



GODLY RESPONSE TO ABUSE IN THE CHRISTIAN ENVIRONMENT

AMENDED FINAL REPORT
FOR THE INVESTIGATORY REVIEW OF CHILD ABUSE AT
NEW TRIBES FANDA MISSIONARY SCHOOL

August 28, 2010

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INTRODUCTION

In the 1980's and the 1990's, New Tribes Mission (NTM) operated a boarding school in the village of Fanda, in the country of Senegal. The children of missionaries were housed at this school, sometimes over the strong objections of their parents. The workers NTM placed in charge of these children were often cruel and many of the boys and girls placed there endured sexual,¹ physical,² emotional,³ and spiritual abuse.⁴ Much of this behavior was criminal.⁵

¹Sexual abuse "is the involvement of adults, older children, or adolescents in sexual activities with children who cannot give appropriate consent and who do not understand the significance of what is happening to them. Such activities violate family and societal taboos. Sexual abuse includes, for example, sexual touching of the genitalia, oral sex, attempted or actual sexual intercourse, or including children in child pornography." John M. Leventhal, MD, *Overview of Child Maltreatment* in Angelo P. Giardino, MD, and Randell Alexander, MD, eds., *CHILD MALTREATMENT: A CLINICAL GUIDE AND REFERENCE, THIRD EDITION* (G.W. Medical Publishing, 2005), 2. Another clinical definition of sexual abuse's constituent parts: "Sexual abuse consists of any sexual activity--verbal, visual or physical--engaged in without consent. The child is considered unable to consent due to developmental immaturity and an inability to understand sexual behavior. Verbal sexual abuse can include sexual threats, sexual comments about the child's body, lewd remarks, harassment or suggestive comments. Visual sexual abuse includes the viewing of pornographic material, exhibitionism and voyeurism. Physical sexual abuse includes intercourse, cunnilingus, fellatio, sodomy, digital penetration, masturbation in front of the child or of the adult by the child, fondling of the breast and genitals and exposure of the child's body to others. These may be performed on the child, or the child may be forced to perform any or all of the above." Diane Mandt Langberg, *Counseling Survivors of Sexual Abuse* (Wheaton: Tyndale House, 1997), 62.

² Physical abuse includes "acts of commission toward the child by a parent or caregiver. Such acts can result in harm to the child or they might intend to harm, although there may be no harm or only a minor injury. It can include injuries that occur when a child is punished severely or when a parent loses control and shakes a crying infant." John M. Leventhal, MD, *Overview of Child Maltreatment* in Angelo P. Giardino, MD, and Randell Alexander, MD, eds., *CHILD MALTREATMENT: A CLINICAL GUIDE AND REFERENCE, THIRD EDITION* (G.W. Medical Publishing, 2005), 1.

³ Emotional or psychological maltreatment is "a repeated pattern of damaging interactions.... This form of maltreatment occurs when a child repeatedly feels that he or she is unwanted, unloved, or worthless. It includes degradation, belittling, and ridiculing; it also can include actively rejecting the child or ignoring the child's emotional needs.... Emotional maltreatment...often accompanies other types of abuse or neglect and plays a major role in the consequences of these types of maltreatment." John M. Leventhal, MD, *Overview of Child Maltreatment* in Angelo P. Giardino, MD, and Randell Alexander, MD, eds., *CHILD MALTREATMENT: A CLINICAL GUIDE AND REFERENCE, THIRD EDITION* (G.W. Medical Publishing, 2005), 2.

⁴ Spiritual abuse "is the inappropriate use of spiritual authority (the Bible, ecclesiastical tradition, or church authority) to force a person to do that which is unhealthy. Often it will involve a forceful or manipulative denial of that person's feelings and convictions." Steven R. Tracy, *Mending the Soul* (Zondervan, 2005), 32-33. There are four characteristics of a spiritually abusive religious institution. *Power posturing* occurs when the "leaders are preoccupied with their authority and continually

Although many factors contributed to the abuse, it was the conduct of New Tribes Mission, which emphasized the saving of souls at the expense of children, that made the abuse that followed predictable. The theology that was unleashed in Fanda not only resulted in the abuse of children, it created a Field Committee with a mindset that ignored clear evidence of abuse, protected the perpetrators, and, in several instances, shamed and even shunned the victims and their families. This behavior from the hierarchy in the field was grossly negligent, if not criminal.⁶

This report details the abuse of the children at the Fanda boarding school, the environment that made the abuse possible, and the feeble response to its aftermath. The report also offers recommendations to aid the children and the families who were physically and emotionally scarred by those who worked at and who maintained the boarding school.

Specifically, this report is divided into the following sections:

1. A summary of facts and analysis of the Fanda leadership, the child abuse that was prevalent at the boarding school, and the failed response to this abuse.
2. Recommendations to NTM for assisting the victims, holding the perpetrators and leadership accountable, and implementing institutional change to limit, if not eliminate the possibility that children will be abused in the future.
3. Conclusions and lessons learned from this investigatory review.

remind people of it." *Performance preoccupation* takes place when spirituality "becomes a matter of external performance, not internal character." *Unspoken rules* such as "Don't ever disagree with your pastor or you are disloyal and unspiritual" are "not discussed openly but are enforced rigidly." Finally, spiritually abusive religious institutions have a *lack of balance*. That is, "spiritually abusive churches have little or no spiritual balance, and the leaders exhibit either extreme objectivity ('you must have graduate degrees to have any spiritual knowledge') or extreme subjectivity ('the Lord gave me this message, and you must accept it')." *Ibid.* 32-33. There are a number of studies documenting the impact of abuse on spirituality. For example, a study of 527 victims of child abuse (physical, sexual or emotional) found a significant "spiritual injury" such as feelings of guilt, anger, grief, despair, doubt, fear of death, and belief that God is unfair. Lawson, Drebing, Berg, Vincelle, & Penk, *The Long Term Impact of Child Abuse on Religious Behavior and Spirituality in Men*, 22(5) CHILD ABUSE & NEGLECT (1998) 369, 376-377. Victims of severe abuse may remain "stuck" in their spiritual development such as remaining angry with God. Children abused at younger ages are "less likely to turn to God and others for spiritual support." Terry Lynn Gall, *Spirituality and Coping with Life Stress Among Adult Survivors of Childhood Sexual Abuse*, in CHILD ABUSE & NEGLECT, 30 (2006) 829, 838.

⁵ In the United States, and throughout most of the world, child abuse is a crime punishable by imprisonment or other severe consequences. For an overview of the criminal nature of child abuse, see generally, INVESTIGATION AND PROSECUTION OF CHILD ABUSE THIRD EDITION (2004).

⁶ In a number of states, there is criminal liability if an individual intentionally or knowingly fails to protect a child from abuse by another person (*Id.* at 195-197). See *e.g. People v. Staniel*, 606 N.E.2d 1201 (Ill. 1992); and *Commonwealth v. Cardwell*, 515 A.2d 311 (Pa. Super. Ct. 1986) finding that mother knowingly endangered child by violating duty of care, protection, and support when she was fully aware her husband was sexually abusing her daughter but took only minimal actions to protect her child, such as writing her husband letters or registering her at a different school.

In 1997, New Tribes Mission conducted a study of child abuse at their Fanda Missionary School in Senegal, Africa, dating from the mid 1980s.^{7,8} By 2009, further reports of abuse, as well as significant dissatisfaction by missionary children (MKs) and their families with the earlier study, prompted the NTM leadership to revisit the crimes and sins at Fanda.⁹ This decision led the NTM Executive Board to seek an independent third party to conduct a comprehensive investigatory review of the abuse at Fanda. A primary objective of this assignment was to review NTM's handling of the Fanda matter and to bring recommendations on how NTM must demonstrate authentic repentance to so many whose lives were forever changed due to the devastation in Senegal.¹⁰

⁷ In this report the following abbreviations will be used throughout: NTM (for New Tribes Mission, see www.ntm.org), GRACE (for Godly Response to Abuse in the Christian Environment, see www.netgrace.org), FS and FMS (for Fanda Missionary School), CPC (for US Child Protection Committee of NTM), MKEC (for Missionary Kid Education Center), EC (for Executive Committee), FC (for Field Committee), M (for missionary or mission field staff member), and MK (for missionary kid, that is, the child of a missionary or mission field staff member). Unless otherwise specified, references to the "Field Committee" refer to the Senegal Field Committee of NTM, and references to the "Executive Committee" refer to the old NTM Executive Committee based in Sanford, FL, which used to have responsibility for all NTM work around the world. Today, NTM-USA is run by an Executive Board based in Sanford, FL, while other countries have their own expressions of the historic NTM family, such as NTM-Brazil and NTM-Canada. While these other entities have their own independent governing structures, there is a high degree of cooperation among these various NTM missions across the globe. To protect confidentiality, random reference numbers will be used in the footnotes of this paper to identify confidential sources. A further explanation of their usage will be made below.

⁸ This 1997 study was conducted in-house by NTM, using Scott Ross (who was and is their legal counsel) and Paul Wyma (who interviewed staff, MKs, and their families in Senegal and is now an Executive Board member), with Richard Rayl (then of the former NTM MK Educational Center and now with Academic Associates Learning and Training Center, Kansas City, MO) and Oren Green (then of the former NTM Counseling Center and now semi-retired near Camdenton, MO) serving as consultants. The work of NTM in Senegal began in 1954, and the Fanda Missionary School was opened in 1977 under the oversight and control of the NTM Senegal Field Committee. Fanda was not a large Christian school. For example, from 1986 to its close in 1997, the Fanda Missionary School educated and cared for approximately 150 students from 75 missionary families (1100). The list of students at Fanda supplied by NTM to GRACE may have been incomplete, since school yearbooks were relied upon by NTM to produce the list of students in attendance and a school yearbook for the 1991-92 academic year could not be located, perhaps do to the impact of political and military unsettledness (1136). Thus, in this present study, GRACE accepted the names supplied and attempted to broaden its knowledge with the help of the Fanda MKs and NTM staff. This present study did find evidence of reported child abuse in the mid 1970s at the missionary boarding school in Ziguinchor, Senegal (which was staffed jointly by the WEC International missions agency and NTM, predating Fanda), as well as elsewhere worldwide in the NTM system. However, this study concentrates upon the scandal at Fanda, not other fields or boarding schools. Where there are abiding concerns, these other instances of MK child abuse deserve their own independent investigations and proper findings and conclusions.

⁹ Two meetings held by NTM officials with MK abuse survivors on 5/15/09 to 5/16/09 in Tallahassee, FL and Edmonton, Canada, as well as the information posted on the fandaeagles.com website, prompted the NTM CPC to recommend "a full and complete independent review of the actions of the New Tribes Mission" concerning Fanda (1101).

¹⁰ Ultimately NTM-USA decided to retain GRACE to conduct this independent investigatory review. Without the assistance of a variety of individuals, it would have been impossible for GRACE to have completed this investigatory review. We are very grateful to the many MKs who provided

GRACE is an organization whose sole purpose is to equip and assist the church and those within the Christian community to fulfill Mark 9:36-37: “And taking a child, He set the child before them, and taking the child in His arms, He said to them, ‘Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me.’” The Mission of GRACE is to empower the Christian community through education and training to recognize and respond to the sin of child abuse.

The diverse GRACE team conducting this study has over 100 years of combined experience in the child abuse field.¹¹ Though the expertise of GRACE is extensive, we are not the experts on the child abuse suffered at Fanda. In a very real sense, the survivors of Fanda are the true experts, with levels of personal experience and knowledge that none of us can hope to fully grasp.¹² This report is the result of a lengthy and comprehensive investigation and analysis. GRACE strongly recommends that the entirety of this report be carefully and prayerfully considered and adopted by NTM-USA. However, GRACE claims no infallibility for its contents and acknowledges the finite judgments exercised in making its recommendations.¹³

substantive aid to GRACE throughout this endeavor. The MKs who founded the fandaeagles.com website were also willing to give their kind support to this effort, not just rhetorically on the web but also in many other practical and personal ways, as they aided the efforts of GRACE. See <http://fandaeagles.com/2009/09/update-on-grace/>. Special thanks are due to Kari Miktson and Bonnie Clingerman, who greatly facilitated this GRACE study. The one main condition on which GRACE agreed to do this study was that it would work with input from all but with real independence, releasing its report to both the NTM Executive Board and the MKs at the same time, without it being reviewed by either side in advance. GRACE appreciates all parties agreeing and holding to this important ground rule, as well as their kind patience as we moved forward together. The Executive Board of NTM-USA selected GRACE as the independent third party for this study and has been fully cooperative and supportive. Special thanks are due to CEO Larry Brown and Executive Board member Dan Kreider, who greatly facilitated this GRACE study. Tibby Westcott of CPC also deserves special thanks for her tireless efforts on behalf of this study in searching for NTM documents and records.

¹¹ The GRACE team consists of two former child sexual abuse prosecutors (Basyle Tchividjian, JD and Victor Vieth, JD), one clinical psychologist (Diane Langberg, PhD), one professional counselor (Janet Brown, PhD), and one teaching elder (Duncan Rankin, PhD). See www.netgrace.org for more biographical information.

¹² GRACE is a Christian organization concerned over the scourge of child abuse. Thus, we thank God that His incarnate Son can and does grasp the tragedy at Fanda, in ways that we do not. Jesus knows, and He knows better than us all, with the infinite resources of His divine mind and His incarnate human nature that touches ours as a true brother in the flesh (John 1:1-14; Romans 1:3-4; Philippians 2:3-13; Hebrews 2:14-18). Real comfort is found in His knowing, His caring, and His redeeming (Hebrews 4:14-16). How He and His heavenly Father will use this heart-breaking sin sinlessly is beyond our scope, but it does move us to worship Him and rest in Him, who Himself so suffered without fault of His own for the good of us all (2 Corinthians 5:21).

¹³ Only God knows all things. The best we can hope to do is understand enough of what happened at Fanda to apply our portion of the light of biblical truth and ethics to this difficult area. God’s Word binds our hearts and lives, not the mere opinions of men. But sometimes by God’s grace, men and women actually get it right or mostly right. That happens when we hear what Scripture teaches and apply it better to faith and life today than we did the day before. We urge the members of NTM-USA to join us in doubting themselves so that they might prayerfully consider this report in the light of holy Scripture. Allow iron to sharpen iron.

It is our prayer that light will shine after too many years of darkness, and that God-honoring action will follow years of God-dishonoring sin.

In conducting this year-long investigation, GRACE interviewed numerous witnesses and carefully examined documents provided by both NTM and the MKs.¹⁴ Not all of the materials requested by GRACE were provided for this study.¹⁵ However, no material solicited by or supplied to GRACE was excluded.¹⁶

¹⁴ GRACE sent out an invitational questionnaire to all known Fanda MKs for whom contact information could be located--108 in all--inviting their input and advice. Of the 108 solicited, 56 responded, yielding a return rate of 52%, contrasting favorably with the return rate of the earlier written survey of MKs in 1997, which yielded only a 3% return rate (709 and 713). Approximately 21 MKs were interviewed by GRACE in person or by telephone to discuss their Fanda experience, while some 12 MKs responded with written statements. Also, GRACE interviewed 38 NTM missionaries and staff who had been associated in some way with the Fanda School or the Senegal field, and another 11 provided written statements. Additionally, GRACE examined written materials of several types: written materials provided in bulk by NTM CPC (nearly 1000 pages, including minutes, reports, memos, letters, emails, surveys, survey results, lists, draft documents, field notes, interview notes, and phone call notes), written materials requested by GRACE of NTM (provided through Tibby Westcott of the CPC, when they could be located), and the fandaeagles.com website, including its stories, forums, and blogs.

¹⁵ Not all MKs were willing to respond or otherwise communicate with GRACE, and their personal privacy was respected without question. Some who stated they were willing to communicate with GRACE in the end failed to do so. Those MKs were again contacted for their input, but after a second failed request their personal privacy was respected and no further contact was made. Written materials requested by GRACE of NTM were more often than not provided through Tibby Westcott's good services. Some NTM written materials, however, were not provided to GRACE because they could not be located by Tibby Westcott or were no longer extant. Where GRACE feels missing materials might well have been potentially relevant, such omissions are noted in the footnotes of this report.

¹⁶ Citation of this complex of material is difficult, especially because of the importance of confidentiality for MKs and their families. Thus, materials provided by NTM, notes from interviews conducted by GRACE, and written statements provided to GRACE have been put by GRACE into pdf format for confidential safekeeping. Confidentiality is further protected in that the citations in the footnotes of this report are not to those pdf files directly, but through arbitrarily assigned numbers tied to a hidden key. The NTM Executive Board has only been provided copies of the pdf files created from the materials its CPC supplied to GRACE and that portion of the hidden key referring to those NTM pdfs. Interview notes and written statements by MKs and former NTM missionaries and staff have also been converted to pdf file format, but they have remained confidential with GRACE, not having been and not to be shared with NTM. In our report text and footnotes, the names of MKs have been eliminated so as to protect confidentiality. The names of alleged perpetrators and anyone else complicit in these sins have not been protected. There are several reasons for this. First, at least some of the perpetrators displayed a predatory nature that places other children in their care at risk. Accordingly, informing the public of these offenses may serve to protect other children. Second, the offenses of all those who maltreated children or failed to protect children from maltreatment were not only offenses against the children but against the church. As set forth in our recommendations, GRACE urges NTM to distance itself from those who have harmed the institution. This cannot be done unless there is a public examination of those responsible. Finally, those who harm children, and those who permit children to be harmed often count on secrecy to persist in their sin. It is not until their sin is publicly acknowledged that many offenders will seek counsel or otherwise take meaningful action to repent of their sins.

SUMMARY OF FACTS AND ANALYSIS

The findings of this study are presented under the broad categories of Fanda leadership, abuse, and response. Each of these will be considered separately before conclusions are drawn and recommendations made.

The Leadership of the Senegal Field Committee

The Senegal Field Committee was responsible for all aspects of life for NTM personnel while serving in Senegal.¹⁷ Four to six men were elected by the Senegal missionaries to the Field Committee as vacancies arose, with each having equal votes and one chosen by the Committee to serve as Chairman.¹⁸ Those who served on the Senegal Field Committee at any time between 1985 and 1996 were: Frank Stottlemeyer, Ron Abram, Bob Ames, Rodney McCray, John Warnken, Paul Theobald, and Dave McKee.¹⁹

¹⁷ It is difficult to understate the breadth of the Field Committee's reach into the lives of those under its charge. The power and control it exercised paralleled that of a pastoral staff, a congregational board of Elders, a set of church Deacons, an employer, a local civil government, and a family chieftain, all in one. The minutes of the Senegal Field Committee reveal action items on such matters as ministry assignments, supplies, housing, vacations, education, spiritual formation, public morals, civil crimes, church censures, private property, medical advice, marriage, children, and other family matters (1102). Thus, they were given final authority and control on matters of family, church, and state, which in a finite and fallen world are best not aggregated into one set of hands, no matter how skilled. An example of such authority and control is the 1989 visit of NTM counselor Oren Green to the Senegal Field. During that visit, the Field Committee controlled whether NTM counselor Oren Green was allowed to visit the Fanda School and what field members he could meet with, even requiring that a Field Committee member sit in on all counseling sessions (50).

¹⁸ All decisions were made only by unanimous vote (614). The Chairman handled communication with the Executive Committee, as well as all correspondence (612). Correspondence was read by all Field Committee members and then initialed once perused (622). Frank Stottlemeyer served as Field Committee Chairman during the lifetime of Fanda Missionary School, except when on furlough, when, for example, Rodney McCray filled that role (618). Women were never part of the Field Committee, but members' wives were privy to some Field Committee business, when the men considered it appropriate (1103).

¹⁹ During this period, the annual Senegal Field Committee was composed of the following, with designations for furloughs (*): Frank Stottlemeyer, Ron Abram, Bob Ames, and Rodney McCray in 1985-1986; Frank Stottlemeyer, Ron Abram*, Bob Ames, Rodney McCray, and John Warnken in 1986-1987; Frank Stottlemeyer, Ron Abram, Bob Ames, Rodney McCray, and John Warnken in 1987-1988; Frank Stottlemeyer, Ron Abram, Bob Ames, Rodney McCray*, and John Warnken in 1988-1989; Frank Stottlemeyer, Ron Abram, Bob Ames, Rodney McCray, and John Warnken* in 1989-1990; Frank Stottlemeyer*, Ron Abram, Bob Ames, Rodney McCray, and John Warnken in 1990-1991; Frank Stottlemeyer, Ron Abram*, Bob Ames, Rodney McCray, John Warken in 1991-1992; Frank Stottlemeyer, Ron Abram, Bob Ames, Rodney McCray, John Warnken, and Paul Theobald in 1992-1993; Frank Stottlemeyer, Ron Abram, Bob Ames, Rodney McCray, John Warnken, and Paul Theobald in 1993-1994; Frank Stottlemeyer, Ron Abram, and Bob Ames* in 1994-1995; and Frank Stottlemeyer, Ron Abram, Bob Ames, Ron McCray, and Dave McKee in 1995-1996. GRACE found no evidence linking Dave McKee or Paul Theobald to the failures of the Senegal Field Committee as outlined in this report.

