

**COURT FILE NUMBER QBG-SA-00766-2022**

**COURT OF KING'S BENCH FOR SASKATCHEWAN**

**JUDICIAL CENTRE SASKATOON**

**PLAINTIFFS CAILTIN ERICKSON, JENNIFER SOUCY  
(BEAUDRY) AND STEFANIE HUTCHINSON**

**DEFENDANTS KEITH JOHNSON, JOHN OLUBOBOKUN, KEN  
SCHULTZ, NATHAN RYSAVY, DUFF FRIESEN,  
LYNETTE WEILER, JOEL HALL, LOU  
BRUNELLE, JAMES RANDALL, KEVIN  
MACMILLAN, DAWN BEAUDRY, NATHAN  
SCHULTZ, AARON BENNEWEIS, DARCEY  
SCHUSTER, RANDY DONAUER, JOHN  
THURINGER, MILE TWO CHURCH INC., THE  
GOVERNMENT OF SASKATCHEWAN, JOHN  
DOES AND JANE DOES**

**AFFIDAVIT OF DR. PETER JAFFE, PhD and DR. DAVID A. WOLFE, PhD**

We, Dr. Peter Jaffe and Dr. David A. Wolfe, both of the City of London, in the Province of Ontario, MAKE OATH AND SAY:

1. We have been asked by the law firm of Scharfstein LLP to provide an opinion in regard to certain matters in this litigation. We were provided with an instruction letter from Scharfstein LLP along with the Redacted Intake Forms. The instruction letter is attached as Appendix A to our report. Attached hereto as **Exhibit A** are copies of the Redacted Intake Forms that were provided to us with the instruction letter.
2. Attached hereto as **Exhibit B** to this our Affidavit is our report setting out our opinion in regard to the questions we were asked to opine upon in the instruction letter from Scharfstein LLP.
3. We are aware, that in giving my opinion to the Court in this matter, we have a duty to assist the Court and that we are not an advocate for any party to this litigation.


4. We are also aware that our duty to the Court requires us to provide evidence in relation to this proceeding as follows:
  - (a) To provide opinion evidence that is related only to matters that are within our areas of expertise; and
  - (b) To provide any additional assistance that the Court may reasonably require to determine a matter in issue in this proceeding.
  
5. We have prepared our report appended hereto in conformity within our duties listed above.
  
6. We will, if called on to give oral or written testimony, give testimony in conformity with our duties listed above.
  
7. We are both Registered Psychologists. Our areas of expertise include:
  - (a) All forms of child abuse within families and community institutions including abuse by teachers, religious leaders and other trusted adults, family violence including domestic violence, childhood trauma, and children exposed to domestic violence.
  
8. Our respective curriculum vitae are attached hereto as Appendix B to our report.

SWORN BEFORE ME <sup>electronically by Jm</sup> at ~~London~~, in the )  
 Province of ~~Ontario~~, this <sup>19</sup> day of )  
 March, 2025. <sup>Saskatchewan Jm</sup> )  
 )  
 )  
 )

J. Maulean  
 Commissioner for Oaths in and for the  
 Province of Ontario  
 My Commission Expires: \_\_\_\_\_  
 Being a Solicitor

Dr. Peter Jaffe

SWORN BEFORE ME )  
ELECTRONICALLY, in the Province of )  
Saskatchewan, this 19 day of March, )  
2025 )

  
\_\_\_\_\_ )

Commissioner for Oaths in and for the  
Province of Saskatchewan

My Commission Expires: \_\_\_\_\_

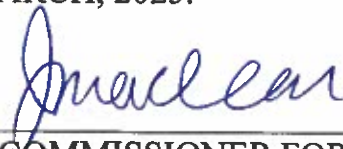
Being a Solicitor



\_\_\_\_\_  
Dr. David A. Wolfe

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File number: 21,835.1

THIS IS EXHIBIT "A" REFERRED TO IN  
THE AFFIDAVIT OF DR. PETER JAFFE  
AND DR. DAVID WOLFE SWORN  
ELECTRONICALLY, THIS 19 DAY OF  
MARCH, 2025.



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A COMMISSIONER FOR OATHS IN  
AND FOR THE PROVINCE OF  
SASKATCHEWAN  
BEING A SOLICITOR



## **1. Sexual Abuse. Nathan Schultz, Male, Children's Church Worker.**

I do not know the exact age I was when this abuse took place. I have pieced together different memories from school, church and home, and I believe the abuse happened between age 4-6. Nathan was the son of Ken and Elaine Schultz, who were not only elders of Saskatoon Christian Centre, but also close family friends of my parents. I remember Nathan babysitting us at a particular home we lived in, during which time I would have been age 4/5. I don't recall any abuse happening at my house; however, I do remember him letting my brothers and I eat almost a whole container of double bubble gum. This memory sticks out very clearly in my mind. I remember feeling nervous, guilty, and ashamed. Looking back, I believe I was being groomed.

