reach out. Now you've got more pressure.

Right? You have more pressure adding into these organizations to actually do things that are in the best interests of their children. I think that is a very easy way to bring some level of compliance and accountability to these organizations as they go along. Again, that's a programming issue, that can be difficult, but you all can come up with, what are the pieces and parts that need to be a part of that. I think also in your training, I think a good flow chart. We have all talked about this together. It's fascinating to me how you can see whether it's the Catholic Church, or it's the Methodists or it's New Tribes or anywhere. They all seem to follow the same playbook. I cannot understand how somebody in the Catholic Church and New Tribes can be doing the exact same thing, because New Tribes absolutely says, "Catholics are burning in hell."

Voices: [Laughter]

Nathan: So, how is it that the way that they respond to children and to the things that are going on. How is it that they are responding in the exact same manner? Doing the same thing?

Jody: Are their investigations attorney led or not attorney led? Because sometimes that's a difference.

Voice: It can be.

Nathan: Yeah, they've gone back and forth on that one.

Jody: Yeah.

Nathan: I read Penn State. You know, I read Penn State. I read all of these. Looked at Ravi Zacharias, I don't know if you know him.

Jody: Yeah.

Nathan: What went on there? How did that? If you look at all these organizations, it's like they're all doing the exact same thing. And so, I think that, maybe counteracting that, would be putting this flow chart together. Here's like some really common things that continue to happen with all of these people. Here are the steps they followed. Then you put that out there and you say to these people, "Yeah, this is unhealthy behavior." And, I think what that does, is it draws them up short.

Rich: And, to add to this, there have got to be other organizations out there that have modeled how to do this type of thing. I mean, why reinvent the wheel, you know.

Dianne: Well, we had two today, Greater Europe Mission and then, what Tom did. They contacted all the people that were in the school during that time frame. They just didn't deal with that one individual situation. Then, they got on a plane. They went over there. It costs money. It costs time. But they did the right thing by the MKs. And, I think just like six missions at CAJ and one didn't what to participate, but when they saw how the others did. "Oh, well. We can do that." And these types of things need to be modeled and showcased if you will.

Stephanie: And, that's another perspective of not only naming where the stretches and the gaps were that we were talking earlier but lifting up those that are really helpful. I'm standing up because I'm looking at our faces and I'm looking at the clock. That's my role as a facilitator and just recognizing the physical, emotional, spiritual, mental capacities that we all have. I want to wrap up a couple of things before we do a little summary and reflection and see like where we're going to go from here kind of thing. Rich, is it important for you to have some kind of feedback to those people that you bought stories. I'm very sensitive to this. Are

they going to ask you, “What happened when you told them our stories?” And, what would be appropriate feedback if it’s necessary?

Rich: I mean, I’m going to give feedback. I basically shared your stories, verbatim from what you sent me. And, you know, it was well received. And I’m not sure, yeah. It would be helpful. We don’t need to formulate that right now.

Stephanie: Well, that may be all that needs to be said. And, it’s not going to be ignored. It was well received. It’s not going to be...

Rich: Right.

Tom: I’m trying to formulate a picture of what – the need – as we move forward.

Stephanie: I think that’s helpful way to put it.

Rich: Sure.

Stephanie: Any other ideas? I am just very sensitive to...if you send your story somewhere...Any other thoughts about it.

Sarah: That we received their stories with gratitude for their courage. And, also we weep at not just the abuse. But we weep with them that it has taken blood sweat and tears of those who have already been victimized to get to this point. That would be something along those lines.

Rich: I’ll tell you what would be more powerful that would come from you. Can you do that?

Stephanie: I don’t think that is my appropriate role...

Rich: Or, us?

Stephanie: I think, from the group. I mean if you want to try to summarize a statement. This is your work. So, I think that we can help to make sure that you have a common statement if you want to look at what’s in the record and everything...

Rich: Sure.

Ruth: To me, you might ask also, or say that, we talked about people from CSPN being willing to hear the story, if CSPN would be ready to say, to invite them to say, they’d like to hear your story more directly, or if you want to talk to them. Something like that. If something like that was possible that would be an action step that they could take.