NTM did not require Field Committee members to satisfy a certain minimum qualification, nor did the institution provide proper training for those elected to serve in leadership.²⁰ Field Committee members were not elected for a term certain but served perpetually until resignation or removal.²¹ Though the Committee's formal authority was vested by the NTM Executive Committee in Sanford, FL, because of the barriers of distance and knowledge, the Senegal Field Committee operated with virtual autonomy.²² The authority of the Field Committee was exercised in a manner that was absolute and not receptive to being questioned or challenged by the field members.²³ The resulting corporate culture was controlling and harsh and had a direct effect upon the Fanda School.²⁴

Without the mechanisms to contain the Field Committee and to hold its power accountable, the Committee inevitably became piously cruel and perilous to many within the NTM field of Senegal. The following comments from MKs and others who interacted with the FC are indicative:

“Leadership exploited their authority, based on what they claimed to be 'God's directions,' and often made decisions that were extreme, petty and hurtful. I believe that FMS & NTM leadership exemplified what it means to 'take God's name in vain.' They used it for their own ends.”²⁵

²⁰ 1104. In 1997, the Field Committee minutes indicate that a prospective new member could be invited by the Field Committee to sit in on their meetings before being selected for membership, as a form of discipleship in preparation for serving on the Field Committee (1105).

²¹ 614.

²² While authority flowed down from the Executive Committee to the Field Committee (614), the Field Committees were very independent (605). Physical distance is an obvious barrier to accountability on the mission field. Knowledge of conditions on the field is perhaps a less obvious but equally powerful barrier. While reports and minutes were filed with Headquarters, the NTM attitude was that the field knows best (7). Input from the Executive Committee was solicited on an “as needed” basis but not in any type of comprehensive and/or routine manner. In fact, missionaries on the field would get chastised by the Field Committee for communicating privately with the Executive Committee or MKEC or the Counseling Center (15; 651; 689; 690; 691; 693; 694; and 700). As a result, on many levels the Executive Committee was blinded to the realities on the field (15).

²³ According to other Field Committee members, the dominant personalities were Bob Ames and John Warnken (610), who were also of a more legalistic style than their peers (502).

²⁴ The New Tribes Mission Senegal (Fanda School) and Leadership Comprehensive Review Project report in 2009 said the Field Committee had “established a culture and system of harshness in their treatment of NTM members serving in Senegal and this culture directly carried itself down to the operation of the Fanda School” (572). Some Fanda staff were not comfortable approaching their local field leadership (597). A survey of field missionaries in 1995 strongly condemned the approach and tactics of the Field Committee (14 and 529). One missionary in the survey labeled the Field Committee as “a dictatorship” (1). One veteran NTM official described the problem this way: “I think in the leadership there are a lot of nice people, but when they get together they become dangerous” (11). Another simply said that the Senegal Field Committee was “wacked” (615).

²⁵ 5.

“Leadership spoke for God. If you disagree, you disagree with God and it’s sin!”²⁶

“Passivity and unquestioning obedience are seen as faith; challenging leadership is still seen as rebellion.”²⁷

The unspoken rule on the Senegal field became “do not challenge authority on anything.”²⁸ Dissenters were ostracized and eventually came into compliance or left the field and sometimes the Mission.²⁹ Former missionaries from the Senegal field described such treatment by the Field Committee as “abuse” and “cultic.”³⁰ Even MKs were wary of the Field Committee’s power.³¹

In claiming to speak for God on so many subjects to so many people living in such isolation, the Senegal Field Committee effectively placed themselves over Scripture by becoming its sole authoritative interpreter.³² When the word of men becomes the very Word of God, Christian faith and life take a decidedly legalistic and destructive turn.³³

²⁶ 13. All Field Committee decisions were made by unanimous vote (614). Thus, the unanimity of leadership equaled accord with God.

²⁷ 10. A strong military metaphor is sprinkled throughout the NTM culture: “A military metaphor underpins & permeates all: Boot Camp, paramount values of submission & flexibility, complete submission to the chain of command, God speaking through leadership, rigorous discipline for both M & MK, front line soldiers deep in enemy territory” (9).

²⁸ 3.

²⁹ The Mikitson family (25), the Rancan family (6), and MKEC Director Rich Rayl (916) are just a few examples of those who raised differing viewpoints and opinions within NTM and eventually left the mission. “...[M]issionaries were leaving or being dismissed from Senegal in droves. That in itself should have been a clear sign that things were not right on that field” (762).

³⁰ 6; 8; and 16.

³¹ “When...[an MK boy] got caught smoking, the rumor was that they were going to take him out in the jungle and abandon him to die. We believed the rumor. Understand that the reason we believed such a ludicrous rumor was because it seemed a REASONABLE response to his crime. It seemed reasonable that the FC would do something like that. I remember my feelings more than the incident. It was a detached mix of sorrow and regret for him” (135).

³² 18. As another missionary put it: “A poor biblical understanding kept them from doubting their own evaluations” (24). This confusion on the authority of Scripture is a classic error which opens the door to a host of dangers. Ethically and practically, in Fanda it manifested itself with detailed rules and vigilant enforcement on haircuts (14; 91; and 131), culottes (106), skirt length (1106; and 1107), blue jeans (1108), music (1109; 1110; and 1111), movies (8; 14; and 1112), Bible version (1113), and hand holding (for the Six Inch Rule, 1114), while at the same time overlooking sexual, physical, emotional, and spiritual child abuse right under their noses. Jesus warns against this error of majoring on the minors in Matthew 7:5 and Matthew 23:24.

³³ The Field Committee is described in one confidential report of abuse as “very legalistic and autocratic” (570). One MK reflected: “I hated the God of Fanda because God meant legalism and hypocrites” (162). Another MK noted the legalistic perfectionism of Fanda (159). NTM Counselor Oren Green once noted: “The leadership style in Senegal is a reflection of leadership on EC” (645). In 1996 to 1997, however, the Executive Committee woke up to the dangers of such legalism and rediscovered the biblical doctrine of grace, apologizing to NTM’s missionaries for its past error and encouraging institutional reformation (638). Distance and remoteness of NTM fields have made the implementation of this reformation both difficult and challenging with some fields still exhibiting the

The all-controlling focus of the Field Committee was the mission to reach lost tribes.³⁴ As one former Field Committee member put it:

“We had a big concern about reaching the people with the Gospel. We wanted to set teams up in the villages to get the job done. The school was set up to help the parents have peace of mind to do their job in the village. We thought we had good qualified teachers and dorm parents. That was our objective in setting up the school.”³⁵

Thus, the children were viewed as a hindrance to the work of God.³⁶ Rather than only one missionary from a family working on the field, the Senegal education strategy doubled the workforce by allowing both husband and wife to labor to carry out the Lord’s work in the village.³⁷ To this end, children as young as 5 years old were separated from their parents and placed in the Fanda dorms.³⁸ On the field, mothers and fathers were warned against the idolatry of putting their own children at the center of their worlds and thereby making them into little gods.³⁹ Parents

old culture of legalistic autocracy. The new leadership on the Executive Board has continued to model and work for such Gospel change within the corporate culture of NTM (12).

³⁴ 23.

³⁵ 26. Another Field Committee member emphasized that the Field Committee set up a School Committee to help run the Fanda School, but that the Field Committee retained authority over the School Committee, even selecting the teachers for FMS from available personnel (48). See also 45. A third Field Committee member asserted: “The Field Committee was in authority, so they had the ability to overrule” decisions of the School Committee (46).

³⁶ 88. One mother reflected: “In such places children & mother—indeed any parent who thinks and acts like a parent first and a soldier second—are a hindrance and liability” (87). One MK regretted: “We were systematically devalued as a useful part of the mission society” (42). One father confessed: “Fanda kids were treated as orphans or waifs” (85).

³⁷ Each field decided on schooling, even though there was an official policy at NTM of parental choice on their children’s education: “Leadership made it pretty clear that you need to send your children to boarding school so parents would be unhindered for ministry. Home schooling was thought to be radical” (42). “Home schooled kids are made to look bad” (38). This *de facto* policy also helped raise the income for FMS through tuition and fee charges to the parents’ support accounts (1115).

³⁸ 112 and 125. Another MK was so young when she went to the Fanda dorm that she could not yet tie her shoes (92). Another was just 7 when she entered the Little Dorm (210). “I saw many children too young to be away from their parents,” one MK remembered (91). “Leaving my parents for the first time and going away to boarding school was the hardest thing I had ever done,” was a memory recalled by many MKs (90). Such violations of the created order undermine the parent-child relation and intrude into the realm of the family. This disruption of the familial bond is fraught with theological and ethical danger, since this relationship is patterned after the internal relations within the Trinity, specifically the Father-Son relation (John 10:30-39 and John 14:7-15). The purpose of Christian parenting is to progressively raise an equal in the Lord to stand beside us and worship Him (Ephesians 6:1-4 and Colossians 3:20-21).

³⁹ 82. One mother lamented: “We failed our children by allowing ourselves to be blind followers of mere men. Our children depended upon us for their protection. We abdicated that responsibility all the while thinking we were doing God’s will. The children were the innocent ones and God was terribly misrepresented to them by us. We could not recognize Him as the gentle Shepherd calling His lambs to Himself, or that He had entrusted to us the great privilege and responsibility of their care” (32).

were often reminded that if God sacrificed His only Son, missionaries should be willing and prepared to do the same. This attitude was communicated in order to keep the parents exclusively focused upon the work of NTM.⁴⁰ Fanda became a place to house children so parents could carry out the front line work of NTM.

“The vision for saving the lost burned so bright in people’s hearts that once their own children were saved & bound for heaven they were prepared to move on to concentrate on others [sic]souls and lives.”⁴¹

However, the MKs were not allowed to voice concerns or complaints to their parents regarding the conditions at Fanda.⁴² They were repeatedly told by those in authority at Fanda that such complaints would hinder their parents’ work and result in Africans going to hell.⁴³ In some cases, their letters were censored of all bad news in the name of the Lord’s work.⁴⁴ The authority of Fanda dorm parents over the children was allowed to trump that even of the parents in their children’s lives.⁴⁵

Though some MKs have fond memories of their time at Fanda, many facets of the school demonstrated that the best interests of the children were not a priority of the Fanda culture.⁴⁶ Routinely, Fanda teachers were not qualified educators.⁴⁷ One

⁴⁰ Macon Hare, “Praise God for our MK Schools,” found online on 8/11/10 at 11:00 pm on site <http://fandaeagles.com/2009/07/ntm-leadership-views-in-the-late-80s/>.

⁴¹ 84.

⁴² 1417

⁴³ 86. As one MK put it: “...evangelizing the lost was more important than them as children” (1418).

⁴⁴ Accused perpetrators David Brooks and Phil Gates are just some of the former dorm parents identified by MKs as censoring their letters home to their parents and requiring them to remove any negative remarks about the conditions and/or experiences at Fanda (145 and 910).

⁴⁵ “It was made clear to the parents that the dorm parents were in control. Even if the parents were there [visiting Fanda], the dorm parents still had more authority” (76). To this day, some dorm parents know more about critical aspects of the children’s lives who were under their care at Fanda than the parents. This is especially the case regarding abuse suffered at Fanda, since even as adults the survivors of abuse at Fanda often find it difficult to disclose to their parents (30 and 286).

⁴⁶ Some 11 MKs of the 33 who responded in writing or by interview have quite happy memories of their time at Fanda (1116; 1117;1118;1119; 1120; 1121; 1122; 1123;1124; 1125; and 1126). Also, there can be little doubt that there was true affection and concern for the children among many working at FMS. Some dorm parents even cared for the children heroically, risking life and limb for their protection, such as when attacked by bees (1127); others were sacrificial in their time and care for the children (1128). GRACE does not claim, and the record does not support a conclusion that all the children at the boarding school were abused all the time or that all the children in the dorm were treated equally harshly. It is important for readers of this report to understand that even in instances in which children were subjected to cruelties, there may have been instances when these perpetrators also demonstrated kindness toward the children. It is not unusual for child abusers to show love toward their victims and engage in acts of kindness. This fact further complicates the child’s ability to disclose. The members of the GRACE team have worked with many victims over the years who have struggled with their emotions, in part, because of the dual nature of their perpetrators.

⁴⁷ For an extended period, only one or two of those teaching at Fanda was professionally qualified to teach. The Field Committee reportedly used a 19-year-old without a high school diploma to cover some of the courses at Fanda (64). See also 44 and 65. In some cases, the Fanda diploma was not

Field Committee member recalled that dorm parents were selected from the available pool of NTM personnel based on good parenting skills.⁴⁸ However, in every case dorm parents were given no training for the task before them.⁴⁹ As recorded in the field notes for the 1997 abuse study, “Nobody wants to be ‘dorm parents.’”⁵⁰ But, if the Field Committee wanted an NTM missionary to be a dorm parent, it was nearly impossible to refuse.⁵¹ They spoke for God.

The authoritarian and pious leadership, coupled with an ultimate disregard for the true value and significance of children, created an atmosphere open to spiritual, sexual, physical, and emotional abuse at Fanda.

The Child Abuse at Fanda

Child abuse at Fanda was widespread and routine and involved numerous perpetrators. In reviewing the documents provided by NTM and in conducting dozens of interviews, GRACE found credible evidence of countless criminal acts committed at Fanda.⁵² Although abuse occurred at least from the middle 1980s, the

recognized by accredited colleges and universities as a sufficient entrance qualification (1129). Fanda also had difficulty in knowing how to properly instruct children in an age-appropriate way, given the more general habit within NTM of teaching as if everyone were an adult (95).

⁴⁸ 72. In some cases, dorm parents had no experience caring for children.

⁴⁹ Accused perpetrator Phil Gates and his wife had no children before becoming dorm parents (72). Accused perpetrator Bill Poortvliet said he had no experience with children or desire to even be a dorm parent (74). One MK noted: “The dorm parents had a serious and difficult job and none of them were properly trained, qualified, or equipped for the job. The system was bound to fail” (70).

⁵⁰ 66. One MK put it bluntly: “People who failed in field work were sent to the dorms in Fanda” (1130). A Christian counselor summarized his findings about Fanda dorm parents this way: “The picture that I’ve been given is one that is not a pretty picture. Besides the abuse that happened about 10 years ago, there is a long history presented of a very punitive system by dorm parents, crying that was not allowed if you missed your parents, fellow roommates that told on the other girls if they were crying, spankings for not sleeping at nap time, rules on top of other rules, and the difficulty that all MK’s face in the transient nature of relationships (always having to say goodbye) and not much of an outlet to express this sadness. A confusing part of my evaluation has been how much of the above was known and nothing was done, or was condoned because it was ‘all we had at the time’. One of the last pieces of this puzzle are dorm parents this year who have made it abundantly clear that they don’t want to be there, didn’t want to be dorm parents and were less than ‘parently’ in their duties this year” (1131).

⁵¹ Accused perpetrator Reginaldo Goulart was reported to have said that he could not refuse the Field Committee’s desire for him to be a dorm parent, even though he did not wish to serve in that capacity (407). It was also difficult to exit from being a dorm parent. Accused perpetrators David Brooks (251 and 300) and Phil Gates (394) both were reported to have expressed a desire to exit children’s work, but the Field Committee would not agree.

⁵² It is beyond the scope of the GRACE investigation to catalogue each and every instance of abuse and compare it with the criminal statutes in place in Senegal or in the United States during the time these offenses were committed. Moreover, each instance would require a separate and independent investigation. Instead, our conclusion that multiple criminal acts took place is based on the sum total of the evidence we reviewed and the expertise of the GRACE team (two of the GRACE team members are former child abuse prosecutors) in applying the criminal law to abusive actions and, in some cases, failure to act. It is also beyond the scope of our work to determine whether or not any offender could still be prosecuted. This would require a complex assessment of the conduct on a particular

first formal inquiry of child abuse at Fanda was done by NTM in 1997 and indentified just 2 perpetrators: dorm parent David Brooks (who was determined to have committed child sexual abuse) and dorm parent Phil Gates (who was determined to have committed both physical and emotional abuse of children). Altogether, 49 children were put at risk by being placed under the care and supervision of David Brooks, while 39 children were put at risk by being placed under the care and supervision of Phil Gates.⁵³ Many of these children had been under the care of both David Brooks and Phil Gates during their years at Fanda.⁵⁴

David and Lugene Brooks were dorm parents in the Little Dorm at Fanda from their arrival in August 1985 until their departure in December 1988. Phil and Barbara Gates were dorm parents in the Middle Dorm at Fanda from their arrival in August 1987 until the Field Committee was ordered to remove them from the dorm by the Executive Committee in August 1991.⁵⁵

According to NTM's own 1997 study, David Brooks had sexually abused 3 known victims, 9 "apparent victims," and 11 more who "maybe weren't sexually abuse [sic] personally, but have been witnesses to the acts or know well the girls who were, and exhibited many of the same symptoms and attributes."⁵⁶ David Brooks' acts against children included playing "the sea shell game" with girls as young as 8 years old, sneaking in and lying in the bed at night with girls, the fondling of girl's breasts, the digital manipulation of children's private parts, and teaching girls how to masturbate.⁵⁷ David Brooks exploited the emotional needs of certain

date, whether or not the conduct is ongoing, and whether or not applicable statutes of limitations have tolled.

⁵³ 1422. This 1997 "study" only interviewed 1 victim and made no further efforts to track down and interview any other possible victims (706).

⁵⁴ 1419.

⁵⁵ 1420. The stated reason for Brooks' leaving the Senegal field was to seek medical treatment for Lugene Brooks and marriage counseling at the NTM CC in Camdenton, MO. (326; 325; and 1421). The Field Committee considered Phil Gates to display "immaturity," whereas Executive Committee appears to have seen him as guilty of child abuse (326; 1400; 322; 389; 1401; and 732).

⁵⁶ 1402. The two-page draft of the "Report to All Members of the Field of Senegal" announced somewhat different findings: 3 victims of child sexual abuse, another 10 highly probable victims of child sexual abuse, and an additional 3 children who exhibit symptoms of sexual abuse (1403). The published edition of the "Report to All Members of the Field of Senegal" was less specific: "Confirmed multiple cases of what the team would define as sexual abuse" and "Confirmed cases of what the team would identify as physical abuse" (1423). Interestingly, both of these summary documents broadened the categories of David Brooks' abuse to cover child sexual, physical, and emotional abuse, but maintained that Phil Gates had committed only child physical abuse. Many sex offenders will sexually assault a child even when other children or adults are present. One study found that child molesters had offended 54.9% of the time when another child was present and 23.9% of the time when another adult was present. Underwood, et al, *Do Sexual Offenders Molest when Other Persons are Present?* 11(3) JOURNAL OF RESEARCH AND TREATMENT (1999).

⁵⁷ 1404. The shell game consisted of David Brooks hiding a sea shell in his swimsuit and having the girls try to find it, and *vice versa*. David Brooks was the campus photographer and had access to a darkroom. He regularly gave a camera to the girls under his care and encouraged them to take pictures of each other in various stages of undress and in the shower. Whether or not there was film in the camera is unknown (1405).