The abuse happened mostly at church. Again, I can't say exactly how long it went on for or when/why it stopped, but I know that it happened many times over a long period of time.

In our church, once we reached a certain age, we were required to volunteer our time working in the nursery or children's church. Nathan was one of the workers in the Children's Church. I believe I would have been six years old at the time of these memories, since I remember being in the church/school gymnasium. This is where Children's Church was for ages 6 and up (I think it went to age 12). Nathan would pretend to escort me from the gymnasium to use the bathroom. Instead he would take me down the back hallway, behind the gym, and into the "equipment room", where the gym equipment was stored. In this room, he would hide candy inside his pants, and tell me to find it. I mostly remember using my hand; however, I have very strong memories of the smell of his penis, which leads me to believe he also had me use my mouth sometimes.

The church had a bookstore, where they would sell books, candies, mints, and rent Christian movies. Nathan would use packs of mints/lifesavers during the abuse. He would use a few pieces of candy from the pack, and then my "reward" at the end was to keep the rest of the pack. I remember my parents asking me where I got the mints or lifesavers from, and I would make something up, or else try to hide them.

This same thing also happened in a different room at the church. Sometimes he would take me downstairs to a room near the south end of the building (back in the day, it was called "South Hall").

Because my parents were friends with Nathan's parents, we were often at their house. I remember the same thing happening in one of the basement rooms of their house. I can't recall if this happened once, or regularly.

I kept this secret for several years. When I was 10 years old (1998), I was at church one evening, and I overheard some friends talking. One of them was telling the others about how Nathan Schultz was a creep or something of the like. I immediately froze up. When I got home that night, I had a panic attack, and worked up the courage to tell my parents. I don't remember exactly what I told them, but I remember crying a lot and my parents being furious (not at me, but at Nathan). My parents then went to Keith Johnson (Pastor of Saskatoon Christian Centre) about my abuse. It was downplayed, but Keith acknowledged that he was aware this had happened before. He told my parents it was being dealt with and to keep quiet, so as not to interfere with anything. I never heard anything about it after that until many years later.

At some point, Nathan was sent away (I never knew where he went, just one day he was gone). I did my best to carry on as "normally" as I could within the church and school and forget about what had happened. One day, when I was 15 years old (2003), Nathan suddenly started attending church again. I don't know how long this lasted, but I started having panic attacks. I had a hard time functioning and was crying all the time, but of course couldn't say anything to anyone. Around this same time, some older girls who attended the Bible College (Faith College) invited me to go play tennis. I went with them - when we showed up at the tennis court, Nathan got out of the car beside us. I had a huge panic attack in the car with the older girls, but didn't/couldn't tell them why. In the end, they convinced me to get out of the car and go with them. I then spent the next hour playing tennis with my abuser.

When I left the church at the age 19, my parents asked me if I wanted to go to the police about what had happened. I was reeling from my life being turned upside down due to leaving the church, and was extremely scared to go to the police at that time.

**2. Physical Abuse. Duff Friesen, Male, CCA Principal. John Olubobokun, Male, CCA Director.**

When I was in Grade 10 (November 2003), the Sr. Girls' Volleyball Team came home from a weekend tournament. It was a Saturday evening, which meant there was a church service happening. We went up on the balcony to join the service. We were tired, hyper, and giddy from a weekend of volleyball and giggled/whispered throughout the service.

The following Monday, we were in class at school (Christian Centre Academy). The whole volleyball team was called out of class and into the church auditorium and told to sit down. We were then berated by John Olubobokun, the school's director at the time. He yelled/screamed at us, telling us that we had disrespected and embarrassed our "Man of God" (Keith Johnson), as well as him as the director of the school. He then told us we would all be getting paddled. I remember that I happened to be on the end of the row, so I was first. I got up, in front of my teammates, and walked to the back room (attached to the auditorium), and received a paddle from Duff Friesen, the principal of the school. I then walked back to my seat, and waited for the rest of the team to be paddled. Duff paddled some of us, and John paddled others. It was humiliating, degrading, and totally inappropriate. I was angry, but at the time, this was "normal" for me. I guess I felt like there was nothing I could do except accept the punishment and move on.