Rich: I can certainly communicate to them, and carbon copy every one of you. But it will be more powerful. I mean, I’ll do that. I need to do that anyways, talk to them. But I think that some kind of statement to them would be helpful.

Stephanie: Are you comfortable with that? That’s going to have to be a follow up piece because I don’t expect we’re going to do that in the next thirty minutes. Is that OK with you?

Rich: No. No. That’s fine. It’s OK with me. I mean, I will immediately talk with them. What’s today? Saturday?

Ruth: Are you going to ask them, is that a good idea. That was an idea that came up and get their opinion. That too, because, we’re not just deciding for people.

Stephanie: That’s a good point Ruth. So, check in with them.

Rich: I will.

Stephanie: It’s been received, helped deepen understanding, and what would you think of... this kind of statement and...

Rich: Yeah. Right.

Stephanie: So. If you need to stand up, Dianne's taken the lead, just to move the body a little bit here. You're welcome to.

Dianne: I do have a diagnosis, so...my back...

Ruth: I was going to say, for your back or for the meeting?

Voices: [Laughter]

Stephanie: That's exactly what came to mind, Ruth.

Voices: [Laughter]

Stephanie: So. I was hearing a few steps that folks might be willing to take. And, to reiterate again, Nathan, it might as simple as, and I'm not diminishing that. But what you can do within your capacity is offer prayer and wisdom and you've also offered some suggestions of things to consider like the traffic light idea...

Ruth: I like that...

Stephanie: ...as a way to maybe address that accountability piece and so forth. And, these pieces will be in the notes. There's a connection around SIM International and the possibility of looking at language. There have been a couple of different conversations including this most recent one of how, there might some facilitation of storytelling with MKs and CSPN in some appropriate ways. There were some suggestions around the educational event [CSPN Spring 2023]. A lot of affirmation around some of those aspects and some suggestions around some of those pieces, and how to work with that. There are a lot of questions, I'm sure, that are still lingering. But it feels like there are some connections that have been made and there's some willingness to make some steps even if it's not a whole agreed upon piece going forward, but individuals, leaders in this group will try to facilitate some steps forward. Are we hearing that?

Voices: Uh-huh.

Ruth: And, do we all have each other's emails?

Stephanie: I sent a group email.

Jody: I replied to it with pictures so it should have everybody's.

Stephanie: Just a word, a practical word. The transcription will not be pages and pages sent right to you. That's going to be sent to us. And, we're going to have to be the ones to put it into the meeting notes form, if that makes sense. So, it's something that's really usable for you. So, we'll have what we need in terms of some of those pieces? So, that we're clear about what that is and what it isn't. Additional reflections?

Mike: Yeah. I think we've named the stretches. And, we've had some commonalities that, I think I heard people saying that they semi-trust. And, some have more hope, and some have more caution. It feels like a productive day to me. And, I don't know, will it be OK to do a kind of closing. I often like it's good to do... I kind of like the thing of like, is there anything new that you learned? Or something that shifted for you inside? If that makes sense. I often like that kind of question on a day like today. And, if you want to express any kind of gratefulness, I think that to me that's a completing way to end. Hopefully, it's not the end, maybe just the end of today. And, I know as we name some of those things, you know I heard some like pretty strong language of non-negotiable kinds of...even participating in this meeting and those kinds of things. So, it's not taking away those kind of things as we express gratefulness or anything like that. It doesn't

mean that those kinds of things aren't on the table still. But it is just meaning that as people sitting in the circle we can kind of share that. Does that sound good?

Voice:

Sounds good.

Mike:

I think a shift for me is, I always says this in my work with the Amish and Mennonite, that we're not the only ones. And, I knew that up here. And, I've heard other stories as well. But I feel a deep connection with you all and that's precious to me. That's sacred to me. I will be taking it back to my work. And, so that's what I'm grateful for going back as well, just that each person coming here today is precious. And so, that's kind of a shift that's happening for me at the moment. That's a shift, yeah, just knowing that we're not alone in the world ... leadership. Are you...