“favorite” children within his care for the purpose of sexually abusing them on a routine basis.⁵⁸

According to the 1997 study, Phil Gates had 4 known child victims of his abuse.⁵⁹ His offenses against children included using excessive force and emotion in punishing children, kissing girls on the lips, hitting girls on the bottom, holding girls down and licking their ears, dribbling spit at children he held down, and fondling his wife’s breasts in front of the children.⁶⁰ The 1997 report acknowledged that much of what Phil Gates did to the children remains a mystery.⁶¹

The 1997 study also reported that none of the child sexual abuse victims or potential victims was willing to talk about their experiences with the NTM investigators during their visit in Senegal.⁶² Although it may not have been recognized by the investigators at the time, the reason for this strong reticence lay in the posture of the Field Committee towards them.⁶³

⁵⁸ GRACE received testimony from MK sexual abuse survivors about how Brooks would pay them attention when they were really missing their parents, which created the opportunity for him to abuse them and for it to go unreported. “[One MK] needed her parents’ affection, but did not get it from her parents or Lugene. David Brooks was affectionate . . . he would tuck...[her] in and pray with her. [She]...needed affection from someone. So, eventually David’s tuck-ins became rubbing her back, her butt and her chest” (1132). “Brooks told [a second MK] that she was his favorite. He was a father figure to her. She thought of him as a parent. He was a comfort. . . . There was constant conversation during the abuse. [They]...would talk about her friends. He said he liked her penmanship and her hair. He preferred her to hang out with some girls more than others. It seemed like father/daughter things. It seemed very parental at the time” (1133). “Rhiana Brooks would invite [a third MK] over for sleepovers. The first time David Brooks came in the room, Rhiana fell asleep. David would rub [the guest’s]...legs and tell [her]...that he was in the next room if [she]...needed anything. The second time [this MK]...slept over with Rhiana, [she]...was told she was David’s best friend and they had a secret together. . . .[She] was young and she did not question anyone in authority (David was authority to her)” (1134). “During this time Dave Brooks would come in at night and massage and caress me. I remember being uncomfortable and wondering what was going on. . . . Dave and Eugene would at times let us stay up later than the others and eat pickles and talk. We were the ‘favorites.’ I know it sounds silly but I remember feeling very special and loved. Even though I was very uncomfortable and didn’t understand why he would touch me, I also wanted and liked being a ‘favorite’” (1135).

⁵⁹ 1406.

⁶⁰ 1407. Many of the actions against children by Phil Gates would be classified as crimes in most jurisdictions, although this was not recognized in the 1997 study or its internal announcements to the Senegal Field.

⁶¹ Field Committee member Ron Abram said, “We really don’t know what all went on [in Phil Gates’ dorm]” (1408).

⁶² 1409. One male MK victim, however, apparently avoided this restriction and was able to greatly help Paul Wyma and his wife, Faith, understand the Fanda scandal from the MK’s perspective (1410; 655; 724).

⁶³ Obviously, most of the MKs who suffered abuse in the 1980s had left Fanda by 1997. However, there were other serious field dynamics also at play: “In 1997, a member of the Field Committee had to sit in on every single interview of each girl, so no one wanted to talk” (587). In the written record, this appears to have been standard Field Committee policy (50). Furthermore, just a few years earlier, many of the older MKs had witnessed the Field Committee conduct a very intrusive and inappropriate interrogation of several female students. This horrifying experience greatly discouraged the MKs from disclosing abuse to those in authority (171; 598; and 89).

In 2009, NTM conducted a cursory review of the Fanda scandal, because of further disclosures of abuse and unhappiness among MKs and their families regarding the previous inquiry. This review was incomplete in that only 3 former Fanda students were interviewed.⁶⁴ In the “New Tribes Mission Senegal (Fanda School) and Leadership Comprehensive Review Project” document, an expanded list of 6 perpetrators was given: David Brooks (with 9 confirmed sexual abuse victims and 4 suspected victims), Phil Gates (with 4 sexual abuse victims and potentially a whole dorm full of physical and emotional abuse victims), Dick Day (with 1 sexual abuse victim),⁶⁵ Reginaldo Goulart (with 2 sexual abuse victims), Mark Adams (with 1 abuse victim), and Bill Poortvliet (with 1 physical abuse victim, 1 harsh treatment claim, and potentially a whole dorm full of emotional abuse victims).⁶⁶ This document also stated that “all FC members, numerous Fanda staff as well as the then existing EC are seen as abusers” by some of the MKs and their families.⁶⁷

Eight of the MKs cooperating with the GRACE investigation reported that they had been sexually abused by these perpetrators, while another 3 to 4 indicated that they had witnessed child sexual abuse at Fanda.⁶⁸ Altogether, 11 to 13 of the MKs cooperating in this study said that they had been physically abused by these perpetrators, while another 15 to 19 said that they had witnessed the physical abuse of children at Fanda. Altogether, 18 to 19 of the MKs cooperating in this study reported that they had been emotionally abused by these perpetrators, while another 22 revealed that they had witnessed emotional abuse of children. Altogether, 14 to 19 of the MKs cooperating in this study disclosed that they had been spiritually abused by these perpetrators, while another 16 to 20 stated that they had witnessed the spiritual abuse of children at Fanda.

Correlating the responses of MKs cooperating with this GRACE study with the victim lists in the 1997 study and 2009 review, it appears at this time that Fanda had a total of 22 to 27 child sexual abuse victims. Physical and emotional abuse victims are in excess of 35 and, those spiritually abused may well include almost the

⁶⁴ 100.

⁶⁵ Dick Day appears in this NTM 2009 review on a list of sexual abuse perpetrators, which in itself is concerning. However, other than a few passing references to him in the balance of the written record, nothing more was presented to GRACE in the record or during interviews. With no other facts or documentation, this alone does not support a definitive conclusion of sexual abuse. Thus, he was not included in our recommendations. If, however, NTM receives additional information concerning Dick Day, it should respond appropriately.

⁶⁶ 1411. The nature of Mark Adams’ abuse was not specified in this document, although elsewhere he was listed with other child sexual abusers (97).

⁶⁷ 1412. The document went on to say: “It is their contention that the EC failed to remove the offenders, failed to protect the children by ensuring properly trained MK care and education personnel were in place during the years of operation and they allowed a climate of harshness, oppression & legalism to be developed and maintained.” It was at this time that GRACE was engaged to conduct this comprehensive investigatory review of the Fanda scandal.

⁶⁸ The range in numbers given in this report is due to indefinite answers from MKs, whether on the forms submitted or in interviews. It is perfectly understandable that an MK might feel one way when filling out a form and then speak from a broader horizon of knowledge in a personal interview. Ranges are given for completeness.

total school population.⁶⁹ It is very likely that former students of Fanda will continue to come forward to report their experiences of abuse for years to come.⁷⁰

GRACE has identified 12 adults who are accused by MKs of perpetrating child abuse of either a sexual, physical, emotional, or spiritual nature at Fanda. These are Perry Utz, Aubrey DeJager, Judy Penner, Donna Beach, David Brooks, Phil Gates, Hammy Penner, Norm Livingstone, Mark Adams, Bob Ames, Reginaldo Goulart, and Bill Poortvliet. In addition, other accused perpetrators of child abuse were referenced, whose names were not revealed by sources.⁷¹ An overview follows for each of the alleged perpetrators named by the MKs who cooperated in this study.⁷²

Physical abuse was the first known abuse against Fanda MKs and occurred in the mid 1980's. This abuse came often as a result of some form of punishment.⁷³ One MK wrote:

“I knew that they had beaten her; I call it beating because we got spankings at home from my parents, and these were not spankings. They used objects and were very excessive.”⁷⁴

NTM did not provide any training or limitations on corporal punishment and, although corporal punishment was eventually banned at Fanda, it was not until

⁶⁹ 1413.

⁷⁰ Some MKs have only been able to speak of what was done to them at Fanda in the last few years. This trend may well continue into the future. In 1983, psychiatrist Roland C. Summit authored a paper to assist in understanding the secrecy that enshrouds child sexual abuse. This secrecy is one of many factors that delays a child's disclosure and may impair the child's ability to ever disclose. See generally, Roland C. Summitt, *The Child Sexual Abuse Accommodation Syndrome*, 7 CHILD ABUSE & NEGLECT 177 (1983); see also, Thomas D. Lyon, *Scientific Support for Expert Testimony on Child Sexual Abuse Accommodation*, in JON R. CONTE (ED), CRITICAL ISSUES IN CHILD SEXUAL ABUSE: HISTORICAL, LEGAL, AND PSYCHOLOGICAL PERSPECTIVES (SAGE 2002).

⁷¹ MKs disclosed that older MKs sexually abused younger MKs at Fanda, but no names were given for this type of abuse (517 and 186). Field Committee member John Warnken recalled receiving a disclosure by an MK student of abuse at Fanda and reporting this disclosure to both the Field Committee and her parents, but he could not recall the name of the perpetrator, the year in question, the nature of the accusation, or the outcome (491). Nothing about this matter could be located in the record supplied by NTM, including the name of the student given by John Warnken (491). The list of students at Fanda supplied to GRACE was incomplete, since school yearbooks were relied upon to produce the students in attendance and one yearbook could not be located (1136).

⁷² Disclosures of abuse by MKs have been correlated with their tenure at Fanda, as well as the times of service of accused perpetrators, to develop this rough chronology of abuse.

⁷³ Many MKs remember being hit on the bare bottom with belts. (118). Beatings were long, with 10 or more strikes at a time, until the child broke (119 and 123). One female MK recalls that beatings were every day (120), while a male MK remembers that they were every other day (124). Children as old as high school age were subjected to such treatment (21).

⁷⁴ 112. This is in keeping with another MK's observation: “The physical abuse kept the MKs feeling out of control so it may have perpetuated the sexual abuse. The word ‘spanking’ is inaccurate. It was not spanking, it was beating....I was spanked by my father, but it was always out of love” (117).

June of 2010 that NTM-North America banned corporal punishment by its members in their MK schools.⁷⁵

Fanda teacher Perry Utz transformed a British cricket bat into a paddle with holes in it, which he used arbitrarily upon the children.⁷⁶ Fanda children were terrified of him, and he is remembered by them as “unbelievable....an extremely brutal man” who was “evil.”⁷⁷

Teacher Aubrey DeJager would sometimes paddle the children in her class for making poor grades. On at least one occasion, she is accused of breaking the paddle on one female MK due to the force with which it was applied. She also reportedly spanked children privately in her home. Her legacy in the lives of MKs is that she was “a mean person.”⁷⁸

Dorm mother Judy Penner is remembered as “vicious according to a child’s perspective.”⁷⁹ Two MKs recall her forcing them to eat their own vomit, as a form of punishment for getting sick during a meal.⁸⁰ One MK recalls the humiliation of being slapped by Judy Penner in front of her peers,⁸¹ while another recalls being beaten with a belt buckle that left welts on her legs.⁸² With some routine, Judy Penner pulled children out of class if she discovered that their toothbrushes were dry. These children were whipped within earshot of the entire class.⁸³ Judy Penner is also accused of yanking an MK’s arm and breaking it with a hairline fracture.⁸⁴ It should be noted that Judy Penner is also remembered for being one of the few at Fanda to vigorously and repeatedly stand up against child sexual abuse to the Field Committee, even to the point of being reprimanded.⁸⁵

Hammy Penner is accused by one MK of spanking her in private and pulling up her nightgown to expose her bottom in so doing.⁸⁶ Hammy Penner is also remembered for beatings he carried out under the guise of “spanking,” in which he used the buckle side of his belt.⁸⁷ He is also remembered by another MK as being “unusually cruel to those who didn’t follow the rules or weren’t like their own girls,

⁷⁵ 129. Before this policy change, there was no corporal punishment training (78) and “[a]t FMS, the approach to deviation from their subculture was punishment, not discipline or nurture” (127).

⁷⁶ 473; 474; and 475. Another MK recalls being beaten with “a cricket sized paddle with holes...to lighten it” (117).

⁷⁷ 474 and 475.

⁷⁸ 471 and 472.

⁷⁹ 488; see also 487 and 136.

⁸⁰ 480 and 483.

⁸¹ 484; see also 485.

⁸² 111.

⁸³ 125; see also 124.

⁸⁴ 114. This is apparently the same incident described as a dislocation of the MK’s arm (110).

⁸⁵ 489; 690; 693; 694; 451; 318; 320; 326; 350; 1; and 730.

⁸⁶ 518.

⁸⁷ 1137. See also 1138 and 1139.

to whom we were constantly compared.”⁸⁸ As an MK soberly put it, “Emotional abuse did occur with the Penners.”⁸⁹

Bob Ames is also named by the MKs as a physical and emotional child abuser. He is accused of having pulled a chunk of hair out of an MKs head in anger.⁹⁰ He was insensitive to the children’s plight, a harsh military type, who operated as the *de facto* campus police.⁹¹ He was known to have an anger problem and seemed particularly cruel to one little girl in the way he yelled at her for long periods.⁹² The MKs were not alone in their assessment of Bob Ames.⁹³

Sexual abuse of a male MK was reported by several as having been committed by Donna Beach, a Field Committee member’s wife. Around 1985 to 1988, Donna Beach became sexually involved with a teen MK while tutoring him at Fanda.⁹⁴ The perpetrator’s family was sent back to Boot Camp and was later allowed to return to a new NTM field.⁹⁵ The victim’s parents were reportedly also ordered back to Boot Camp but were eventually expelled from the field.⁹⁶ The victim of this sexual abuse was noted suspiciously in the Field Committee minutes, without apparent recognition that this was a case of child sexual abuse.⁹⁷ The scandal was kept very quiet and never reported to the authorities.⁹⁸

The most extensively reported perpetrator of child sexual abuse against the MKs of Fanda was David Brooks. As the dorm father of the Little Dorm, David Brooks was in a position of trust, which he repeatedly used to pursue his destructive abuse.⁹⁹ He sexually abused one of his victims over 50 times.¹⁰⁰ Others were too young to count the number of times they were wrongfully touched by David Brooks.

The stock and trade of child sexual abusers is not simply sex, but rather power and control: one MK put it well, “I remember David Brooks as a master manipulator, sneaky and always around.”¹⁰¹ The accounts received by GRACE of his

⁸⁸ 136.

⁸⁹ 139.

⁹⁰ 498.

⁹¹ 493; 496; and 497. He was perceived as legalistic (502). His wife was known as the clothing police for women at Fanda (501).

⁹² 1435; 495; and 504.

⁹³ One Fanda mother was particularly concerned about the way her child was treated by Bob Ames (504). Counselor Oren Green once insisted that he “has to go. He needs to be confronted, dealt with” (494).

⁹⁴ 454; 1140; 455; and 456.

⁹⁵ 1141.

⁹⁶ 455.

⁹⁷ 1142: “Keep close eye on him. Any problems in camp or village and he is to leave our property for good. Not to be in dorm during school. Possibly few days in guest room. If he requests to go out east, it will be discouraged.” See also 1143.

⁹⁸ 455. In Paul Wyma’s field notes, it was recorded: “85 Donna Beach (leave the lid on this)” (454).

⁹⁹ One MK noted of David Brooks’ abuse: “It seemed parental at the time” (268).

¹⁰⁰ 277.

¹⁰¹ 282.

grooming of children for abuse are terrifying. “Uncle Dave” offered his victims candy, food, and private Bible lessons in order to develop a familial trust.¹⁰² He showered upon them personal compliments,¹⁰³ private conversation,¹⁰⁴ and the latest school gossip.¹⁰⁵ David Brooks liked little girls with long hair, playing with and smelling it.¹⁰⁶ He had his favorites, who thought they were his one and only.¹⁰⁷ He took their pictures in private.¹⁰⁸ He offered them use of his private shower.¹⁰⁹ He played childlike games with them.¹¹⁰ David Brooks also gave them massages,¹¹¹ kept special secrets with them,¹¹² and often perpetuated his “special relationship” with threats and coercion.¹¹³

“This Mr. Brooks also told the children on repeated occasions that their parents didn’t love them or they wouldn’t have sent them away. But that he on the other hand loved them very much.”¹¹⁴

The little girl MKs were well groomed for abuse by these various forms of personal attention.

David Brooks sexually abused MK girls in his Fanda home. He invited little girls to sleepovers,¹¹⁵ where his wife was not seen¹¹⁶ and his own daughters soon fell asleep.¹¹⁷ This left him free to creep into the room and settle in bed with his “favorites”—caressing, fondling, and kissing them in the night.¹¹⁸ David Brooks often talked with these children about his close walk with the Lord while simultaneously sexually abusing them.¹¹⁹ He told these children not to tell, because bad things would happen and no one would believe them.¹²⁰

David Brooks also sexually abused children in the dorm. He entered the girls’ room and tucked them into bed at night,¹²¹ rubbed their bodies, including legs,

¹⁰² 284; 286; and 272.

¹⁰³ 275 and 284.

¹⁰⁴ 267; 274; 275; and 286.

¹⁰⁵ 283.

¹⁰⁶ 263 and 275.

¹⁰⁷ 259; 265; 269; 275; and 286.

¹⁰⁸ 246 and 282.

¹⁰⁹ 279.

¹¹⁰ 283.

¹¹¹ 259; 275; 286; and 288.

¹¹² 258; 259; and 276.

¹¹³ 258; 285; 292; and 286.

¹¹⁴ 1144.

¹¹⁵ 275.

¹¹⁶ 260 and 264.

¹¹⁷ 262 and 266.

¹¹⁸ 258.

¹¹⁹ 274.

¹²⁰ 258.

¹²¹ 283.

buttocks, and chest,¹²² and played tickle body “games” with them before they went to sleep.¹²³ This man who had been entrusted with the care of young girls, digitally manipulated their genitals,¹²⁴ and taught them how to masturbate in bed.¹²⁵ He held “pickle parties,” with the girls in their underwear,¹²⁶ and would gaze upon them at night while they slept (or at least pretended to be asleep) in their underwear.¹²⁷ He freely entered their most private space, played shower games with girls¹²⁸ and showed them how to masturbate under running water.¹²⁹ The girls abused by David Brooks were often too confused and ashamed to speak up, even to their own parents.¹³⁰

David Brooks’ interest in his victims did not stop when they left the Little Dorm. He told one 8-year-old girl who left Fanda, “I’ll always know where you are, and we can contact one another.”¹³¹ She received 3 letters from “Uncle Dave.”¹³² Another MK wrote “Uncle Dave” a letter from her home referring to her abuse, which was discovered by her mother and immediately reported to NTM authorities.¹³³

David Brooks also physically abused the children under his care. The more “humane” instrument he used on the children was a ping-pong paddle.¹³⁴ The instrument he used that is seared into the minds of many MKs was “Mr. Helper,” a long 2” x 4” paddle with holes in it on one end and a loop on the other.¹³⁵ One MK remembers: “David Brooks’ spankings were the worst.”¹³⁶

David Brooks’ actions also caused intense emotional abuse in children.¹³⁷ Just the knowledge of what David Brooks had done to other children caused emotional trauma in the MKs that had not been directly subjected to his sexual

¹²² 287 and 291.

¹²³ 283.

¹²⁴ 290.

¹²⁵ 287.

¹²⁶ 315. Because of the heat, the girls slept in just their underwear bottoms (1427).

¹²⁷ 317. Because of the heat, the girls slept in just their underwear bottoms (1427).

¹²⁸ 286. In his 1988 report to the Fanda School and Field Committees, MKEC Director Richard Rayl raised the bathrooms and showers as a point of concern, urging that provisions for modesty be made (1145).

¹²⁹ 289.

¹³⁰ 287.

¹³¹ 254.

¹³² 235.

¹³³ 881.

¹³⁴ 121 and 122.

¹³⁵ 122 and 115. One MK reported that the paddle was 2 feet long (124). This is consistent with other MK reports (116).

¹³⁶ 122. See also 112. “The adults seemed eager to spank and shame the MKs; it was a good way to control the MKs” (144).

¹³⁷ 133. As one MK recorded: “I would argue that we could not have attended FMS without experiencing some degree of emotional abuse or emotional neglect” (137). “Everything that happened in the dorm affected me though, whether I was a direct target or not.”(143).

and/or physical abuse. As one Fanda parent reflected: "...our children did not experience direct physical or sexual abuse. They were, however, inevitably impacted by the spiritual and emotional manipulation" at the school.¹³⁸ The Brookses were known as particularly cruel to one MK with a bed wetting habit, ridiculing her on a regular basis in front of the other children.¹³⁹ David Brooks' wife Lugene and other dorm mothers are remembered negatively by the MKs: "The wives of the abusive dorm dads seemed to hate us girls and were very harsh and uncaring."¹⁴⁰ Fanda was dangerously charged with negative regard for the emotions of the children.¹⁴¹

Dorm father Phil Gates is also accused by MKs of child sexual abuse. One MK saw him touch the breasts of another MK girl.¹⁴² Another MK remembers that Phil Gates kissed her on the mouth at a party and tried to hold her hand.¹⁴³ He is remembered by another MK for pulling up little girls' skirts and blowing on their tummies.¹⁴⁴ Phil Gates tried to impress the girls.¹⁴⁵ He would freely go into their dorm room to say good night, knowing they were wearing only underwear due to the heat.¹⁴⁶ Phil Gates often fondled his wife's breasts in front of the girls.¹⁴⁷ He told the girls that they had no right to tell others about his discipline methods.¹⁴⁸

Norm Livingstone, a teacher at Fanda, is accused of wrongful sexual behavior by the MKs.¹⁴⁹ He is reported to have touched a female MK's leg in class while stating in front of the other students: "Your legs are not the only thing I look at...."¹⁵⁰ This young girl was petrified. Other reports indicate that he asked this same girl to marry him, although he was married with 3 children.¹⁵¹ Having previously reported to the Field Committee that he had trouble relating to the students and wanted to move to maintenance work, Norm Livingstone was allowed to voluntarily resign.¹⁵²

¹³⁸ 146.