The above incident particularly stands out in my mind, however I remember being paddled on multiple occasions, particularly in Kindergarten/Grade 1. I remember having a period of time where I was really "bad" and acting out, so I was regularly sent to the Principal's office to be paddled. As an adult and looking back, I now recognize that this was around the same time I was being sexually abused. Instead of someone recognizing the signs that I was a sexual abuse victim, I was instead paddled.

In my later childhood years and teens, I wasn't regularly paddled at school (other than the Volleyball incident). I believe my survival mechanism at that time was to freeze, shut down, and follow the rules. I saw my peers being punished for standing up to authority, asking questions, and being "rebellious." I was terrified to be in that situation, so I fell into line as best I could. I believe I spent most of my childhood/teenage years in a state of dissociation. In the last 14 years since I've left the church, I have had very limited memories of my life, almost as if it didn't happen. It's only been in the last couple of years where I have slowly started to recover memories of my life at SCC and CCA.

### **3. Psychological/Mental/Emotional/Spiritual Abuse.**

#### **Keith Johnson, Male, Pastor of SCC**

While I listed a few specific incidents earlier in my statement, I have to try to speak to the overall psychological abuse that I endured over the 20 years I attended Saskatoon Christian Centre. I believe the main perpetrator of this abuse was Keith Johnson. The abuse carried out by others was under his umbrella of authority and due to his convictions and teachings.

I was essentially born into the church. My parents moved me to Saskatoon when I was 3 months old and immediately started attending Saskatoon Christian Centre. They had recently become Christians and wanted so badly to raise their family in a godly church.

From a very young age, I was aware that Keith called the shots - at church, at school, and in my home (we weren't allowed to watch certain movies, go to movie theaters, or drink. We weren't allowed to socialize or hang out with anyone outside of the church or school. I remember being scared to wear a 2-piece bathing suit at the lake when I was a child, for fear that someone from the church would see me and report it). It is hard to pinpoint specific dates, as the psychological abuse happened regularly, continuously as we attended church 3-5 times/week. This was my life from birth until 20 years old, when I finally left. We sat in service after service, hearing the same rhetoric sprinkled into whatever "Biblical" message was being preached. Some of the things repeatedly said and done that stick out in my mind and had a lasting effect on me, my thinking, and my mental health are the following:

- Continually being told that we are in a "Capital C" Christian school. All those other christian schools out there are "small c" christian schools. We were not under "the umbrella of God's protection" unless we're in the place we're called to this particular church and school.
- Continuously being told that we are not to associate with "the world", essentially anyone outside of the church or school. If we were caught doing so, we were reprimanded (adults by the pastor and elders, students by their appointed "counselors").
- Being told continuously that we are not under God's protection unless we follow, listen to, and obey our "man of God", Keith Johnson. I lived in constant fear that I

wasn't obeying God, I wasn't doing what was right, I was breaking the rules, and something bad was going to happen to me.

- **Strict teaching of child training practices designed by Keith (he had written a child training book, and every parent was required to take the seminar). Paddles were sold in the church bookstore. This was a huge teaching of the church and was carried out regularly at church and at school.**
- **Being constantly reprimanded for things from the pulpit. If Keith found out someone did something ungodly or worldly (going to the movies, hanging out with friends outside the church), it was often called out in front of the whole congregation. Sometimes people were named, sometimes not. This affected me hugely when I finally chose to leave the church. I knew that Keith would take time in his sermons to speak to the congregation about how sinful my and my family were for leaving. And I was not wrong - I heard from multiple people that several church services were taken to bash my family when we left. I lost the only people I ever knew my entire life the moment I left the church. That was incredibly damaging and isolating to me.**
- **Being intimidated and shamed into giving money in multiple offerings per church service. It was a very public display - you would have to walk up to the front. I remember being a small child and feeling so anxious that I didn't have money to give, so I would take an empty envelope so people wouldn't see me staying back in my seat. Sometimes, for special offerings, Keith Johnson would intimidate people into pledging a certain amount. He would say the amount, and people would have to raise their hands to pledge to that amount.**
- **Being told for years that if I was sick or something bad happened to me, it was because I had sinned or did something wrong or my faith wasn't strong enough. I remember being a young child, and a church member passed away in a car accident. Keith Johnson spoke in church after that, saying that we don't know what sin that person had going on in their life to cause their death.**
- **Constant sexist remarks from the pulpit (Keith Johnson and Ken Schultz) regarding the way a woman ought to dress, carry herself, submit to her husband. There was a huge focus on modesty for women, lest we "cause the men to sin." As a very young child, I was anxious every morning getting dressed - was it loose enough? Did my female shape show through? Was I going to get called into the office for my "inappropriate" clothing? When I started to develop breasts earlier than my friends, I only wore sports bras, sometimes two, and caved my**

shoulders inward so I wouldn't get in trouble for others being able to see them. I remember having my parents tell me to stand up straight my whole life, but I never could because I was terrified of getting in trouble. I'm now 34 years old, and my habitual poor posture has caused chronic neck, back, and shoulder pain. It was not uncommon for male staff to call out a girl for what she was wearing, pointing out that it was too tight.