Stephanie:

Sure. I don't know if it's a shift but a renewed sensibility within myself, as a facilitator, and having walked with persons in so many different situations, of how important it is to really show up and be present with one another, and hear one another, fully. So, I thank you all for the opportunities to be with you and the ways in which you have done that with one another. Thank you for that.

Jody:

I just really value...the chance to be just people together. Like, I think when we drop all our letters and we just sat down and had a conversation, like I'm talking to Sarah, or I'm talking to you. You know, we could come together a lot more than we are apart, but we let all of our letters that we represent cause these boundaries that just make it sticky. And, I'd rather just set that aside and just say, like, "What do you need? What can we do?"

Nathan:

A million bucks.

Voices:

[Laughter]

Jody:

Yeah. I think...What else?

Voices:

[Laughter]

Jody:

Yeah. It's just different when I can sit next to someone or across from someone and say, like, "I hear what you're saying. What's different or what can we do different? How can we adjust that?" And, it's not an email or a policy or let me quote my document to you. You know like, because that doesn't get change made. Yeah.

Sarah:

Yeah. I actually also really agree on having this space to, I don't know if you want to say, bring out the humanity, the image of God [inaudible] of each of us but also the humanity of the stories of the people that we represent. Adult MKs who have been abused often feel dehumanized. They're a problem. They're an issue. They're not seen as someone who also bears the image of God in them. And so, the opportunity to have that space today, to have sometimes frank and emotional conversation and recognizing that's part of our humanity. That's how we have been created by our Creator. And, we're not just people on paper. These MKs are not just entities out to get missions or to bring down mission organizations or schools. They are people with feelings, with, you know. So, just that space, I think. If we can have more of that, I think oftentimes, and I look at myself, too. It's easy to look at issues. Even when we get into the whole messy world of politics. We don't always remember to look at the people behind the issues. And so, bringing some humanity back to the conversation for MKs who

have been, so often, unfortunately, dehumanized. And, so, I'm grateful for that space.

Nathan: I think that it's always interesting when I come and sit in environments and talk with people about very significant things, and trauma specifically, the conversation can go one of two ways. One, I think, I cannot wait for this conversation to be over. And, the other is, ones that help you to think and process deeply and to come to good conclusions. And, also to have a sense that you're not the only one that sees the things and is talking about the things, trying to see substantive change. And, I can't tell you how much I appreciate engaging intelligent conversation.

Voices: [Laughter]

Nathan: And, I'm telling you how much I appreciate it. So, thank you all. I feel like we've had that today.

Ruth: I am actually rather excited. I have, like I've said before, a simple mind, and when I think about, what are some next steps? I believe God always has a win-win or something besides the either/or that we start with. So, the two things when it started with, could the stories that MKSN hears be shared? And, I know it would be certain people, but some people will want to share. If nothing, those of you who are in the leadership could start with your stories, you know, and come and talk and that would be helpful. But I really like the red light, green light, yellow light. Because, to me, who doesn't have an organizational mind. I'm not in corporate, whatever. I just think. That could happen. I'm thinking for you guys at CSPN, you could say, we have this model, and if your members. We don't have to decide to we're going to kick you out if you don't meet the model. OK. That was I think part of the problem before. If you didn't do this, you didn't do that, you got kicked out. Ok so, we invite you in. But this is our model and what we suggest is if you want to put our logo on your website, then we also ask you to put this model out about how and what you're doing. What are the steps that you have? And that's not kicking them out. That's just giving them a chance, as you say, to make themselves look better. Because, well shoot, everyone wants green. So, this is what we have and this is what we're doing. But, I mean, that would be a simple accountability in a secret way. You wouldn't tell them, you're being accountable. But you're saying. And, then if they've got the green, and you hear one of these stories, and they say, well we have to get a team together, then you say, well you have to go back to yellow, honey.

Voices: [Laughter]

Ruth: And, I'm just thinking, what would be something CSPN would. And, you could work it out with MKSN, you know, what would be those three things, those two things that we would say, this is what would be yellow, green and red. And, to me that would be a gentle way. It wouldn't be legal, it wouldn't be, so that was you know, I just think there's hope that we could start, engage as you all were saying, if you engage as people rather than as enemies or as organizations, and you see the people, then all of the sudden we can talk together. And, if we can talk together, we can find ways, because we all, believe it or not, aren't actually enemies, we all want the same ultimate thing. But anyways, I thought. That's cool. Red light green light [inaudible].