¹³⁹ 132. There is more detail about this in 1146.

¹⁴⁰ 142.

¹⁴¹ Fanda was "extremely oppressive, regulated to the max" (153). There were also international tensions within the NTM community which caused emotional distress in the students. One MK was ridiculed by her dorm parents for being from "heathen Canada" and thus spreading a bad influence among the other children. This little girl was also labeled a lesbian by an adult (153).

¹⁴² 360. This victim suspects he may have done more to her than she can remember, because of brutal nightmares and other difficulties she frequently suffers (361).

¹⁴³ 362. He was known by other MKs to kiss female students (366). One MK recalls that he kissed her and tried to put his tongue down her throat (373 and 383).

¹⁴⁴ 363.

¹⁴⁵ 369.

¹⁴⁶ 370. Because of the heat, the girls slept in just their underwear bottoms (1427).

¹⁴⁷ 371 and 372.

¹⁴⁸ 374.

¹⁴⁹ 452 and 453.

¹⁵⁰ 451 and 453.

¹⁵¹ 450.

¹⁵² 1147; 1148; and 451.

Mark Adams is identified by the MKs as engaging in inappropriate conduct. This conduct includes physical abuse while a dorm father in the Little Dorm.¹⁵³ Two MKs also reported that he came into the girls' room at night with a flashlight to stare at them in their panties.¹⁵⁴ In a report on the incident, one MK is quoted as having said, "I know the way he touched me was not right."¹⁵⁵ Another MK remembers the spankings he gave to her at age 8 and that the bruises would remain for days.¹⁵⁶ Although Mr. Adams denied sexual activity, he told GRACE that he did go into the girls' dorm rooms several times to check on mosquito nets and that he may have touched them when tucking in the nets. He said "to me, it was not sexual." With respect to corporal punishment, Mr. Adams remembers spanking one girl and said "I can't remember if she was or was not bruised." However, he recalls that immediately after this incident, Bob Ames instructed him that only Marilyn Adams should spank the girls.¹⁵⁷

Reginaldo Goulart is also identified by the MKs as a perpetrator of child sexual abuse. Reginaldo Goulart was a member of NTM-Brazil. One MK witnessed Reginaldo Goulart's yelling at another MK, during which he and his victim both admitted that he had touched her inappropriately.¹⁵⁸ This same victim later disclosed to another friend that he had sexually abused her at Fanda.¹⁵⁹ This same victim disclosed that Reginaldo Goulart often called her into his bedroom, locked the door, and told her to repent of her sins. He then "punished" her by putting his hands on her chest (which she even demonstrated with her hands) and kissing her.¹⁶⁰

NTM provided documents to GRACE in which an MK disclosed to a friend that Bill Poortvliet massaged her injured shoulder, but then also rubbed her genitals and was possibly invasive with his fingers.¹⁶¹ This same MK also disclosed to another friend that Bill Poortvliet had massaged her injured shoulder but then also massaged her breasts.¹⁶² NTM conducted an investigation of this incident and, although it did not make a definitive finding, required Bill Poortvliet to complete sexual addiction counseling and other services. GRACE was unable to interview the

¹⁵³ 457.

¹⁵⁴ 468 and 466. See also 463 and 464. Because of the heat, the girls would sleep only in their underwear bottoms.

¹⁵⁵ 466. When interviewed by GRACE, this MK was unsure what happened to herself, but at the same time could not dispute her earlier report (470). An MK reported that another MK disclosed that she had an incident with Mark Adams and told her parents, but other dorm parents talked them out of pressing the issue (811).

¹⁵⁶ 469.

¹⁵⁷ 1501

¹⁵⁸ 403. While the victim's family will not allow the victim to be interviewed, an interviewee confirmed they still believe she was abused by Reginaldo Goulart (406).

¹⁵⁹ 401.

¹⁶⁰ 397. During a return visit to Fanda in 2002, Reginaldo Goulart had a medical emergency, during which he spoke of the abuse of "my little girls" (396).

¹⁶¹ 412 and 1161.

¹⁶² 444. GRACE was unable to personally interview this MK for this report.

alleged victim and, in our interview with Bill Poortvliet he denied the allegation and viewed the MK in question as just one of the girls.¹⁶³

Bill Poortvliet had a terrible temper that sometimes revealed itself through the “punishment” he inflicted upon certain MKs.¹⁶⁴ His punishment of children at Fanda is viewed by them as excessive to this day.¹⁶⁵ One incident stands out as an example of the physical abuse perpetrated by Bill Poortvliet. It started with a pillow fight, which led to the damaging of a toilet by three dorm boys. Bill Poortvliet was so upset over the broken toilet and the boys’ bad attitude, that he was unable to sleep well that night. The next morning before breakfast, Bill Poortvliet came into the dorm room and picked one of the boys up by the neck and lined him up with all the other boys to be punished.¹⁶⁶ He then dragged this same boy to a back room shed (used as an office), threw him against the wall, pinned him against the wall, and dared him to tell his father. Bill Poortvliet then screamed at the boy, hit him, and threw him on a table.¹⁶⁷ Though Bill Poortvliet contests these claims, he initially remembered losing control when “spanking” the boys but subsequently claimed that he had been angry but not out of control. Bill Poortvliet’s wife was so alarmed with the situation that she ran to obtain help from Bob Ames.¹⁶⁸ At that time, Fanda had a no-spanking policy, which Bill Poortvliet indisputably violated.¹⁶⁹

MKs who witnessed the event and its effects view the matter as being much more serious than what is recalled by the Poortvliets. The third boy involved in the horseplay was not spanked, but ran away from the scene before the first boy was dragged back to the room. Stopped by two older MK girls, he told them that Bill Poortvliet had thrown them up against a wall, lifted them by their collars so that their feet were not touching the ground, and screamed into their faces.¹⁷⁰ The first boy struck has disclosed the event as physical child abuse.¹⁷¹ Veronica Poortvliet recalls that the first MK boy struck by Bill Poortvliet stayed home that day from

¹⁶³ 432 and 433. During an interview with GRACE, Poortvliet stated that he can imagine that she might have sat on his lap with his hands under her. (434). Poortvliet also admitted to an incident when a female MK jumped on his back, and he “might have touched her breast” when reaching back before realizing the MK was a girl (437).

¹⁶⁴ 423 and 428. One missionary wife said: “I just cannot believe that Bill Poortvliet was abusive to anyone. He’s one of the kindest people that we know” (414). However, this same missionary’s husband reported that Veronica Poortvliet had even requested prayer for her husband’s temper. (425).

¹⁶⁵ 421.

¹⁶⁶ 426; 420; and 1435.

¹⁶⁷ 1435; 1038; and 424.

¹⁶⁸ 430 and 446. Bob Ames remembers that Veronica Poortvliet was frightened by the incident and came running to get him (446). Thus, Veronica Poortvliet was certainly in a position to know that her husband was yelling in anger, but she was not in a position to know anything first hand about how many times he struck the boys, since she ran from the scene to get help with stopping her husband.

¹⁶⁹ 448. Frank Stottlemyer confirmed that Bill Poortvliet was not disciplined for this violation of Fanda School policy (448).

¹⁷⁰ 421.

¹⁷¹ 1038; 447; 449; 109; 216; and 675.

school, not feeling well.¹⁷² Her husband does not recall that the boy who was abused had a medical disability which required him to wear a leg brace to walk properly.¹⁷³

The sexual, physical, and emotional abuse at Fanda did not occur in a vacuum. The experiences of the children were further exacerbated because the school was located in a civil war zone.¹⁷⁴ With a military base next to the school, the political unrest was damaging for the nearby MKs.¹⁷⁵ Though the military conflict with rebel forces came in waves, and the Fanda community was never specifically targeted, life at Fanda accommodated that terrifying, potential reality.¹⁷⁶ When the rebels were active, guns and tank fire could clearly be heard from the Fanda classrooms. Screaming villagers even brought their dead and dying into the compound, in full view of the MK children.¹⁷⁷ The threat of violence was varied but ever-present. For example, one MK remembers evacuating Fanda in the face of conflict, traveling along roads laced with landmines. Fearful her parents would be killed and she would be taken alive by rebels, she prepared a survival kit for the journey.¹⁷⁸

For all the damage done by the sexual, physical, and emotional abuse of children, perhaps the saddest legacy of Fanda is the pervasive spiritual abuse that took place. All the perpetrators damaged the children spiritually. The one truth these children needed to carry them through was a living knowledge of Jesus, and that is the one truth so many were unable to experience at Fanda. These statements from MKs reflect this pain:

“The spiritual abuse was worst of all. It was really weird to have devotions with Uncle Dave and afterwards he would come into my room.”¹⁷⁹

“I remember him talking about his close relationship with God while he was touching me.”¹⁸⁰

“The spiritual hypocrisy we saw during our years at Fanda were significant. Many wanted nothing to do with the Lord, especially after dorm dads sat in the light at night and had

¹⁷² 440.

¹⁷³ 420 and 439.

¹⁷⁴ 138.

¹⁷⁵ 131.

¹⁷⁶ 140. During 1991 to 1992, rebel military unrest was particularly intense (151).

¹⁷⁷ 141 and 149.

¹⁷⁸ 147.

¹⁷⁹ 157.

¹⁸⁰ 160.

devotions with the children and then in the dark crept into their rooms and did God knows what to them.”¹⁸¹

If the MKs complained, they were told it would hurt their parents’ work.¹⁸² And the expectations were more than these children could rightly bear:

“In terms of spiritual abuse, the Fanda environment was legalistic; perfection was expected and personal seeking was discouraged.”¹⁸³

The results of such spiritual abuse are tragic. Some MKs find it hard to accept any meaningful form of religion because of Fanda.¹⁸⁴ Others hated God: “I hated the God of Fanda because God meant legalism and hypocrisy.”¹⁸⁵ Others concluded: “Adults were God at Fanda, and God was cruel.”¹⁸⁶ “Christians were hypocrites.”¹⁸⁷ The impacts of this spiritual abuse are grave and long-lasting:

“Because of NTM, I absolutely DESPISE anybody who calls themselves a christian.”¹⁸⁸

“The spiritual abuse came in the form of twisted theology. The theology seemed to say, ‘God is waiting for you to screw up and when you do, He will punish you.’ God was always angry....The philosophy was that the kids had to listen to the adults because God talks through the adults.”¹⁸⁹

“Fanda destroyed the spirits of the kids.... Fanda took away spirituality from the children and the children filled this void with other things.”¹⁹⁰

“[I]...have no desire to share the gospel. [My]...experience with Fanda has destroyed any spirituality that I had with Christianity. [I]...would like to have something to share with [my]...children besides Santa Claus.... [I] hope [I]...will understand God one day.”¹⁹¹

¹⁸¹ 161.

¹⁸² 156.

¹⁸³ 159.

¹⁸⁴ 164.

¹⁸⁵ 162.

¹⁸⁶ 166.

¹⁸⁷ 165 and 155.

¹⁸⁸ 163.

¹⁸⁹ 167.

¹⁹⁰ 1149.

¹⁹¹ 1150.

“At age 13, [I]...was so disillusioned with Christianity that [I]...preferred hell to that f----ing school. [I]...was committed to following Satan. [I]...saw the native people worshipping the devil (witchcraft) and they were getting what they needed from their religion.”¹⁹²

“The atmosphere at the school was one of a spiritual totalitarianism. I never knew any better so it took me years to figure out what grace and mercy were.”¹⁹³

In spite of the pervasive evil that so blighted the spiritual field of Fanda, by God’s grace there have been some of these roses to blossom in the snow.

“For so long [she]... thought life was a chess board. God was black and she was white. When she was white, God would be black. She thought God hated her, but she always loved God. It took a long time to understand grace. God chased her while she was running away.... [She] learns best through grace.”¹⁹⁴

“[She]... hated God or at least who she knew Him to be. For years she pushed Him away....[S]he began going to a Baptist church and the pastor preached about anger one day. That night she cried all night about her anger and she wondered how to get un-angry. She knew she had to let go of her anger for the sake of herself and for her family. By morning she was broken and everything changed since then.”¹⁹⁵

What impact did these forms of sexual, physical, emotional, and spiritual abuse make in the lives of the students at Fanda? The catalogue of heartbreak and pain is not short: denial,¹⁹⁶ memory loss,¹⁹⁷ depression,¹⁹⁸ guilt,¹⁹⁹ feelings of powerlessness,²⁰⁰ panic attacks,²⁰¹ the inability to sing in church,²⁰² anger,²⁰³ fear,²⁰⁴ distrust of adults,²⁰⁵ suicidal thoughts and actions,²⁰⁶ self harming,²⁰⁷ eating

¹⁹² 1151.

¹⁹³ 154.

¹⁹⁴ 1152. Those MKs who have found grace after Fanda are perhaps the greatest spiritual hope on a human level for those who yet have not.

¹⁹⁵ 1153.

¹⁹⁶ 177 and 185.

¹⁹⁷ 181; 201; and 205.

¹⁹⁸ 181; 210; and 217.

¹⁹⁹ 197 and 199.

²⁰⁰ 190.

²⁰¹ 192.

²⁰² 211.

²⁰³ 184.

²⁰⁴ 212.

²⁰⁵ 187 and 188.

disorders,²⁰⁸ substance abuse,²⁰⁹ sexual experimentation,²¹⁰ sexual confusion,²¹¹ sexual repression,²¹² running away,²¹³ turning to the occult,²¹⁴ criminal behavior,²¹⁵ imprisonment,²¹⁶ and death.²¹⁷

The Failed Response

In this section of our report, we focus upon the failure of NTM leadership to properly respond to the crimes/abuse outlined above. As disclosures of abuse were made by MKs and as evidence of abuse grew, the Field Committee knew or should have known that there was extensive child maltreatment at Fanda.²¹⁸ This failure to respond will be traced individually by alleged perpetrator and corporately, including the 1997 NTM inquiry and the 2009 review of Fanda. The Field Committee repeatedly failed to report abuse to the authorities, to inform parents of the allegations, or to competently investigate the allegations. On the contrary, the Field Committee, to the extent it acted at all, acted to protect the perpetrators and the institution at the expense of the children. If not criminal, the conduct of the Field Committee was grossly negligent.

The first reported disclosure of child abuse on the Field of Senegal to NTM personnel may well have occurred as early as 1975 and 1977. The WEC School in Ziguinchor was just 4 miles away from where Fanda Missionary School would later open in 1977. Field Committee member and dorm father Bob Ames is reported to have received an abuse disclosure from a female student and failed to inform the child's parents of the allegation. There is nothing in the provided record to indicate that any action was taken by NTM as a result of this abuse disclosure.²¹⁹

There is no indication from the documents provided by NTM that any contemporary disclosures or complaints were made to NTM personnel concerning abuse by Perry Utz, Aubrey De Jager, Judy Penner, Hammy Penner, Mark Adams or Bob Ames. The forms of discipline and corporal punishment they practiced were so

²⁰⁶ 169; 170; 172; 174; 178; 180; 183; 202; 207; 210; and 217.

²⁰⁷ 209.

²⁰⁸ 214 and 215.

²⁰⁹ 181 and 189.

²¹⁰ 171; 175; 179; 186; 194; and 195.

²¹¹ 189 and 205.

²¹² 199.

²¹³ 168.

²¹⁴ 193.

²¹⁵ 1154.

²¹⁶ 80.

²¹⁷ 180.

²¹⁸ In a letter to a Fanda parent dated March 1998, house counsel Scott Ross states: "In 1988, we were aware of some claims of abuse. It was thought at the time the matters had been dealt with completely" (1005). Additionally, it is clear from the record that the topic of possible child sexual and physical abuse on the field of Fanda had already been raised in 1988 by at least one parent to the Field Committee (519).

²¹⁹ 490 and 499.

widely accepted in the Fanda community that it is unlikely their conduct would have been of any concern to leadership.²²⁰

Donna Beach's child sexual abuse was not only kept confidential by the Field Committee, but it appears to have been completely suppressed in the official Field Committee minutes.²²¹ Not only was this offense covered in secrecy, but the fact that such behavior was a crime was ignored.

Norm Livingstone's wrongful sexual behavior quickly resulted in his resignation from the field, which at least one MK has appreciated as a proper response to his offenses.²²² However, it is unclear from the written record whether the Field Committee was the moving force behind his resignation or whether this was of his own accord. Furthermore, it is troubling that Norm Livingstone was allowed to resign in lieu of being terminated for such an offense.

The first confirmed disclosure to a representative of NTM relating to the abuse perpetrated by David Brooks occurred in the summer of 1986, when a victim disclosed to a friend that David Brooks had been touching her back.²²³ The friend passed the report to her own mother, who then spoke with the victim's mother. The 6-year-old girl denied the allegations when confronted by her mother, so the matter was never reported to the Senegal Field Committee.²²⁴

According to the documents provided by NTM, the first disclosure regarding child abuse perpetrated by David Brooks that reached NTM leadership occurred sometime between 1986 and 1987. One pre-teen MK was frequently and openly scorned by Lugene Brooks for bed wetting and was "humiliated in front of the boys and girls by having to carry her wet sheets through the living area in her underpants."²²⁵ This same child had also reported having been given slobbery kisses at night by David Brooks.²²⁶ Her family went to Frank Stottlemeyer and the

²²⁰ Long-time Field Committee Chairman, Frank Stottlemeyer, was asked by GRACE, "Did you ever notice paddles?" He responded: "No, I lived at Fanda from 1977 to 1997. I never witnessed corporal punishment being done" (1156). The paddles with holes in them were hanging on the wall in Fanda classrooms (1157).

²²¹ The standard practice of recording problems and agreed solutions in the Field Committee minutes was confirmed by one Field Committee member (613). The full set of Field Committee minutes was not supplied to GRACE, but rather portions the CPC deemed relevant. Apparently, the lid was left on this matter, as Paul Wyma's field notes advised (455). At least one member of the Field Committee was, however, aware of this offense (456). Prompted by information from NTM Latin American Leadership notes, the Senegal Field Committee studied the confidentiality of its records and decided: "Frank will sort out old records and committee will decide what is to be destroyed" (728).

²²² 452.

²²³ 830 and 832. David Brooks arrived at Fanda and was placed in the Little Dorm in July 1985 (1000).

²²⁴ 794. This first disclosure was handled as if it were only a private family matter, rather than also a concern to NTM and all others who were attending Fanda. The victim, when she reached the age of 11 or 12, also told her boyfriend of the abuse she had suffered in 1987 or 1988 (796).

²²⁵ 1158.

²²⁶ 1002 and 1003.

Field Committee to report their concerns regarding David Brooks. The only action taken by the Field Committee in response to this report was an apology by Frank Stottlemeyer for what had happened.²²⁷

Between 1987 and 1988, two complaints were reportedly made by an MK mother about David Brooks to Field Committee member Ron Abram. In particular, the concerns were that the Fanda children were fearful and confused around the school staff, and that something was wrong particularly regarding their relationship to David Brooks. There is no evidence that Ron Abram did anything to inquire further regarding these concerns. In fact, his only response was to admonish the mother not to gossip.²²⁸

Also during 1987 to 1988, a second disclosure concerning David Brooks reached the Field Committee and prompted some follow-up. One MK spoke with her friend about being sexually abused by Brooks, which in turn prompted the friend to inform her own parents about the disclosure of abuse. These parents went to Field Committee member Ron Abram, who was concerned enough about the report to travel 200 miles by motorcycle out to a village to talk with the alleged victim. He interviewed the 9-year-old girl alone without her parents and inquired whether she had been sexually abused by David Brooks, which she denied.²²⁹ After speaking with a third MK, Ron Abram unilaterally concluded that the girls were lying, and no further action was taken. At no time did Ron Abram disclose this inquiry to anyone other than Field Committee members. No MK parents were ever informed about the concerns that prompted the inquiry.²³⁰

In July 1988, an MK from the Little Dorm made a sexual remark that caught the attention of Ron Abram. As a result, the Field Committee sent Frank Stottlemeyer and Ron Abram to meet with dorm father David Brooks to “see that it is corrected.”²³¹ Nothing further is recorded about this incident.