- Keith Johnson and Ken Schultz' covering up of my abuse by Nathan Schultz also led to years and years of me internalizing what had happened, not being treated by professionals as I should have been, and thinking I was to blame for it. 30 years later, I still have panic attacks and anxiety from the sexual abuse. I have just in the last couple of years come to realize that what happened to me wasn't my fault, and that I was a victim.
- All of the above messages and ideologies were delivered by Keith - yelling from the pulpit. Additionally, he would yell during our sports games, usually boys' basketball games (he wouldn't come to our female volleyball games). This wasn't cheering. This was degrading, humiliating. As someone who was part of the school, it was terrifying and embarrassing to have him at games. To this day, the slightest raising of the voice by someone is extremely triggering for me.
- Excommunication and isolation of our family after deciding to leave the church. My parents spent the last several years we were at SCC and CCA planning their escape. They were terrified to leave but slowly began distancing themselves in the last few years. When my brothers were in their Grade 12 year, they were kicked out for being "rebellious". Some of their offenses were my brother wearing a neck chain with a cross, listening to the musical artist "Daughtry", and one of my brothers saying he didn't want to go on the teen ministry trip that year because he had other plans. When we left the church, we heard from numerous people that Keith Johnson was taking time in his sermons to specifically call out my family, explaining why we left. We weren't teachable, they had "tried to help us" but we were just too far gone. They had meetings at school with my brothers' classmates and told them they were to have no contact with my brothers. The experience was so isolating and painful, I immediately packed my bags and moved to Calgary. I couldn't bear the thought of running into someone from church and being completely ignored, as if they didn't know me. Eventually I moved back to Saskatoon, and tried to start living a normal life.

**Ken Schultz, Male, Elder at SCC, Director at CCA (preceding John Olubobokun), Director of Faith College**

**Elaine Schultz, Female, Ken's Wife, Director of Faith College**

Ken and Elaine Schultz stick out in my mind as people who supported Keith Johnson and his ideologies 100% (as most did). The greatest damage they did to me, I believe, was covering up my abuse by their son, then being in a position of authority over me for the next 15 years. During/after the abuse by Nathan, I was a student at CCA. Ken was the director of the school. He also preached regularly at church as an elder. Then when I graduated highschool and attended the attached Bible College from 2006-2008 (Faith College), Ken and Elaine were in charge of that. They were a part of my life in some way nearly every single day. Maybe they didn't know about the abuse the moment it happened, but they knew about it from when I was 10 until I was almost 20. They aided in convincing my parents to stay quiet. I was in a position of complete vulnerability under the parents of my abuser. Not once were any steps taken to provide me with support after they found out about it. No apologies were made. Everything was completely swept under the rug and they pretended like it never happened. I believe this is the main reason I dissociated during my time in school. It was the only way I could protect myself.

Something else that Ken and Elaine had a direct influence on was my self-esteem when it came to my body. Ken brought in uniforms (I can't remember exactly when), and preached regularly about how important it was for us - especially females - to dress "modestly." My friends were constantly called out, often by male staff or teachers, for wearing something too tight or too revealing. I remember going shopping for clothes with my mom, and breaking down into tears because I was so scared that what I had picked out would be scrutinized and called out. Because of this message from Ken (and all the staff, really), I started to physically maneuver my body so as not to reveal any curves I might have when I started to develop. I slouched forward, hunched my shoulders forward, and wore tight sports bras (sometimes 2 at a time) in order to hide my breasts. Shopping and getting dressed was extremely anxiety-inducing. To this day, I still have horrible posture, which has resulted in chronic back, shoulder, and neck pain.

**John Olubobokun, Male, Director of Christian Centre Academy**

I do not recall being on the receiving end of John's verbal abuse as an individual, but it often happened collectively and I witnessed it happening to others. I don't remember specifics of what he would say, as I likely would shut down as it happened. But he was always yelling.