Voices: [Laughter]
Ruth: And, somehow, even if you take the document. Because there's lots of ways to engage. And, I would agree about the document because I can't tell you how many MKs that get these letters and are not happy. And usually, they still feel like the organization is [inaudible] around their back. So, I think that's a great idea to take it to people who, who know... So I thank you all for coming. And, we didn't change the whole world, but I think we started a little more step in a right direction. It only took thirty-five years.

Voices: [Laughter]
Nikki: I've got sort of two incomplete thoughts going around that I don't necessarily have completed. Similar to Ruth I can see the connections that aren't there yet. I think we both have a common purpose and goals and we... I definitely have a better understanding of where you guys are and kind of, and in some ways, they could be seen as opposite but they could be complementary and fills gaps that we would fill in each other's lives. That's kind of the picture of now-future, whatever that looks like, that's the image that I get. You know, we're not strong and we're not focusing on, and you guys are. And, that, if we could get those connecting, we could both be stronger because of that support. And, we could get there. And, on a personal level, that's kind of what vision is sticking in my brain. I don't have it complete. I need more time to think and process that, and kind of, yeah. And, Nathan, thank you for challenging me, personally. Yeah, and that's. I don't know what I'm going to do with it. But I appreciate the challenge. So, thank you.

Tom: Before I forget, I wanted to ... the book that Phil wrote that is on helping self-care, child safety workers stay, caring for themselves, caring for them.

Phil: Thank you. Make sure you get one.

Tom: And, for me, I've really appreciated transparency and honesty. I feel like there wasn't a curtain drawn, it was more parting the curtain. Because coming in, really, my desire was to say, "What's the deal? What's the problem? What are we dealing with here?" And, I think I have a better understanding going away from the meeting. And, I'm hopeful that we can find, we are finding ways to work together to partner for the same cause of protecting kids, more.

Dianne: We're saying what we're thankful for or what...

Mike: Is there anything you learned that's new for you, that shifted, or something like that, that you're grateful...

Dianne: I'm thankful Ruth came. And, I learned more about CSPN. That was good. Sometimes you have images, you have expectations of a group that are not realistic according to who they are, and that's good to know. So, that's what I learned. And, I have a degree of anxiety which is normal given my history. And, I actually lived.

Voices: [inaudible. quiet laughter]
Dianne: No. It was good. And, thank you two too for, for your guidance. And my little brother behaved.

Voices: [Laughter. inaudible]
Rich: Come on... did I cause you anxiety?
Voices: [Laughter. inaudible]
Dianne: I was not nice to my little brothers. Older sister, three little brothers.

Voices: [inaudible]

Jody: He's like, I really don't have anything to say about that.

Voices: [Laughter]

Rich: No, I can just hear my father. "Boys." Three boys. "Boys, stop tormenting your sister."

Voices: [Laughter]

Rich: Tormenting. That's a good word. Yeah. No, I'm just. I'm really thankful. Yeah. It's amazing what can happen when people sit down and talk, especially face-to-face. And, I think that, we've made a good beginning here. And, we'll see where this takes us. But, I really long for these, like this group of Hillcrest kids...kids, I mean one of them is sixty-six, two years younger than me. But, you know, they're roughly forty to probably fifty-five. I just long for them to be able to sit down and face-to-face share. If they could just say what they're really saying and so forth. I mean it's tremendously freeing. And, feel that they can actually contribute to ameliorating, or...move on. Every one of them I talked to has said, "We want to do this because, we want to make sure that future generations don't go through what we..." To a person, every one of them has told me, "We are not here to tear down the mission organizations." And, some of them are atheists, some of them are agnostic, so on and so forth. And, to a person, it's like, we would like to see Kent Academy and Hillcrest continue. They all say, we got excellent educations there. I think that they want to be involved and need to be involved in future conversations. So, how we can do that or facilitate that. So, I'm hopeful. Thank you.