In 1988, complaints were made to the Field Committee that David Brooks was entering the little girls’ dorm room when they were dressing. Ron Abram spoke

²²⁷ 1001. This MK exited the Little Dorm in 1987-1988, and David Brooks left Fanda at the end of 1988. Therefore, the written record implies that the parental complaints about these incidents occurred before these dates. These memories were reported, however, in 1997 and put in the written record as a result of Bev Keele’s Report on her trip to Senegal, which was sent to the NTM Executive Committee on or about 4/25/97. The young MK in question attempted suicide in 1988 (1010). The Field Committee blamed the attempted suicide on the parents. (335).

²²⁸ 596.

²²⁹ 843. The victim’s parents did not question Ron Abram’s desire to meet with their 3rd-grade daughter alone, and he refused to tell them anything regarding the nature of his inquiry.

²³⁰ 848 and 1159. One MK was telling the truth and the two others here were not able to speak up about their sad experiences, as is typical in child abuse cases. The clumsy, heavy-handed method of investigation—with an adult male confronting a little girl all alone—doubtless contributed significantly to this outcome.

²³¹ 1162.

with David Brooks about this accusation, which was denied.²³² Again, no further action is recorded.

In 1988, a Fanda family went to the Field Committee to report that David Brooks was kissing their daughter. The Field Committee investigated, and reportedly told the family that everything was fine.²³³

This same family later learned that another MK had disclosed that David Brooks had touched her breasts in bed, but that they had not been told of this by the Field Committee, even though their daughter slept in the bed next to this other child. The Field Committee had investigated the matter and concluded that there must have been “an accidental brushing against her breast while Brooks was tucking her in bed,” and therefore no parents of other children in the room were notified of the concern.²³⁴ The rationale for reaching these conclusions was that “when it wasn’t clear what happened—the benefit of the doubt always needs to go to the adult.”²³⁵

In late November 1988, David Brooks shared with visiting MKEC Director Richard Rayl that he wanted out of the Fanda dorm.²³⁶ Before returning to America, Richard Rayl discussed his trip findings with the Field Committee.²³⁷ David Brooks’ request to be removed from the dorms was met with a chilly reception from the Senegal Field Committee.²³⁸ Richard Rayl had also learned of allegations regarding David Brooks rubbing children’s legs with lotion during the evenings in the dorm. Richard Rayl raised the lotion allegation with the Field Committee as a point of

²³² 752.

²³³ 250. This date is known because of the dates their daughter was in David Brooks’ dorm and the date of the visit by Richard Rayl in 1988.

²³⁴ 787 and 1007.

²³⁵ 857.

²³⁶ 300. Richard Rayl visited Senegal 11/22/88 through 11/29/88 to make recommendations for improving the Fanda Missionary School. His 14-page memo of 12/6/88 to the Fanda School Committee, Field Committee, MKEC, and Executive Committee reported on his visit’s findings in detail, which covered every aspect of the school’s operations. For troubled students, he noted that it had proven a useful approach in other schools to have parents come out of the villages in which they worked and come live at the school with their upset child for a period. The need for dorm parent training, accountability, and time off was highlighted. Special attention was given to the threat of student suicide and the need of the leadership to be thoughtful and proactive in seeking help from the MKEC. The need for children to work through negative emotions, and the school community to be accepting and loving of them was stressed. A number of specific concerns about dorm father Phil Gates were also raised in the memo, including concerns about his self-perception, his handling of African and Fanda children, and his marriage. Richard Rayl noted that he did not have time to go over concerns about Phil Gates while in Fanda and so he raised them in this memo (1009 and 604). There is no evidence that the Field Committee followed up on any of the concerns and/or recommendations raised in Rayl’s letter.

²³⁷ 1009 and 604. These Field Committee minutes specifically mention that staff issues were raised by Richard Rayl.

²³⁸ 300 and 251.

concern about David Brooks.²³⁹ The Field Committee failed to record this concern in the minutes and there is no evidence of any follow up on this matter.

In late 1988, David Brooks departed Fanda on early furlough, having been granted permission to take his family to America for medical and counseling needs.²⁴⁰ He travelled to Camdenton, MO to be under the care of NTM counselor Oren Green.

In March 1989, another abuse disclosure concerning David Brooks came to the attention of the Senegal Field Committee, from the same MK who first disclosed in the summer of 1986. Ron Abram wrote:

“If I remember right we heard via some girls that [an MK]...had talked to. All that we found out was that there was some bottoms patted and tummies rubbed when the kids were going to sleep. Since Brooks were gone[,] the only way to talk to them was via letter and that didn’t seem like a good option. Plus what was told us didn’t seem like abuse, but simply inappropriate actions.”²⁴¹

The Field Committee chose to do nothing about this alarming disclosure. All that the Field Committee minutes record about this matter is the following:

“9-89 Brooks: No real news about them....We decided that we would not try to question them concerning the situation with [an MK]...since it’s not clear what happened and there would be many misunderstandings trying to do it by letter.”²⁴²

If the field committee truly believed “it’s not clear what happened” they had a moral, if not legal obligation to determine whether or not children in their care were being sexually or otherwise maltreated. Whether by contacting the authorities or, in the absence of a response by the authorities, making further inquiries, the Field Committee had several options for investigating this matter. The recording in the minutes of this concerning disclosure, combined with the conscious decision to do nothing in response, is compelling evidence of the Field Committee’s mindset during this period.

²³⁹ 304. Richard Rayl said that David Brooks’ leg rubbing with lotion was common knowledge at Fanda.

²⁴⁰ 245. Frank Stottlemyer records that David Brooks departed in mid-December 1988, but the balance of the written record refers to November 1988 as the departure date.

²⁴¹ 228. These annotated minutes were prepared by Ron Abram for Bing Hare at his request on 2/24/2009.

²⁴² 554. The disclosure in question was made in 1988 by an MK girl (794) whose Fanda roommate also said to her in January 1989: “Dave rubbed me that way too” (705).

During that same month, Executive Committee members Macon Hare and Dean Van Vliet heard from Richard Rayl and Oren Green that David Brooks might not return to the field and that his member status was incomplete.²⁴³ What had caused this uncertainty about David Brooks and his status with NTM? Two lines of concern had reached NTM in America and even into the Executive Committee.

The first line of concern arose within the Senegal Field Committee around March/April of 1989. Interestingly, nothing appears in the Field Committee minutes concerning this first matter. The Executive Committee minutes of 4/12/89 provide an indication of the concern: "We will meet with David alone first at Refresher Course time and face him with the content of this report."²⁴⁴ The report in question is referenced in this document as "Frank's confidential report, undated," which has been lost or destroyed.²⁴⁵ In his 1997 memo to the Executive Committee, Frank Stottlemeyer recalls that in June 1989 two families had expressed concerns that their daughters may have been sexually abused by David Brooks. Both families were scheduled to be in the USA that summer and, rather than investigate the allegations themselves, the Field Committee asked the parents to confront David Brooks.²⁴⁶ David Brooks was confronted by at least one of these parents, and apologized for rubbing the legs of the girls, and was forgiven without further inquiry.²⁴⁷

The Executive minutes of 6/27/89 record:

"After checking with our Senegal leadership here and realizing that any questions concerning Dave had been cleared up, we met with them to discuss their immediate future....They want and need more counsel for their marriage relationship."²⁴⁸

However, just 4 days later, the Executive minutes record a note of caution: "the problems may be deeper than we realize. Twice in the last 3 days David contemplated resigning."²⁴⁹

The second line of concern also arose during the March/April 1989 time frame at the home of a former NTM Senegal family that had been terminated from the field.²⁵⁰ This family's daughter disclosed first to her sister and then to her

²⁴³ 247.

²⁴⁴ 630.

²⁴⁵ 630.

²⁴⁶ 571. This is also confirmed by Paul Wyma's field notes of 7/15/97 (559).

²⁴⁷ 559. Both in the case of Ron Abram, who had a daughter in David Brooks' dorm, and in this case of two families concerned that their daughters may well have been victimized by David Brooks, the Field Committee followed a failed strategy of letting the parents handle the investigation without assistance or further institutional inquiries or consequences.

²⁴⁸ 635. Back in Senegal, the Field Committee was planning for David Brooks' return, training in the French language, and ultimate assignment to an unspecified tribal work (1018).

²⁴⁹ 636.

²⁵⁰ 1017. Throughout the previous two years, this family had a growing concern for the well being of their children at Fanda and an increasing interest in Christian counseling. These issues led them to

parents that she had been sexually abused by David Brooks at Fanda.²⁵¹ Her parents believed her disclosure and took immediate action.²⁵² The parents called Executive Committee member Mel Wyma to report the sexual abuse but were warned not to “destroy another man’s ministry.” Mel Wyma informed the victim’s parents that David Brooks was important and needed on the field.²⁵³ Shocked and frustrated, the parents then called NTM counselor Oren Green to report the abuse.²⁵⁴ Oren Green made the commitment to work with Richard Rayl, to bring the matter to the attention of the Executive Committee.²⁵⁵

For the period from April 1989 to December 1989, the written record and investigation conducted by GRACE do not present an entirely coherent picture.²⁵⁶ Seven important events or aspects, however, are clear, even if the exact timing of them is not fully agreed upon by all parties.

First, during a meeting in Camdenton, MO, David Brooks was confronted by Richard Rayl, Dean Van Vliet, and David Murray with the allegation that he had sexually abused children at Fanda.²⁵⁷ It is not clear whether David Brooks confessed to anything during this initial meeting.²⁵⁸

Second, sometime after the meeting of that group, David Brooks approached Dean Van Vliet in front of the Administration Building in Camdenton and confessed to sexually abusing one of the girls in the Fanda dorm. Specifically, Brooks confessed to touching the child’s chest and stated it was “really more than just finding out if she was developing.”²⁵⁹ Dean Van Vliet has no recollection of ever informing anyone about this critically important disclosure of a serious criminal offense.

reject the instructions of the Field Committee to return to tribal work. As a result they were removed from the field on or about November 1988.

²⁵¹ 810 and 850. This disclosure may also have involved a school counselor, according to the record (788).

²⁵² 809.

²⁵³ 667; 668; and 687. No follow-up phone calls came from Mel Wyma to this family (687).

²⁵⁴ 687 and 701.

²⁵⁵ 1160 and 687. Oren Green and Richard Rayl worked for good within the NTM structure, but they did so to a measured degree or behind the scenes (for example, see 697). Thus, they asked the family not to tell the Executive Committee that they were helping in this matter (701).

²⁵⁶ This divergence is complicated by four factors. First, the family at some point destroyed much of their correspondence on the matter at the encouragement of their counselor. Second, the primary material from Senegal on these matters, such as correspondence from 1988 to 1990, was apparently lost or destroyed. Third, the copies of all materials from the Senegal Field Committee and Chairman relating to these matters also appear to have been lost or destroyed. Fourth, supporting materials for Executive Committee decisions concerning abuse at Fanda from 1988 to 1992 are also lost or destroyed. These factors have reduced the ability of GRACE to fully trace the lines of communication and responsibility for the Fanda scandal.

²⁵⁷ 1170; 252; 302; and 303. 1424 indicates there may have been two meetings of this group with David Brooks.

²⁵⁸ 302; 303; and 1172.

²⁵⁹ 1173.

Third, David Brooks met again with Richard Rayl and Dean Van Vliet and confessed to the sexual abuse of 3 to 5 girls total. There are some discrepancies in the record regarding the specifics surrounding this confession.²⁶⁰

Fourth, on 12/26/89, Richard Rayl wrote the Executive Committee about David Brooks and on that basis the following is recorded in their minutes dated 2/6/1990:

“Our present view is that it is probably best to ask Brooks for their resignation in light of their family history. Dean will check with Dave Murray and get back to the Committee on this.”²⁶¹

At this point, if not before, the David Brooks matter became the exclusive domain of the NTM Executive Committee.²⁶² A later request to allow the Brookses to stay in marriage counseling with Oren Green was declined by the Executive Committee, after a phone call was placed from Oren Green to Dean Van Vliet on 2/19/90.²⁶³ David Brooks was allowed to stay in Camdenton, MO through the end of the school year and allowed to resign effective 5/31/90.²⁶⁴

Fifth, sometime after reporting the abuse revelation to Oren Green, the former Senegal NTM family wrote to Frank Stottlemeyer, and notified him of their daughter’s disclosure of being sexually abused by David Brooks. This letter was acknowledged and answered by Frank Stottlemeyer. Though there are discrepancies regarding the exact dates of the letters to and from Frank Stottlemeyer, there is no dispute that such letters existed.²⁶⁵

²⁶⁰ Sometimes, these first, second, and third events appear to be compressed in the record as if they were one (252 and 703). The record is unclear whether David Brooks confessed to abusing 1 girl first and then 3 or 4 others later, or whether he admitted to 3 or 4 total (1424; 302; 303; and 1174).

²⁶¹ 637. This memo also contained strong objections to Phil Gates continuing in the Fanda dorms (1175).

²⁶² 1176. Richard Rayl was out of the matter when the Executive Committee took over (678). It may well be that the Executive Committee took over this matter as soon as David Brooks confessed to multiple victims: “I expressed concern about how this was handled. A lid was kept on things right away. The parents and the child were expected to forgive Dave Brooks. It was all spiritualized very quickly. Once he had confessed everything was going to be okay” (1424). The Executive Committee ceased any further communications with Richard Rayl regarding this matter. The Executive Committee would have been presumed to have contacted the Field Committee about these matters (678). Somehow, the issue was pushed right out of the mission (307). Later, Richard Rayl ended up resigning from NTM over these kinds of matters, as he outlined in his letter of resignation (916).

²⁶³ 633.

²⁶⁴ 634. It is extremely disturbing that NTM allowed a confessed child sexual abuser to resign instead of being terminated. At that time, NTM did not report these crimes to any lawful authority.

²⁶⁵ The family remembers writing within a week of communicating with Camdenton and then later hearing back from Senegal in approximately May 1989 (767 and 544). Letters from Frank Stottlemeyer to the family in 1998, however, point to a later period of correspondence between them over this subject. His two 1998 letters to the family refer to and even quote from the earlier correspondence between them, dating from November and December 1989 (743; 746; and 744).

Sixth, it is clear from Frank Stottlemeyer's own words that he understood the girl to have been sexually abused by David Brooks, and that she was struggling in her life because of it. In a letter written to the victim years later, Stottlemeyer admits:

“Your father wrote to me in November 1989 telling me that you had been **abused** by David Brooks when you were in that dorm at Fanda.”²⁶⁶ [emphasis added]

However, Frank Stottlemeyer now claims that he had only been told that their daughter's “belly” had been rubbed.²⁶⁷ The family clearly remembers that they informed Frank Stottlemeyer that she had been sexually abused.²⁶⁸ In fact, the family specifically recollects that Frank Stottlemeyer responded by writing that they should be thankful that it was not sexual intercourse and that if they “would have submitted [to the Field Committee], then God would have taken care of the problems with David Brooks.”²⁶⁹ Former Field Committee member, Bob Ames, recently acknowledged that he had read Frank Stottlemeyer's letter and remembers it mentioning that the abuse was “at least not penetration.”²⁷⁰

Lastly, with neither the accuser's family nor David Brooks any longer on the Senegal field, the Field Committee considered the matter to be in the exclusive domain of the Executive Committee.²⁷¹ The Field Committee made no efforts to inquire whether there were any other Fanda students who had also been sexually abused by David Brooks.²⁷²

In 1992, the former Senegal field family was in crisis and needed funds to cover their daughter's counseling, made necessary by the trauma that had been inflicted by David Brooks. The victim's father sent a letter to David Brooks requesting him to help cover these expenses.²⁷³ David Brooks called NTM Executive Committee member Dean Van Vliet, who wrote a short memo on 10/17/92

The quotation of these 1989 letters in 1998, after Fanda was closed and Frank Stottlemeyer resigned from the Field Committee, shows that the 1989 correspondence survived the evacuation of the Fanda base after the rebel takeover. Again, the question is raised as to when these materials went missing, were destroyed, or were just never disclosed to GRACE.

²⁶⁶ 747.

²⁶⁷ 829.

²⁶⁸ 850.

²⁶⁹ 544; 527; and 521.

²⁷⁰ 601.

²⁷¹ 602. This also appears to be the attitude of David Brooks himself. In a letter he wrote to Frank Stottlemeyer, he says: “...[C]oncerning the accusations made against me by [the victim's father]...there was a real problem there, and I am to blame. This is a real source of heartache for all of us. I was able to work things out with [the parents]...with the cooperation of the Executive Committee, and as far as we can tell, the matter has been settled. I have sought and found their forgiveness” (649). This quotation from David Brooks is at second hand by Frank Stottlemeyer, who later in the letter makes reference to the Executive Committee's decision that David Brooks should resign. Thus, David Brooks appears to have written Frank Stottlemeyer sometime after 2/6/90.

²⁷² 829.

²⁷³ 208 and 207.

recording the substance of their conversation and circulated the memo amongst the Executive Committee.²⁷⁴

The memo records that David Brooks called with “bad news” for NTM and asked for prayer. The “bad news” was that the parents of the girl he sexually assaulted had called asking for money to help with their daughter’s therapy.²⁷⁵ Dean Van Vliet wrote:

“David is really troubled about the whole thing. He said that he has grieved much over the last 5 years, realizing that he really is simply reaping what he sowed. He still feels sincerely that he did sin by touching that girl with wrong thoughts, and he is deeply sorry for what he did.... Dave is obviously very repentant about what happened, and still seems to be broken up about it. He said even if he had to go to jail or whatever, he feels that he would just be reaping what he sowed.”²⁷⁶

Dean Van Vliet further wrote that he advised David Brooks to get a lawyer before responding to the letter. He also pointed David Brooks to Dave and Linda Murray, urging him to contact them for prayer and counsel.²⁷⁷ In contrast to his efforts to support David Brooks, who confessed to acts of child molestation, NTM Executive Committee Member Dean Van Vliet did not recommend reaching out to or in any way helping the victim or her parents, even though he knew they were in great need of assistance.²⁷⁸

Dean Van Vliet’s desire to protect both the perpetrator and New Tribes Mission is strongly suggested by something he handwrote at the end of his memo:²⁷⁹

“I’m wondering in light of this what should be done with the materials and info in Brooks and or [the family’s] files here!
Dean”²⁸⁰

Whether helping to prompt this advice or flowing from it, around this same time period the NTM Executive Committee discussed destroying one or more documents, that might tie them to the abuse in Senegal.²⁸¹

²⁷⁴ 644.

²⁷⁵ 644.

²⁷⁶ 644.

²⁷⁷ 648. This appears to be especially important because no one in Brooks’ new church knew “any details about the problem that that they had in Senegal...” (648).

²⁷⁸ 1425.

²⁷⁹ The Executive Committee’s initials are at the top of the memo in the written record (647).

²⁸⁰ 886.

²⁸¹ In two separate emails to Scott Ross dated in 1997, Richard Rayl referenced being approached by Dean Van Vliet and Macon Hare to destroy a potentially incriminating document (899 and 903). In one note, Rayl writes, “I am also concerned with the EC’s cover up with the Gates, wanting to destroy documents that would incriminate them. It sounds a little like Texaco or some other corporation”

Sometime in 1992 to 1993, another family learned that David Brooks had also sexually abused their daughter. Now residing in Canada, this family discovered a note their daughter had written to “Uncle Dave” describing her abuse. They took the note to NTM-Canada’s Durham, Ontario office and presented it to NTM member Chet Plimpton for review and counsel.²⁸² Upon reading the note, Chet Plimpton contacted the NTM-USA office in Sanford, FL, and was provided a brief summary of the Brooks matter and was told that Brooks had been reported to the authorities.²⁸³ Chet Plimpton then contacted the Canadian family and advised them to keep the matter quiet because it was so serious. Furthermore, he told them that NTM had only notified victims who had been disclosed by Brooks.²⁸⁴ Chet Plimpton took no further action to follow up with NTM-USA regarding this matter, nor did Chet Plimpton offer any assistance to this family who was struggling with the aftermath of such abuse.²⁸⁵

In the late 1980’s, the Senegal Field Committee was repeatedly put on notice regarding the dangers of David Brooks. Instead of taking prompt proactive measures to protect the children, the Field Committee looked the other way while at the same time refusing the plea by Brooks to be removed from the dorm. Even after receiving notice that yet another child had made an explicit allegation of sexual abuse against David Brooks, the Field Committee refused to take any steps to determine if other children at Fanda had also been similarly abused.

Upon being informed about the allegations of sexual abuse against David Brooks, the initial response by the Executive Committee was to discourage the victim’s parent from further disclosure. At some point in 1989, the Executive Committee realized that there were profound problems with David Brooks, and he was eventually asked to resign from the organization. It must be noted that even though an Executive Committee member had been personally told by David Brooks that he had sexually abused a child at Fanda, no actions were taken to terminate him from membership, nor were any steps taken to communicate with the Senegal Field Committee to investigate the matter further to determine the existence of other possible victims. On the contrary, the Executive Committee provided David Brooks support, counseling, sympathy, legal advice, and prayer. David Brooks’ victims did not fare as well. The former Senegal field family whose daughter Brooks sexually abused only received doubt and suspicion from the Executive Committee. The Canadian family, whose daughter was also sexually abused by Brooks, was told to keep quiet and received no assistance whatsoever from the Executive Committee.

(896). Tom Bennet, NTM house counsel at the time, also suggested that one of these documents should be destroyed (913). This is particularly concerning in light of the fact that the 12/26/89 memo is nowhere to be found today. This missing, possibly destroyed document could have contributed significantly to the GRACE investigation.

²⁸² 881 and 882.

²⁸³ 671 and 672. Chet Plimpton does not recall who he spoke with at the NTM-USA headquarters.

²⁸⁴ 883 and 884.

²⁸⁵ 1426.

The Executive Committee's failure to respond to this tragedy left many questions unanswered regarding other lives at Fanda that were forever marred by the actions of David Brooks. Equally concerning, the Executive Committee demonstrated no concern that David Brooks might continue to molest children in the future. In allowing a quiet resignation by David Brooks and in failing to notify the authorities of his criminal acts, NTM shares the blame should David Brooks' conduct continue.

In the late 1980's, David Brooks was not the only concern among Fanda families. The Senegal Field Committee's 1988 minutes record that two families were also concerned about Phil Gates being in the Middle Dorm.²⁸⁶

In 1987, an MK told her mother that Phil Gates was holding her down and licking and kissing her face as a form of punishment. The mother confronted Phil and Barbara Gates about this matter, and neither denied the practice. Instead, Phil Gates attempted to justify his behavior by asserting that the victim was morally loose. Both parents then went to Field Committee Chairman Frank Stottlemeyer about this matter, and were told that other parents had similar concerns.²⁸⁷

In 1989, the Field Committee discussed Phil Gates' anger problem.²⁸⁸ By March 1990 the Field Committee noted that he was growing in the Lord and that they were content with his situation.²⁸⁹ This conclusion stands in strong contrast to the perspective of the Penners, to whom the Gateses had been previously assigned for counseling and who believed the Gateses should be out of the Fanda dorms.²⁹⁰ In fact, the School Committee unanimously recommended to the Field Committee that Phil and Barbara Gates be removed from the dorms. However, the Field Committee rejected this recommendation.²⁹¹

In MKEC Director Richard Rayl's memorandum to the Executive Committee dated 12/26/89, concerns are raised regarding Phil Gates' lack of suitability for working with children, his lack of suitability for being in the dorm, his physical abuse of a Senegalese child, his weak marriage, a suicide attempt by a child in his dorm, his physical assault of children in his dorm, his own need for ongoing counsel, and the risk into which children were placed in his dorm.²⁹² Field Committee Chairman Rodney McCray responded to this history of concerning behavior by

²⁸⁶ 742. A daughter of one of the families attempted suicide in 1988, while she was in Phil Gates' dorm (1010). Nothing further is known regarding these specific concerns other than they were noted in the minutes.

²⁸⁷ 543.

²⁸⁸ 319.

²⁸⁹ 321 and 322.

²⁹⁰ 742.

²⁹¹ 351. To this day, Frank Stottlemeyer believes that the Field Committee decision to reject the School Committee's unanimous recommendation was proper because of the Field Committee's inherent authority (46).

²⁹² While this key memo has been lost or destroyed, some of its contents about Phil Gates are preserved in Rodney McCray's letter to Richard Rayl of 5/25/90.

reminding Richard Rayl that the MKEC was merely advisory and had no real authority in Senegal.²⁹³

In May 1991, Hammy and Judy Penner requested to meet with the Field Committee concerning allegations against Phil Gates made by 2 middle dorm girls and confirmed by others.²⁹⁴ On 5/18/91 the Senegal Field Committee (Rodney McCray, John Warnken, and Bob Ames) met to confront Phil and Barb Gates with these allegations. During this meeting, Phil Gates admitted to kissing the children when he was teased, did not deny giving an MK girl twelve kisses on her birthday even after she wanted him to stop, admitted to explaining and demonstrating to the children how to French kiss, and vaguely remembered an MK telling him, "Don't touch me, I'm saving my body for my husband." During that same meeting, Phil Gates also confessed to showing some of the girls the "tickling spot" on the thigh. The Field Committee's response to these admissions from Phil Gates was to inform him, "Some girls who are discontent are taking things and dwelling on them." He was also told that the meeting was to admonish him to be more cautious. Phil Gates was excused from the meeting and allowed to resume his duties as dorm parent.²⁹⁵

Following their meeting with Phil and Barb Gates, the same members of the Field Committee met alone with the two young girls who had made the allegations against Phil Gates.²⁹⁶ During the meeting, one of the girls disclosed that Phil Gates "kisses us and he won't stop when we tell him to." In response to this disturbing disclosure, Rodney McCray stated, "Does that really bother you?" During that same meeting, the two young MK's informed the Field Committee that Phil Gates: "kisses us and to us girls it is bad." At one point in the meetings, one of the MKs stated, "I don't know if he (Phil Gates) is going to fling me around and kiss me." When asked by the Field Committee if they were afraid to be in the dorm with Phil Gates, both children replied, "yes." The meeting ended with the Field Committee members instructing the girls to come to them if there were any other problems.²⁹⁷

The following day, the Field Committee rendered its conclusion:

²⁹³ 1180. This letter further documents the precarious position Richard Rayl was placed in when confronting dangers he saw on the field. He was not in charge and was able to play only an advisory role within the NTM structure.

²⁹⁴ These allegations included Phil Gates kissing the dorm girls, licking their faces, causing girls' underclothes to be exposed to boys (by swinging a girl to make her dress go up and holding another girl upside down so her top rode up), inappropriate behavior with his wife in front of the girls (e.g., French kissing, touching her buttocks, and putting ice in her panties), giving an MK 12 kisses for her birthday against her wishes, chasing an MK into the girls' bathroom, and showing the children a "tickling spot" on their inner thighs (1184).

²⁹⁵ 1185.

²⁹⁶ The record indicates that the Field Committee met alone with these two MK girls, without another adult female present. There is also no indication that their parents were notified or present at this meeting (1428).

²⁹⁷ 1428.

“Our feelings [are] that [what] we are hearing deals not only with Phil’s action with the young ladies, but also how he handles himself around them. We feel Phil needs to get before the Lord in this area of his relationship with young ladies....”²⁹⁸

After hearing Phil Gates admit to lewd conduct upon and in the presence of children, and after hearing these very same children express fear being in his care, the Field Committee refused to remove Phil Gates from the dorm. In fact, the Field Committee took no measures to insure the safety of these children from Phil Gates. Two months after these meetings, a family announced that they were pulling their children out of Fanda.²⁹⁹ By August 1991, the Executive Committee instructed the Field Committee that Phil Gates was to be removed from the dorm.³⁰⁰ The Executive Committee also instructed the Field Committee that anyone involved in child abuse would be removed from NTM.³⁰¹

This message concerning the Executive Committee’s child abuse policy was further clarified and stressed when Executive Committee member Les Pederson visited Senegal in March 1992. He spoke to the Field Committee and noted that when child abuse occurred there was no need to report to either the local or the US authorities.³⁰² Les Pederson also warned the Field Committee to be very alert to child abuse, because not investigating it could ruin NTM.³⁰³

In the end, some improvement in the NTM response to child abuse at Fanda was seen in the case of Phil Gates. For the first time in the record of Senegal, the NTM Executive Committee stepped in and gave a degree of proper oversight to the Field Committee on a child abuse matter. After the Field Committee failed to remove Phil Gates from the dorm on its own initiative, the Executive Committee was forced to intervene and order his removal. On the other hand, the newly declared policy of not reporting abuse to the authorities exposed the Executive Committee’s continued failure to grasp the gravity of this issue.³⁰⁴

²⁹⁸ 1186. The Field Committee isolated, discounted, and spiritualized the issues before them. The fact that they were dealing with children and ought to have their best care with best practice at heart was lost.

²⁹⁹ 325.

³⁰⁰ 326. The Executive Committee’s involvement was said to have been prompted by the Penners who wrote to Richard Rayl, who in turn communicated to the Executive Committee. The Penners were chastised by the Field Committee for working against its decision concerning Phil Gates (690). The Field Committee was also upset with Richard Rayl, whom they actively opposed (691) and marginalized (700).

³⁰¹ 782. The Field Committee discussed these instructions from the Executive Committee and decided that Phil Gates had not committed child abuse, because it immediately decided that he was being considered for an unspecified tribal work (1023).

³⁰² 737.

³⁰³ 738 and 739.

³⁰⁴ By the middle of 1993, Phil Gates was depressed, having suicidal thoughts, and in need of counseling (55). He resigned from NTM in April 1994 without his sins being properly confronted or his criminal acts being properly reported to the local or US authorities.

Mark Adams' abuse was not disclosed until at least 10 years after the fact. A Confidential Report of Abuse was taken in 2003, which included details from an MK of being abused by Mark Adams.³⁰⁵ With Mark Adams no longer a member of NTM, no further action appears to have been taken, including but not limited to reporting these criminal allegations to the proper authorities.

Reginaldo Goulart is described in the written record as suffering from some form of mental illness.³⁰⁶ In March 1992, the Field Committee discussed his medical problems at length and urged him to take an early furlough in June and get a medical check up back home in Brazil.³⁰⁷ By 1995, Reginaldo Goulart was back at Fanda in the Middle Dorm caring for children, and his behavior towards the children, as described by the MKs, could be overbearing and bizarre.³⁰⁸

No separate official report of abuse appears to have been taken on Reginaldo Goulart, but he was prominently included in the 2003 Confidential Report on Abuse concerning Mark Adams. That report describes Reginaldo Goulart having committed child sexual abuse at Fanda. Reginaldo Goulart made disturbing statements relating to child sexual abuse while visiting Senegal in 2002. This took place during an emotional and violent episode requiring emergency medical attention. The statements may or may not be related to these earlier abuse events.³⁰⁹ NTM investigated the accusations against Reginaldo Goulart and spoke with one of his MK victims about her experience.³¹⁰ However, she and her family have been unwilling or unable to speak further about the matter since that time, raising serious doubts whether NTM can further investigate this matter.³¹¹ While Reginaldo Goulart never was a member of NTM-USA, and while he merely held a courtesy accommodation account with NTM-USA, his accommodation account was closed in 2002. Reginaldo Goulart was finally dismissed from NTM-Brazil in 2009. No action has been taken to report Reginaldo Goulart to the local, US, or Brazilian authorities.

In 1998, a female MK teenager at Fanda disclosed to a fellow student that Bill Poortvliet had massaged her breasts. The girlfriend told another child who in turn

³⁰⁵ 133.

³⁰⁶ A variety of general descriptions are used, including "diagnosed as bipolar" (1429).

³⁰⁷ 392.

³⁰⁸ One interviewee said that Reginaldo Goulart was sick and did not want to go into the dorm, but the Field Committee put him there anyway (407). He expressed his unhappiness to the Field Committee in being in the dorm (394).

³⁰⁹ 396

³¹⁰ 397.

³¹¹ 856. Stan Donmoyer noted in a 2003 email that this was a delicate case because the family did not want the daughter questioned further and "we don't have any basis to act on" (856). In house counsel Scott Ross noted in a 2004 email: "It is not uncommon for us to proceed with these kinds of cases with the amount of information that we have" (1037). The real issue may lie in serious legal vulnerabilities due to Brazilian law and national church jurisdiction, both of which are beyond the control of NTM (774 and 405).

told one of his parents, who reported the disclosure to the Senegal Field Committee.³¹² There is nothing in the record to indicate that the matter was investigated by the Field Committee.

In 2003 NTM finally conducted an investigation of Bill Poortvliet as a result of the child sexual abuse accusations from his tenure at Fanda. This internal investigation was inconclusive and also highlighted NTM's inexperience in handling such matters. The report concludes:

“Bill, this is the first case of this kind of all those that we have done, in which the facts did not clearly jump out to us on what did happen. There is no question that both parties have clear remembrances of what they believed happened or, as in your case, did not happen.”³¹³

The “Summary Findings and Action Plan” in this case acknowledged that “a vague report of a possible allegation was received in Sanford in January of 2002” but “an official investigation was not commenced until a formal report was submitted to NTM-USA by the UK leadership in March of 2003.”³¹⁴ The investigation's conclusion was that NTM respond “as though the allegations have been affirmed with the exception that Bill Poortvliet not be dismissed from NTM.”³¹⁵

In this instance the alleged victim and her family received NTM member care support, including financial aid for counseling. The alleged perpetrator, Bill Poortvliet, was required to attend 3 counseling sessions with a counselor specializing in sexual addiction at his own expense, to be assessed by a counselor more generally, to have a copy of the “Summary Findings and Action Plan” be placed in his NTM file, and to have a note placed in his file that he is not to work in childcare ministries. The Action Plan went on to say:

“It is to be further noted that even though [the MK]...was hesitant to disclose the facts and did not want to see anything happen to Bill, we continued our investigation and followed all of the procedures we have developed in our abuse process. Even though we were unable to draw a firm conclusion to this investigation, we believe the action plan supports preserving the credibility of our system.”³¹⁶

³¹² 444. This line of disclosure was in part remembered by Dan Rabe (1029 and 817). Dan Rabe also remembers informing the girlfriend's parents and NTM in house counsel Scott Ross (1029). The girlfriend's family does not remember being told about this disclosure until 4 years after the disclosure (1188).

³¹³ 1430.

³¹⁴ 1431.

³¹⁵ 1431.

³¹⁶ 1432.

A copy of the final concluding report was sent to the Senegal Field Committee and the UK Leadership Committee, and letters of conclusion were sent to both the alleged victim and perpetrator.

In the case of Bill Poortvliet, there was a more developed response by the NTM Executive Committee to an allegation of abuse. By the point of the disclosure, the perpetrator was off the field, and thus the Field Committee had no significant involvement in the process. NTM had policies and procedures to follow in child abuse cases, and they sought so to do. However, the bifurcated resolution itself points to an underlying weakness in NTM's child protection policies and protocols. It is both confusing and inconsistent for child sexual abuse allegations against Bill Poortvliet to be "affirmed," while allowing him to remain with the organization and such "affirmed" allegations not reported to authorities.

Whether or not Bill Poortvliet sexually abused an MK, there is no doubt or dispute that he broke Fanda School policy in physically abusing an MK boy on the morning after a pillow fight. By its own admission, the Field Committee did nothing in this case except order Bill Poortvliet to apologize to the child.³¹⁷

In 2009, disclosure of this incident was made by the victim to his parents and NTM.³¹⁸ Representatives of NTM met with the victim and his family to learn more about the specific allegations against Bill Poortvliet.³¹⁹ A report was made to US authorities but apparently not to local authorities in Senegal.³²⁰ As of the date of this report, NTM has reprimanded Bill Poortvliet, placed a notice of reprimand in his file, restricted him from working with children, and required him to apologize to the victims, but Bill Poortvliet remains employed at the NTM headquarters in Sanford, Florida.³²¹

The reaction of NTM to abuse at Fanda should not just be traced individually by perpetrator. There was a corporate dimension to the reaction to abuse as well, especially as seen in the 1997 NTM investigation and 2009 Fanda review.

In January 1997, the Executive Committee of NTM sent a letter of "Grace Rediscovered" to all missionary members, associates, and supporters. In that letter, the NTM leadership confessed that the proper biblical doctrine of grace on which the institution had been founded needed to be rediscovered. NTM had become strict, paternalistic, anti-educational, heavily submission oriented, and autocratic. Instead, NTM needed to be more gracious and Christ-like in its dealings with one

³¹⁷ 448.

³¹⁸ 446. The timing of this disclosure is not unusual. The more trauma suffered by a child, the later the disclosure may sometimes be. Rather than reacting suspiciously to the disclosure (1415), it would be wiser for NTM to react more compassionately to a disabled victim of child physical abuse (420 and 439).

³¹⁹ 447.

³²⁰ 419.

³²¹ 1038.

another and the work of missions. The missionaries were thereby urged not to be subservient but to speak up and be open. This tectonic shift in priorities and practice was prayerfully to transform the institution.³²²

There was no better example of a field in need of such reformation than Senegal.³²³ And in the wake of the Letter of Grace Rediscovered, the missionaries of the Field of Senegal spoke up. By 1995, rumors on the field of an MK abuse cover up from earlier years had been widely circulating in Senegal.³²⁴ In April of 1997, NTM members Bill and Bev Keele came to speak at the Field Conference at Fanda.³²⁵

During the 1997 Field Conference, a mother approached Bev Keele and told her of concerns she had regarding David Brooks having possibly sexually abused her daughter at Fanda. Phil Gates was named as being an abuser by this same mother. The inaction of the Field Committee when confronted with the abuse allegations was also revealed. Further meetings with a missionary couple prompted the following:

“It was Bill’s and my observation at the meeting with the one couple and the field committee that one of the committee men seemed totally insensitive to the situation saying that there was not enough evidence to go on. He was afraid of slandering the man, more than helping the children. We were appalled at such an attitude.”³²⁶

A group meeting was soon held with the Keeles, the Field Committee, and all Fanda parents, at which Field Committee Chairman Frank Stottlemeyer apologized. Bev Keele recalled the following:

“He said that he was sorry that the parents had not been informed in a speedy and proper way. He apologized for having chosen Mr. & Mrs. Brooks as dorm parents. He said that the committee had sent the couple back to the States because of marriage problems, but were not aware until later that sexual abuse may have taken place....There was one couple who were very angry and shouted at Frank, ‘Why weren’t we told about this before now?’ There was some confusion as to how much the committee actually and factually knew. And

³²² 638.

³²³ 593.

³²⁴ 964.

³²⁵ Bill Keel wrote a letter dated 4/25/97 to unspecified “Dear Fellows,” but it was clearly sent to the members of the Executive Committee, who initialed it on the top (655). Bev Keel wrote a trip report for inclusion with the letter, outlining the disclosures of abuse they had heard from several Fanda families.

³²⁶ 1433. While the name of the committee man is not identified in Bev Keele’s trip report, it is clear from reading her husband’s cover letter and field notes that it was Bob Ames (576 and 493).

when they became aware of it. Many of the parents were visibly upset.”³²⁷

On the following day, the Field Committee met with the children of Fanda and their parents. Frank Stottlemeyer “apologized to the children for what had happened as well as for the tardiness in dealing with it.” At the meeting, the MKS wanted to know where David Brooks was and what was being done to stop him.³²⁸

The 1997 Field Conference was followed up by a confidential memo from Frank Stottlemeyer to the Executive Committee and Scott Ross, dated 4/10/97, which began:

“I am writing concerning a child abuse situation that occurred some years ago, the extent of which is only now becoming known. It involves mainly David and Lugene Brooks as perpetrators.”³²⁹

In providing some historical background to the abuse, Frank Stottlemeyer noted first that there had been “an urgent need for dorm parents.” The selection of the Brookses for that role at Fanda was defended, including their background as foster parents. The Field Committee’s response to allegations of abuse during David Brooks’ tenure as a dorm parent was described as follows:

“Once, quite some time after they were in the dorm, there arose a question, I don’t remember from where, about Dave having gone into a girl’s room while they were dressing. Ron Abram, who had a girl in that dorm and who is on the field committee, talked to Dave about it and he said that absolutely he never goes into the kids room without knocking & he never

³²⁷ 1434. In spite of what the Field Committee claimed at this conference, the Field Committee certainly was aware that child abuse “may” have occurred by David Brooks. As mentioned earlier in this report, the Field Committee received some 10 complaints, concerns, reports, and disclosures regarding David Brooks and sexual abuse. One Field Committee member rode 200 miles on a motorcycle to interview a 3rd grader about whether she had been sexually abused by David Brooks. Given the 10 issues brought to their attention, the Field Committee had both actual and constructive notice of the propensity of Dave Brooks to commit sexual abuse upon children.

³²⁸ 1434. The Field Committee minutes record that they were at fault for not pursuing the abuse matter more (556).