Phil: Well, you shouldn't let a pastor be the last one to speak.

Voices: [Laughter]

Phil: The day started off with breakfast and Ruth came over and she said something that really struck me. She said that, she felt God was leading her to reach the MKs that were lost. Is that what you said?

Ruth: Yeah. Well, that was the original back in Quito Ecuador when I ... [inaudible] they got lost. They're not in church and they're not in missions conferences anymore.

Phil: And, that just struck me as well. It's a wonderful calling. And, it's what we're trying to prevent. We don't want the next generation to be lost. But we also want to reclaim...

Ruth: Yes.

Phil: The ones that are lost. So, that just sort of put this whole thing in perspective in some sense. It just breaks my heart. I think, trying to put this together. But I think we want to be Jesus to these children. We want to be Christ. The hands of Christ, the loving of Christ, the heart of Christ to them. The one who rebukes disciples who are mistreating each other...[Voice: And their parents.]

Phil: He said, "Let the little children come to me for such is the kingdom of heaven." And, he took them into his arms, and he blessed them. And he, Jesus' lap was a place of affirmation and a place of protection and a place of blessing. Then I think, one the passages of scripture that I love to go to when I look at what was Jesus' ministry like, is Matthew 9, and Jesus went around in all the cities and villages, teaching in the synagogues proclaiming the gospel, and then it said in

verse 36, “When he saw the crowds, he had compassion because they were harassed and helpless like sheep without a shepherd.” And, it was good for me to hear your story, to...your story. Because, we need to be moved by the story to keep our hearts fresh with love and sensitivity, compassion. You know, in this realm of working with child abuse, people can get burned out and they can’t handle it anymore. And, I never want to get to the point where I can’t be moved with the compassion of Christ...to those who have been hurt and harmed and abused and those who have left the faith because of it. And so, there’s lots of good that has come out. And, I appreciate hearing and wrestling. We don’t, maybe have seen everything eye to eye but, our hearts, that’s what’s important that keeps us moving forward, and keeps us engaged in this work. And, I just, that’s what I’m taking away it’s just a fresh...we have to allow ourselves to feel the pain before we can minister to people in pain. Sometimes, when we become hardened, we become academic in our approach. And, I never want to be that way. I don’t want to be formulaic. I want to be one who can hear the story, and hear the stories behind the story, and hear the heart. And then, if by God’s grace, I can be an instrument of healing, that’s what I want to be. And, I think our organizations can work together to do that, even though we come to it from different angles. And that’s what I want to see. That’s my hope. That’s my desire.

Mike: Thank you, Phil. Thank you everyone. Final word?

Stephanie: We will be in touch. We promised within two weeks we’ll get something in writing that is a record of the meeting. There are a couple of other connections that you all are making. So, even though it’s not written down, we’ll just have maybe some reminders of that. I can work with Mike to be sure that we have a list as a reminder of that. We don’t need to take time to have, to parse a statement. But, have that reminder, these are the kinds of things you were following up on. And, you can continue to share resources and things and some of you made reference to other things. And so, when the emails come out, you have the ability to be in touch with folks and share those things, we encourage you to do so.

Ruth: Thank you Stephanie and Mike. We appreciate your leadership.

Stephanie: Thank you. The way that I see it is our role is to help in whatever way we can to create a space, I think you use the term container sometimes. A holding, quite literally the holding, Jody, of those things that are difficult to hold in the same space at the same time. And so, if by chance we have done that, then we feel grateful that we have been able to do so. Thanks for the privilege of being with you. The journey continues for a little while longer...until we send our materials with you. I would like to invite us instead of saying anything, just to do a kind of stand up and invite us to a stretch together, just to indicate that we’ve been holding a lot and we can release it into the process that we’ve outlined for ourselves.

Voices: [Sighs] There’s a lot of cracking in there. [Laughter]

Stephanie: So, in that way. We want to say to one another. Be well. Safe journeys. And, we’ll see one another again. God’s peace.

Voices: Thank you.

Meeting Adjourned at 5:36 PM Eastern Daylight Time