³²⁹ 567. In the record, no new information is given to Frank Stottlemeyer or the Field Committee at the Field Conference about the extent of child abuse by David Brooks or anyone else at Fanda. What had changed was the fact that those at Fanda had greater knowledge regarding the scandal and had begun to outwardly express anger and frustration. One Fanda family that complained with vigor to the Field Committee about the potential abuse of their daughter remembers being instructed by the Field Committee not to bring up the subject of child abuse to the Keeles during their 1997 visit (897).

saw them dressing. We don't know of any other question that arose of a sexual nature until after they had left the field."³³⁰

The false claim that the Field Committee knew nothing of abuse before the Brookses left the field was sprinkled throughout the balance of the memo in such phrases as: "There was never any confirmation," "There was nothing definite," and "when they left Senegal we were unaware of sexual abuse."³³¹

As a result of the report by Bill and Bev Keele, the Executive Committee initiated an investigation into the Fanda abuse matter under the leadership of NTM member and general counsel, Scott Ross. Though the 1997 investigation was finally a step in the right direction for NTM in confronting and addressing the issues of physical, sexual, emotional, and spiritual abuse, the investigation was wholly incomplete and inadequate. There are three primary factors that support this conclusion.

First, the survey trip taken to Senegal to interview families and victims was not comprehensive. Paul and Faith Wyma had already planned a trip to Senegal for leadership training, so the task of interviewing Fanda families and MKs was added to their trip.³³² The report they filed focused solely upon sexual abuse perpetrated by David Brooks and Phil Gates and the need for leadership training and change in Senegal. Only one student was interviewed on the field, and many others were unwilling to speak.³³³ Furthermore, critically relevant information was not disclosed to the Wymas by the Field Committee. Frank Stottlemeyer and the Field Committee failed to disclose to the Wymas anything regarding the fact that they had knowledge in the late 1980's regarding allegations of sexual abuse by David Brooks. The Field Committee also failed to inform the Wymas of the correspondence they had received from the former Fanda field family, in which the abuse of their daughter by David Brooks was disclosed.³³⁴ It defies explanation that the Field Committee failed to inform the Wymas about prior known sexual abuse allegations

³³⁰ 752.

³³¹ 1163. This line of defense is similar to that recorded by Ron Abram in his annotations to the Field Committee minutes, which he provided to Bing Hare by email on 2/24/2009. He asserts that we had "no hint of abuse," "no details," "only allegations," "no proof," "no evidence," and "only bits of inappropriate behavior." However, the tension in this posture is well evidenced by his annotations. On the one hand, he claims that the Field Committee had "no allegations" (557), while on the other hand he claims that the Field Committee had "only allegations" (546). What is in dispute here is the degree of proof necessary to draw a conclusion or working principle. In these productions of the Field Committee, it is clear that NTM leadership was trying to do what Bing Hare said so memorably to Ron Abram about the child abuse matter at Fanda: "I'm on the hot seat and trying to get off" (632).

³³² 712 and 718. The Wymas' field notes and journals have been very helpful to GRACE in understanding the context on the Senegal field in 1997, as well as the dynamics surrounding the Field Committee, which so impacted the response to abuse at Fanda. However, at the time of their trip, the Wymas had no experience investigating abuse claims or training on how to conduct forensic interviews of children.

³³³ 706.

³³⁴ 721. Ron Abram was also aware of this correspondence at the time (722).

against David Brooks when the very reason for the Wymas' visit to Fanda was to investigate sexual abuse. Furthermore, the Wymas also arrived at Fanda without the knowledge that the Executive Committee had extensive information regarding the prior claims of abuse against Dave Brooks and Phil Gates.³³⁵ In sum, the Wymas were not provided the resources to conduct an investigation that involved allegations of child sexual abuse that were almost 10 years old. As a result, very little new information was gained as a result of their time in Senegal.

Second, the 1997 investigation failed to make sufficient contact with those impacted by the abuse at Fanda. While a form letter was sent to Fanda alumni and their families, totaling some 150 to 200 in all, only 6 to 8 responses were received.³³⁶ Thus, the 1997 report did not have the benefit of a comprehensive survey of potential victims. Other than the impersonal form letters, NTM did not make additional efforts to make contact with those who had been associated with Fanda. As a result, the data collected was minimal and inconclusive.

Third, the follow-up to this investigation was more inwardly institutional than victim-focused. No personal acknowledgement or apologies were provided by NTM to victims and their families.³³⁷ Minimal effort was made to address specific abuse issues with each affected MK.³³⁸ Furthermore, no documented efforts were taken to notify local or US authorities regarding criminal actions found in the study.³³⁹ No warning was given to the public about the unreported perpetrators. No disciplinary action against culpable Field Committee or Executive Committee members was taken. Lastly, no effort was made to investigate claims that Executive Committee members had requested permission to destroy documents that provided evidence of abuse. In sum, there was a sloppiness and degree of incompetence

³³⁵ The fact that Paul Wyma was not provided any information by the Executive Committee regarding its knowledge regarding the sexual abuse allegations against David Brooks and his subsequent admissions is symptomatic of the failures by NTM to adequately investigate this matter in 1997.

³³⁶ 713.

³³⁷ Oren Green suggested making such (873). It should be acknowledged that Dan Rabe did send a general letter of apology to all former Fanda students in November 1998 (516). However, in an email written in 2009, he claimed: "As far as I know, NTM knew nothing of any sexual impropriety until the time of Reginaldo Goulart's breakdown in 2002" (584). It may be true that Dan Rabe did not know of sexual abuse until 2002 or later, but it is certainly not true for the Field Committee or NTM Executive Committee. Thus, his correspondence was also less than helpful in key ways. In addition, it is very evident from the interviews conducted by GRACE that most of those who were responsible for failing to respond to the abuse at Fanda to this day do not recognize their sin and the need for repentance.

³³⁸ Gerson Celeti suggested the establishment of a Counseling Fund for survivors, but nothing appears to have come of it (874).

³³⁹ Calls to state hot lines (715 and 341) are no substitute for documentable reporting to the authorities. This is especially true in this case, as the hotlines were called without disclosing the names of the perpetrators but simply to inquire if the reports would be taken—which they were not. (880). In addition to calling the hotline, it would have been appropriate to contact the authorities where the offenses took place and also where the suspected perpetrators reside and follow up with a written summary of the concerns.

about the 1997 investigation directed by Scott Ross that blunted its potential effectiveness.³⁴⁰

In 2009, a cursory review of the Fanda scandal was undertaken because of further disclosures of abuse and unhappiness among MKs and their families regarding NTM's 1997 study.³⁴¹ This review led to recognition of the need for the present study. The review stated that the Senegal Field Committee fostered a climate of harshness, oppression, and legalism which contributed to the Fanda scandal. The review also noted concerns that the Executive Committee failed to remove the perpetrators of abuse as well as Field Committee members who dismissed or negligently responded to evidence of child abuse.³⁴² Although these conclusions did not result in meaningful action, the 2009 review was correct in identifying the need for an independent study of the Fanda scandal.

RECOMMENDATIONS

In interviewing the children and parents who survived Fanda, as well as many current and past employees of New Tribes Mission, GRACE routinely asked for recommendations. Although GRACE received many thoughts and suggestions, not all of the suggestions were compatible with one another. The survivors, for example, had different thoughts on financial assistance, the value of a memorial, and personnel changes. Accordingly, we realized at the outset there is nothing we can recommend that will perfectly align with the desires of all interested parties. Nonetheless, we submit these recommendations with the prayerful hope that, from the feeble thoughts of mere mortals, God will work wonders.

In making these recommendations, there are three truths that guided GRACE. First, it is impossible to truly right the wrongs we found. To do so would necessitate going back in time and preventing the crimes and sins that are the legacy of Fanda. God has not granted us this power and thus our only recourse is to collect the broken pieces as we find them and to respond as best we can.

³⁴⁰ At the time of the 1997 investigation, Scott Ross had no professional experience or training with the investigation of child sexual abuse matters. Admittedly, Scott Ross never sought outside assistance or expertise in the conducting of this investigation. In fairness, it is also clear that Scott Ross inherited a difficult job when he became lead in-house counsel for NTM in 2002 (920). He inherited a backlog of some 80 or 90 child abuse allegations worldwide (1030). A breakdown of those allegations are as follows: child abuse in school setting (30 cases); child on child abuse (21 cases); child abuse within family (13 cases); other (19 cases) (1500). Scott Ross has had to represent NTM as an institution on the front lines of such difficult matters, even when he might well have wanted more significant action (915; 918; and 1037). Most difficult of all, the older members of the Executive Committee provided minimal support to Scott Ross as he attempted to encourage them to confront the abuse within NTM. To his credit, Scott Ross was a reformer of NTM in the area of child protection, instituting child protection policies, training, and follow-up to a degree never before had at NTM.

³⁴¹ 1101.

³⁴² 1411.

Second, we reject as contrary to Scripture and plain reason the suggestion we have received from some that no action is necessary, that true forgiveness requires silence and feigned forgetfulness. Christian love demands more than this. If the love of Christ is in us, then that love will overflow for the wounded bodies and souls of the children of Fanda. If Christ is alive, and His love is present at any level at New Tribes Mission, then surely NTM realizes the urgency of doing all that it can to help those it has wronged and to take every action possible to prevent future abuse. Satan thrives on silence and passivity as he slithers through Christian institutions such as Fanda. We have seen what the devil does with silence and inaction and we reject it as the sin that it is.

Third, those placed in a position of trust over children, particularly those acting in the name of Christ, bear great responsibility for their conduct and must be held to an extremely high standard. Those who abused the children at Fanda, those who created an environment where abuse was predictable, and those who failed to help even when the evidence of abuse was overwhelming must recognize the damage that was inflicted, and will continue to be inflicted, if there are no earthly consequences for what they did and for what they failed to do.³⁴³ If the sinful conduct of Moses justified his removal from the Promised Land, it is reasonable for New Tribes Mission to distance its name, and the greater name of Christ, from those who soiled both church and children. We realize that some of the crimes and sins committed at Fanda were long ago and that the men and women responsible are now old. As a result, there is a great temptation to view those responsible as harmless and, in their present condition, they may be. However, for the survivors of Fanda, these men and women are forever young and the sexual, physical and emotional abuse they inflicted is present in their daily lives. Because the pain is ongoing, GRACE has chosen to see the perpetrators and enablers as they were 20 years ago, and we recommend the actions that should have been taken long ago.

GRACE has three general recommendations and, from each of these recommendations, we have numerous specific recommendations. Many of these recommendations are focused not on a moment in history so much as eternity. As long as this world endures, the lessons of Fanda must never be forgotten, and New Tribes Mission must be forever vigilant to ensure that the history of Fanda is never repeated.

³⁴³ The conduct of NTM employees and administrators falls into three categories. First, the child abuse inflicted on numerous children at Fanda was malicious, willful and, in many instances, is criminal behavior warranting penal consequences. Although it is not within our power to prosecute these criminal actions, our harshest recommendations are reserved for those who committed these offenses. Second, some NTM personnel engaged in gross negligence. These individuals were confronted with unequivocal evidence of offenses being committed at Fanda and took no meaningful action. Third, some NTM personnel were negligent in their lack of oversight of the school, their failure to properly train and evaluate employees, and their failure to conduct competent abuse investigations.

1. New Tribes Mission must demonstrate repentance for the sins committed at the Fanda boarding school.

Repentance is a genuine desire to repair the damage caused by sin and to avoid at all costs its repetition. Only God knows for certain if the repentance of a man or woman, or even an institution is genuine. The only earthly indication of repentance is found in the response of a sinner to his sin. Although NTM may choose to do more than what we have recommended, the following actions would suggest to GRACE, and hopefully the victims of Fanda, a move toward repentance.

NTM-MK Communications

Many of the MKs and their parents are distrustful of NTM and are reluctant to speak with any particular NTM designee. Although this is understandable, there must be in place a channel for communication. Accordingly, we suggest that NTM immediately work with the Fanda MKs to designate one or two NTM members who will have exclusive authority to communicate with the MKs relating to any and all issues relating to Fanda. These selected members must satisfy education and training criteria related to child abuse as designated by GRACE and *these selected members must have had no direct involvement with the sins related to Fanda.*

MK Fund

Many of the MKs and their parents suffer medical and mental health conditions directly related to their abuse at Fanda. Many of the children of these MKs have also suffered by seeing the pain of their parents. NTM must recognize that its sins have, in many instances, impacted the lives of at least three generations. Accordingly, NTM shall set aside a perpetually standing fund of \$1 million for any New Tribes Mission MK, MK parent, or MK's child, for the payment of any out of pocket expense related to past, present, and/or future assistance obtained as a result of harm endured at any NTM operated boarding school. Such assistance includes, but is not limited to, mental health counseling and treatment, medical treatment, and medications. The claimed expenses must be accompanied by supporting documentation. GRACE shall work with representatives of both NTM and the Fanda MKs, to develop other mutually agreeable criteria for the MK Fund.

Arbitration

GRACE recognizes that the victims of Fanda may be entitled to additional compensation that is recognized by courts of law and is beyond out of pocket expenses. Since GRACE is not qualified to be an arbiter of all such possible claims, GRACE recommends that all non-expense related claims regarding the abuse inflicted at Fanda be addressed through a binding arbitration process. The general criteria for such arbitration shall be that:

- NTM shall pay the costs associated with arbitration. This does not include attorney fees.
- The arbitrator shall be mutually agreed upon by all parties.
- Arbitration must be the exclusive forum for the determination of these claims (i.e., one cannot select court and then subsequently elect arbitration).
- If arbitration is elected, NTM shall agree to waive all statute of limitation defenses.
- GRACE shall work with representatives of both NTM and the Fanda MKs to develop other mutually agreeable criteria for such arbitration.

Repentance Retreat

NTM shall sponsor a retreat between the NTM executive leadership and any and all former Fanda students. The purpose of the retreat will be for NTM to acknowledge in person its responsibility and repentance for the sins at Fanda and its failed response to all those who were affected by such. Because the criminal and sinful behavior of NTM was inflicted personally, GRACE believes the apology must also be delivered personally to those MKs who choose to be present. GRACE also prays this retreat will assist in facilitating a continuing dialogue between the Fanda MKs and the current leadership of NTM.

Within 90 days of this report being delivered, GRACE will work with both the Fanda MKs and NTM to develop the formal purpose and parameters of such a retreat. It is critical that the MKs have a significant voice in planning this retreat because they are the children who were wronged and are in the best position to create a retreat that is genuine, meaningful, and even heartfelt. This retreat should occur no later than 6 months from the delivery date of this report.

Personal Contact Repentance

NTM shall make personal contact with every known survivor of abuse at Fanda that does not attend the Repentance Retreat. NTM shall acknowledge its responsibility and repentance for the sins at Fanda and its failed response for such. NTM shall also inform these MKs about the MK Fund and its availability.

Memorial

As noted in the introduction, not every MK believed a memorial was appropriate. Nonetheless, some MKs believed a memorial could serve as a perpetual reminder of the childhoods that were lost and the ever-present danger that, without incessant vigilance, the past could be repeated. Because there were mixed feelings among the MKs, and because not all MKs were interviewed, GRACE suggests that a committee of MKs survey those who attended Fanda. If, based on this survey, there is a consensus for a memorial to the children who were abused at

Fanda, NTM will work with the committee in constructing and funding such a memorial.

Past Abuse Associated With Other NTM Operated Boarding Schools

Throughout the course of this investigation, GRACE was approached by numerous individuals who disclosed that they had also been victims of sexual, physical, emotional, and spiritual abuse while attending one of the other NTM operated boarding schools (see footnote 8). Furthermore, New Tribes has acknowledged that there were between 80-90 NTM child abuse allegations worldwide at the time Scott Ross became in-house counsel for NTM (see footnote 339). GRACE recommends that NTM take thorough measures to insure that all other boarding school abuse matters are investigated and addressed consistent with the recommendations outlined in this report.

2. New Tribes Mission must distance its name, and the greater name of Christ, from any personnel who directly or indirectly harmed children.

In the United States, and in most of the world, it is unlawful and often criminal to physically, sexually or emotionally abuse children. In many states, it is also a crime for a parent or even an institution to fail to protect a child placed in its care. Even if man-made laws were not in place, God has made it clear that children are precious,³⁴⁴ and that God condemns physical abuse,³⁴⁵ sexual abuse,³⁴⁶ emotional abuse,³⁴⁷ and spiritual abuse.³⁴⁸ Accordingly, either by the laws of men or the greater laws of God, NTM must remove those who willfully harmed children or failed to protect them.

GRACE recognizes that in conducting this investigatory review, we were not operating in a court of law. In a court of law, the parties accused of wrongdoing would be entitled to an attorney, there would be an opportunity for cross-examination, and the final determination would be made by a judge or jury. In making recommendations as to personnel, however, the standard is simply whether or not there is a sufficient basis for disciplinary action. Although GRACE recognizes that any hint of impropriety may be a basis for disciplinary action, GRACE looked for

³⁴⁴ Matthew 19:13-14: "Then some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. But Jesus said, 'Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these.'"

³⁴⁵ Psalm 11:5: "The Lord tests the righteous and the wicked, and the one who loves violence His soul hates."

³⁴⁶ Ezekiel 22:11, 21: "One has committed abomination with his neighbor's wife and another has lewdly defiled his daughter-in-law. And another in you has humbled his sister, his father's daughter...I will gather you and blow on you with the fire of My wrath, and you will be melted in the midst of it."

³⁴⁷ Proverbs 15:4: "A soothing tongue is a tree of life, but perversion in it crushes the spirit."

³⁴⁸ Mark 7:5-8: "And He said to them, 'Rightly did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching as doctrines the precepts of men.'"

credible evidence of improper conduct. There were a number of allegations not included in this report because they did not meet this standard.

In the case of the Field Committee, GRACE interviewed all the members we are recommending action against. In each instance, GRACE found clear evidence the Field Committee knew or should have known that maltreatment had occurred and failed to take appropriate action.

With respect to the alleged perpetrators themselves, GRACE is not recommending action unless the documents provided by NTM and/or witnesses GRACE interviewed provided detailed statements of maltreatment or other misconduct, or the statements were otherwise made under circumstances that strongly suggest credibility. As noted in this report, the alleged offenders themselves provided incriminating statements in several instances, either to NTM or to GRACE. Although we recognize that those identified in this report may take issue with the substance of any particular allegation or may remember any number of events differently, this does not in any way diminish the sum total of the evidence GRACE reviewed.³⁴⁹

GRACE recommends the following actions be taken with respect to the following past or present personnel:

David Brooks (Former Member of NTM-USA)

There is compelling, unequivocal evidence that David Brooks sexually, physically, emotionally and spiritually abused numerous children. Many MKs asked us to do everything possible to see that David Brooks is imprisoned for his criminal behavior. Although neither GRACE nor NTM has this power, all parties must work together to make sure all appropriate authorities are aware of David Brooks' conduct at Fanda and to take every reasonable step to protect any children he may have ongoing contact with. To this end, NTM must terminate David Brooks' employment retroactive to the first known incidence of abuse. This retroactive termination shall be signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate David Brooks when it first learned of the abuse.

³⁴⁹ In the survey GRACE mailed to the MKs, 52% of those receiving the survey responded. Of the MKs who responded to the survey, 55% claimed they were sexually, physically, emotionally, or spiritually abused or witnessed such abuse.

- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of David Brooks.

The termination notice must be placed in David Brooks' member/personnel file. In addition, the termination notice shall be delivered to David Brooks, must be posted on the member section of the NTM website for six months, and must be provided to all Fanda MKs.

In order to protect other children from David Brooks, the NTM-USA Executive Committee will send a letter to David Brooks' current pastor, church elders/leadership, and denomination leader with follow-up phone calls to them from the NTM-USA CEO. These communications must explain the purpose and timing of the letter and attach the retroactive termination notice.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the abuse perpetrated by David Brooks.

Phil Gates (Former Member of NTM-USA)

Although numerous documents and interviews with NTM employees suggested that Phil Gates' conduct was "immature," it is clear to GRACE that his conduct was criminal. As one example, he punished a child by holding her down and forcibly "kissing" and sticking his tongue in the child's mouth. This conduct, by itself, constitutes a sexual assault.³⁵⁰ Phil Gates' sexual misconduct, as well as the physical, emotional and spiritual abuse he inflicted on numerous children, warrants a retroactive termination and removal from NTM membership. This retroactive termination shall be signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Phil Gates when it first learned of the abuse.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Phil Gates.

³⁵⁰ 373 and 383. For example, in the state of Minnesota, criminal sexual conduct in the first degree includes sexual contact with a child below 13 years of age under circumstances which would cause the child to have "a reasonable fear of great bodily harm." Minn. Stat. 609.342. Sexual contact includes touching the clothing covering the intimate parts of a child. When Phil Gates lay on top of a child forcibly kissing her and sticking his tongue in the child's mouth, and all of this was done as punishment, the child would have a reasonable fear of great bodily harm, specifically that she was being forcibly raped.

The termination notice must be placed in Phil Gates' member/personnel file. In addition, the termination notice shall be delivered to Phil Gates, must be posted on the member section of the NTM website for six months, and must be provided to all Fanda MKs.

In order to protect other children from Phil Gates, the NTM-USA Executive Committee will send a letter to Phil Gates' current pastor, church elders/leadership, and denomination leader with follow-up phone calls to them from the NTM-USA CEO. These communications must explain the purpose and timing of the letter and attach the retroactive termination notice.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the abuse perpetrated by Phil Gates.

Reginaldo Goulart (Former Member of NTM-Brazil)

The documents provided by NTM provide compelling evidence that Reginaldo Goulart sexually abused more than one child. Accordingly, there should be a recommendation from NTM-USA to NTM-Brazil for retroactive termination and removal from membership. This shall be evidenced by a written notice signed by the NTM-Brazil Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Reginaldo Goulart when it first learned of the abuse.
- A commitment that NTM-Brazil shall not rehire nor provide any form of recommendation on behalf of Reginaldo Goulart.

The termination notice must be placed in Reginaldo Goulart's member/personnel file. The termination notice shall be delivered to Reginaldo Goulart and must be posted on the member section of the NTM website for 6 months and be provided to Fanda MKs. NTM-USA shall not hire or provide any form of recommendation on behalf of Reginaldo Goulart.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the abuse perpetrated by Reginald Goulart.

Mark Adams (Former Member of NTM-USA)

As a result of the physical abuse perpetrated by Mark Adams, NTM should retroactively terminate Mark Adams and remove him from NTM membership. This

shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Mark Adams when it first learned of the alleged abuse.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Mark Adams.

The termination notice must be placed in Mark Adams' member/personnel file, must be delivered to Mark Adams, must be posted on the member section of the NTM website for 6 months, and be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all criminal investigations and/or actions relating to the alleged abuse perpetrated by Mark Adams.

Norm Livingstone (Former Member of NTM-USA)

The documents provided by NTM give compelling evidence that Norm Livingstone engaged in emotional abuse and sexual misconduct. Accordingly, NTM should retroactively terminate Norm Livingstone and remove him from membership. This shall be a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to terminate Norm Livingstone when it first learned of the abuse.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Norm Livingstone.

The termination notice must be placed in Norm Livingstone's member/personnel file, must be delivered to Norm Livingstone, must be posted on the member section of the NTM website for 6 months, and be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all civil and criminal investigations and/or actions relating to the alleged abuse perpetrated by Norm Livingstone.

Bill Poortvliet (Current Member of NTM-USA)

Although GRACE notes that NTM found an allegation of sexual abuse by Bill Poortvliet to be credible enough to require counseling, GRACE was unable to interview the alleged victim and otherwise make an independent assessment. However, the evidence of physical abuse and violation of school policies is clear and compelling and justifies termination of Bill Poortvliet and removal from membership.

The termination notice must outline the factual basis and reason for termination. The termination notice must be placed in Bill Poortvliet's member/personnel file, must be delivered to Bill Poortvliet, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the alleged abuse perpetrated by Bill Poortvliet.

Charles Perry Utz (Former Member of NTM-USA)

As a result of Perry Utz's physical, emotional and spiritual abuse of children, NTM should retroactively terminate and remove him from membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the physical abuse to civil authorities.
- A summary of NTM's failure to terminate Perry Utz when it first learned of the abuse.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Perry Utz.

The termination notice must be placed in Perry Utz' member/personnel file, must be posted on the member section of the NTM website for 6 months, and be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the alleged abuse perpetrated by Charles Perry Utz.

Audrey DeJager (Former Member of NTM-USA)

As a result of the physical abuse committed by Audrey DeJager, NTM should retroactively terminate and remove her from membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the physical abuse to civil authorities.
- A summary of NTM's failure to terminate Audrey DeJager when it first learned of the abuse.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Audrey DeJager.

The termination notice must be placed in Audrey DeJager's personnel file, must be delivered to Audrey DeJager, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the abuse perpetrated by Audrey DeJager.

Donna Beach (Member of NTM-USA)

As a result of the sexual abuse of a child, Donna Beach should be removed from NTM Membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the removal.
- A summary of NTM's failure to immediately report the sexual abuse to civil authorities.
- A summary of NTM's failure to remove Donna Beach when it first learned of the abuse.
- A commitment that NTM-USA shall not provide any form of recommendation on behalf of Donna Beach.

The removal notice must be placed in Donna Beach's member file, and must be delivered to Donna Beach. NTM shall also contact Donna Beach's church pastor and elders and follow up with written notice of the action of NTM.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the alleged abuse perpetrated by Donna Beach.

Judy Penner (Member of NTM-Canada)

Although interviews with MKs provide significant evidence of physical and emotional abuse inflicted by Judy Penner, these interviews and the documents provided by NTM also reveal that Judy Penner was among the few who fought to protect children from sexual abuse and sought to remove Phil Gates from Fanda. Accordingly, GRACE suggests that NTM-USA request that NTM-Canada issue a notice of discipline against Judy Penner, but that she and her husband who stood with her not be terminated. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the discipline.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to discipline and/or terminate Judy Penner when it first learned of the abuse.

In terms of the disciplinary action, GRACE recommends that Judy Penner have no unsupervised contact with anyone under 16 years of age. Any supervision must be by an adult who is not a family member. In addition, NTM-Canada shall immediately begin to deduct a combined total of 10% of Hammy and Judy Penner's gross income and contribute such to the MK Fund. These deductions shall be permanent. The disciplinary notice must be placed in Judy Penner's member/personnel file, must be delivered to Judy Penner, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all criminal investigations and/or actions relating to the abuse perpetrated by Judy Penner.

Hammy Penner (Member of NTM-Canada)

Although interviews with MKs provide significant evidence of physical and emotional abuse inflicted by Hammy Penner, these interviews and the documents provided by NTM also reveal that he stood with his wife who was among the few who fought to protect children from sexual abuse and sought to remove Phil Gates from Fanda. Accordingly, GRACE suggests that NTM-USA request that NTM-Canada issue a notice of discipline against Hammy Penner, but that he and his wife not be terminated. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the discipline.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to discipline and/or terminate Hammy Penner when it first learned of the abuse.

In terms of disciplinary action, Hammy Penner shall have no unsupervised contact with anyone under 16 years of age. Moreover, any supervision must be by another adult who is not a family member. In addition, NTM-Canada shall immediately begin to deduct a combined total of 10% of Hammy and Judy Penner's gross income and contribute such to the MK Fund. These deductions shall be permanent. The disciplinary notice must be placed in Hammy Penner's personnel/member file, must be delivered to Hammy Penner, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the abuse perpetrated by Hammy Penner.

Ron Abram (Active Member of NTM-USA)

As a result of Ron Abram's failure to report child abuse and in otherwise failing to protect the children of Fanda, GRACE recommends that NTM terminate him from active membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Ron Abram when it first received notice of his failures to report abuse and protect the children at Fanda.
- A commitment that NTM shall not rehire nor provide any form of recommendation on behalf of Ron Abram.

The termination from active membership notice must be placed in Ron Abram's member/personnel file, must be delivered to Ron Abram, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs. If applicable, this notice must be provided to any and all individuals and/or churches that currently provide financial support to Abram. If applicable, NTM-USA shall immediately begin to deduct 10% of Ron Abram's gross income and contribute such to the MK Fund. These deductions shall be permanent. In addition, Ron Abram shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the actions of Ron Abram.

John Warnken (Active Member of NTM-USA)

As a result of John Warnken's failure to report abuse and his failure to protect the children of Fanda, GRACE recommends that NTM terminate John Warnken from active membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate John Warnken when it first received notice of his failures to report abuse and protect the children at Fanda.
- A commitment that NTM shall not rehire nor provide any form of recommendation on behalf of John Warnken.

The termination from active membership notice must be placed in John Warnken's member/personnel file, must be delivered to John Warnken, must be posted on the member section of the NTM website for 6 months, and be provided to Fanda MKs. If applicable, NTM-USA shall immediately begin to deduct 10% of John Warnken's gross income and contribute such to the MK Fund. These deductions shall be permanent. John Warnken shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the actions of John Warnken.

Frank Stottlemeyer (Non-Active Member of NTM-USA)

As a result of Frank Stottlemeyer's failure to report child abuse and his failure to protect the children at Fanda, GRACE recommends that NTM retroactively terminate Frank Stottlemeyer from active membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Frank Stottlemeyer when it first received notice of his failures to report abuse and protect the children at Fanda.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Frank Stottlemeyer.

The termination from active membership notice must be placed in Frank Stottlemeyer's member/personnel file, must be delivered to Frank Stottlemeyer, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs. The notice must be provided to any and all individuals and/or churches that currently provide financial support to Frank Stottlemeyer. NTM-USA shall immediately begin to deduct 10% of Frank Stottlemeyer's gross income and contribute such to the MK Fund. These deductions shall be permanent. Frank Stottlemeyer shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the actions of Frank Stottlemeyer.

Bob Ames (Former Member of NTM-USA)

As a result of Bob Ames' physical and emotional abuse of the children of Fanda, as well as his failure to report abuse and otherwise protect the children of Fanda, GRACE recommends retroactive termination and removal from membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the physical abuse to civil authorities.
- A summary of NTM's failure to terminate Bob Ames when it first learned of the alleged abuse and his failure to report abuse and protect the children at Fanda.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Ames.

The termination notice must be placed in Bob Ames' member/personnel file, must be delivered to Bob Ames, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs. Bob Ames shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the alleged abuse and conduct of Bob Ames.

Rodney McCray (Former Member of NTM-USA)

As a result of Rodney McCray's failure to report child abuse and his failure to otherwise protect the children of Fanda, GRACE recommends retroactive

termination from active membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Rodney McCray when it first received notice of his failures to report abuse and protect the children at Fanda.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Rodney McCray.

The termination from active membership notice must be placed in Rodney McCray's member/personnel file, must be delivered to Rodney McCray, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs. In addition, Rodney McCray shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the actions of Rodney McCray.

Mel Wyma (Non-Active Member of NTM-USA)

As a result of Mel Wyma's failure to report child abuse and otherwise protect the children of Fanda, GRACE recommends retroactive termination from active membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Mel Wyma when it first received notice of his failures to report abuse and protect the children at Fanda.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Mel Wyma.

The termination from active membership notice must be placed in Mel Wyma's member/personnel file, must be delivered to Mel Wyma, must be posted on the member section of the NTM website for 6 months, must be provided to Fanda MK's, and must be provided to any and all individuals and/or churches that currently provide financial support to Mel Wyma. NTM-USA shall immediately

begin to deduct 10% of Mel Wyma's gross income and contribute such to the MK Fund. These deductions shall be permanent. Mel Wyma shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the actions of Mel Wyma.

Dean Van Vliet (Non-Active Member of NTM-USA)

As a result of Dean Van Vliet's failure to report child abuse and his failure to otherwise protect the children of Fanda, GRACE recommends retroactive termination from active membership. This shall be evidenced by a written notice signed by the NTM Executive Committee and must include:

- A general summary of the basis for the termination.
- A summary of NTM's failure to take prompt action to protect the children.
- A summary of NTM's failure to immediately report the abuse to civil authorities.
- A summary of NTM's failure to terminate Dean Van Vliet when it first received notice of his failures to report abuse and protect the children at Fanda.
- A commitment that NTM-USA shall not rehire nor provide any form of recommendation on behalf of Dean Van Vliet.

The termination from active membership notice must be placed in Dean Van Vliet's member/personnel file, must be delivered to Dean Van Vliet, must be posted on the member section of the NTM website for 6 months, must be provided to Fanda MKs, and must be provided to any and all individuals and/or churches that currently provide financial support to Dean Van Vliet. NTM-USA shall immediately begin to deduct 10% of Dean Van Vliet's gross income and contribute such to the MK Fund. These deductions shall be permanent. Dean Van Vliet shall never be allowed to represent NTM in any formal and/or informal capacity.

Finally, NTM shall fully cooperate with any and all civil and/or criminal investigations and/or actions relating to the actions of Dean Van Vliet.

Chet Plimpton (Active Member of NTM-USA)

As a result of Chet Plimpton's failure to report child abuse and his failure to otherwise protect the children of Fanda, GRACE recommends his removal from the NTM Executive Committee. The removal and notice must be placed in Chet Plimpton's member/personnel file, must be posted on the member section of the NTM website for 6 months, must be provided to Fanda MKs, and must be provided to any and all individuals and/or churches that currently provide financial support to Chet Plimpton. NTM-USA shall immediately begin to deduct 10% of Chet

Plimpton's gross income and contribute such to the MK Fund. These deductions shall be permanent. Lastly, Chet Plimpton shall not have any responsibilities associated with child abuse matters.

Scott Ross (Current Member of NTM-USA)

NTM should acknowledge the work of Scott Ross in raising awareness of child abuse within NTM as well as his work in developing a child protection protocol within NTM. At the same time, Scott Ross failed to adequately investigate and respond to the Fanda abuse scandal. Several MKs expressed a lack of confidence in Scott Ross's ability to handle this matter for the future. Accordingly, GRACE recommends Scott Ross be permanently removed from any and all work and/or responsibilities relating to any form of child abuse matters within New Tribes Mission. This shall be evidenced by a written notice signed by the NTM Executive Committee. The removal notice must be delivered to Scott Ross, must be posted on the member section of the NTM website for 6 months, and must be provided to Fanda MKs.

3. New Tribes Mission must take immediate and continuing action to lessen, if not eliminate the possibility that children will be abused in the future.

If NTM does not learn from its past, children will always be at risk.

Child Protection Policy Review

GRACE recommends that NTM review its current child protection policies. GRACE is prepared to assist with this and will, within 60 days of this report's delivery, review any and all of the current NTM policies and procedures relating to the issue of children and abuse. GRACE will deliver a formal analysis and recommendations to NTM regarding such policies and procedures. This review will include recommendations for making sure that policies in place are fully understood by all NTM personnel and are being followed. Finally, GRACE will seek the advice and counsel of NTM MKs as part of this policy review.

Boarding School Review

GRACE is not prepared to recommend the closing of boarding schools but recommends that the appropriateness of placing children in boarding schools be reviewed. For many MKs, the mere separation from their parents was emotionally painful. Accordingly, in consultation with MKs and parents, NTM should review this practice and should at least limit the age range of children placed in boarding schools, put in place policies that will assist children in dealing with the emotional separation from parents, and, in all matters pertaining to the placement of a child at a boarding school, defer to the judgment of the child's parents.

Comprehensive Leadership Inventory and Inquiry

It is critical that NTM remove any and all leaders (including members of the Executive Board) who exhibit a style and philosophy of leadership similar to that of the Senegal Field Committee as outlined in this report. The allowance of such damaging styles of leadership will continue to generate much hurt and sin both inside and outside of the institution. Therefore, it is necessary for NTM to initiate contact with every current member of the mission and every individual who has left the mission within the past five years for the purpose of:

- Conducting a thorough inquiry to obtain truthful and objective data regarding current leadership philosophies and styles of every NTM field and those who serve on the Executive Board.
- Acquiring information regarding any and all acts of leadership that may be categorized as abusive.
- Demonstrating authentic repentance to members and non-members who have been (or currently are) hurt by such abuse in leadership.

NTM shall use this data to help develop a permanent institutional and cultural transformation as it relates to the philosophy and behavior of leadership within NTM. NTM must take concrete measures to insure that participants of this inventory/inquiry do not suffer any form of repercussions for their contribution. Finally, this comprehensive inquiry must have the oversight of an independent third party.

CONCLUSION

There is no word, or set of words, that adequately conveys the pain expressed to GRACE from the children and the parents of children who experienced Fanda. If the world could have seen and heard what GRACE saw and heard etched in the faces and trembling voices of those who shared their experiences with us, surely the world would act. GRACE is deeply grateful to the survivors who spoke out, and who keep speaking out. Without their courage, it is doubtful that the crimes and sins committed at Fanda would have ever come to light, much less be addressed in any meaningful manner. With the issuance of this report, we pray that the voices of these children will forever resonate in the minds and hearts of God's people.

GRACE is also grateful to the current leadership of New Tribes Mission for seeking an independent assessment of abuse at the Fanda boarding school. GRACE took this assignment only on the condition that we would be completely independent, and that our report and recommendations would be issued simultaneously to the MKs and NTM. In accepting these conditions, NTM has exposed itself to enormous vulnerability. As difficult as that decision was, the decisions before NTM are no less difficult, with much more at stake.

The cross that propels NTM into the tribes is the same cross that NTM must seek in order to gain a deeper understanding of its sin along with a greater dependence upon the Sin-Bearer who forgives and transforms and makes us a new creation. If NTM is most burdened by the specific consequences rather than by the sin or most grieved by loss of reputation rather than by offense to a holy God, then this report will have failed in its heartfelt intent—genuine repentance before a holy God that leads to heart and institutional transformation.

How fervently the leaders and members of NTM must seek the mind of Christ over the Fanda scandal. For true Christian repentance, we must be changed to see the wicked truth about Fanda, to grasp the wrongheadedness, to empathize with the hurting, to tremble at the offense to God, and to resolve for restitution. The cross and character of Christ demand no less. The ultimate mission of NTM is to be like Jesus, in her going to every tongue and tribe and people and nation. But, what good will it be if she gains the whole world, only to lose her own soul? Every Fanda and every child is also a tribe and a village to which NTM is called to bring the Gospel.

In the history of the church, there are few, if any instances of organized religion taking seriously its responsibility to protect children from abuse. In the abstract, of course, the church is always opposed to the physical, sexual and emotional violation of a child's body and mind. When faced with the reality of abuse, however, the church is slow to side with the victim and quick to protect the perpetrator. In doing so, the church inflicts further pain on the child, and emboldens the perpetrator in his or her sin. Throughout this investigatory review, GRACE observed this blasphemous pattern repeated.

The reason for this, at least so far as GRACE can discern, is the inherent desire of the church to protect the institution's good name and standing in Christendom. When a church body succumbs to this temptation, it is no longer Christ-centered and has lost its way, leading others down a destructive path. Many often make the mistake of understanding power as something external. Power is not about having rule over a spouse or a child or an institution. It is not external; it is internal. God's kingdom is the kingdom of the heart—it is not our churches, institutions, missions or schools. He is building His kingdom, not ours, and He does that by having authority over the human heart to the point where it is full of the Holy Spirit. Such godly power imparts His life, His light, His grace, His truth, and His love into all that we are and all that we do. It is only then that God's Kingdom grows and He is glorified.

Even when child abuse within the church is revealed, there is a great temptation to blame the situation as the work of an isolated group of men and women with devious, deluded or criminal minds who cunningly snuck themselves in among the faithful. If this is the conclusion that New Tribes Mission takes from this report, it would be sadly misguided. Instead, NTM must realize that through its actions and inactions it created an environment where child abuse was not only

predictable but also perpetrated. If NTM looks only at those who inflicted abuse or allowed it to happen and fails to see the centrality of its own sin, little good will come from this report, and we fear the past will prologue future dangers.

GRACE presents this report to New Tribes Mission in the same spirit Nathan confronted David about his sinful use of power and the sexual and physical abuse that resulted.³⁵¹ GRACE prays that New Tribe Mission will respond as David did, in genuine sorrow and in trembling at the realization that almighty God does not need this report—because He saw it all.³⁵² Christ was there when boys were terrified in a shed. Christ was there when lustful men panted in the beds of girls—even as they read the children passages from Scripture. Christ was there when boys and girls were told it was sinful to miss their parents and were punished for their tears. Christ was there when these boys and girls became men and women and sought to fill the holes in their hearts with any means available—including taking their own lives.

And Christ was there as the leadership of New Tribes Mission turned a blind eye to repeated and obvious sin. Christ is here now as New Tribes Mission considers its sin and the actions the mission must now take.

It is said that “each child is an adventure into a better life—an opportunity to change the old pattern and make it new.”³⁵³ New Tribes Mission has before it the opportunity to change the old pattern—the pattern of silence and inaction—and to make it new. The lives of the children so badly damaged and the lives of the children whose fate is not yet determined are hanging in the balance.

Christ Himself is watching.

³⁵¹ 2 Samuel 12:1-24.

³⁵² Christ admonished the disciples not to look down on children because “their angels in heaven always see the face of my Father in heaven.” Matthew 18:10.

³⁵³ Anne Geddes, *Cherished Thoughts with Love* (2005).