- Before the Volleyball Team was paddled, he yelled at and berated us. More details are in the above paddling story.
- When we were playing volleyball games, John would scream at us during the games. It was horrible, and terrifying. I loved playing volleyball, but was terrified of him. I kept my head down and tried not to bring his attention onto me.
- Post volleyball games, if we had lost the game (which we often did), I would witness him yelling at and berating his daughter, who was on our team.
- He would also often humiliate us as a team, coming into our team room after a game and yelling at us.



## **Harms Suffered**

The sexual abuse by Nathan Schultz and how it was covered up has had a lasting effect on my life, mental health, relationship, and parenting, even now as a 34 year-old. As a child and teenager, I lived with a very deep guilt and shame that completely consumed me. I did my very best to follow all the rules and do everything "right" to make up for what I thought was the dirty and wrong thing that I had been complicit in. Of course now, I know that I was innocent as a child, and did nothing wrong. But growing up, I didn't know that. I think that seeing a lack of response to what was done to me made me feel as if I was the one in the wrong. I didn't see any consequence to Nathan's actions and never received any apology or counseling (professional or otherwise) after the abuse came to light. On top of that, the teaching and mindset of the school and church was that of purity, modesty, and saving ourselves for marriage. I was terrified that I had screwed it all up. And of course, with the focus on the girls' and women's clothing being the cause for men to sin, I was sure that what happened to me was my fault. Years later, Nathan's abuse was made public by Keith Johnson when we left the church. He downplayed it to the congregation and said that my parents made it a bigger issue than it was. He turned my sexual abuse into something that we were made to feel responsible and guilty for. I was gaslit my whole life, and made to feel like it wasn't a big deal. And then wondered why I felt ashamed, dirty, and guilty all the time.

When I left the church, it was extremely difficult. I knew that when my family made the decision to leave, we would be completely cut off. I knew this because this is what had been happening to families who left in all the years I was part of SCC. There was so much propaganda that came from the pulpit instilling fear in us if we were to leave. When I left, I completely shut that part of my life down. It was easier to do than to try to process, especially being excommunicated from a community of 500 people that had been my whole life for 20 years. Over the next 15 years, most of my memories from growing up, especially the abuse with Nathan Schultz, were inaccessible. I "moved on", or thought I had. It really wasn't until I had my first daughter three years ago, when I realized how much this unresolved trauma was affecting my life. I started

having more frequent panic attacks, caused by various triggers that I didn't even know the cause of. I was paralyzed by fear and crippling anxiety that I would not be able to protect my daughter from similar abuse. After all, I had not been protected myself - how could I protect her? I still struggled with being complicit in my abuse. I felt like it had been my fault, that I should have known better. Then I began having extremely intrusive thoughts, where I would convince myself that I was going to turn into an abuser myself. When my daughter started getting old enough where she would protest diaper changes or wiggle around while I was trying to clean her in the bathtub, I would have full-on panic attacks, thinking that I was subjecting her to the same harm that I had been subjected to. I was constantly numb with fear and anxiety.

Though I have begun working through some of these triggers with a therapist, it is still something that deeply affects me, especially as a mother with two children. In the last few years since I began seeing a therapist, I have started to realize that so many of the things I struggle with - anxiety, panic attacks, to name a few - stem from the ongoing abuse I endured in my years at the church. Though I have not officially been diagnosed, all three therapists I have seen have clearly stated that I likely suffer from complex PTSD as a result of the compounded "small t" and "Big T" traumas that I endured during my time at Saskatoon Christian Centre and Christian Centre Academy. As explained to me by my current therapist, my nervous system is not regulated and cannot tell the difference between a true threat and a small stressor. My body and mind react to every single thing as if it were a life or death situation. Basically, I live my entire life in "fight or flight" mode. This takes a huge toll on my mental health, and my ability to be an emotionally present mother and partner.

Some of the things that I have dealt with in the past or still deal with on a daily basis include but are not limited to:

- (Past) Self-destructive behaviour (binge drinking, sexual promiscuity, impulsive and risky behaviour resulting in accidentally harming myself)
- Anxiety

- **Mood Swings, extreme rage/anger, and overall poor mood and emotional regulation**
- **Feeling on edge 24/7, like I'm still waiting for something bad to happen, or waiting to "get in trouble"**
- **Chronic Fatigue/Chronic pain (neck, back, shoulders)**
- **Panic Attacks**
- **Feelings of guilt and shame**
- **Feeling completely frozen in making the simplest of decisions. For example, something like deciding the amount of BBQ sauce to add to a recipe can send me into a near panic attack.**
- **Fear that I'm not "doing the right thing", "making the right decisions", or living my life "properly", which stems from the belief system that was drilled into me my whole life.**
- **When myself or my daughters get sick with colds and the like, I'm extremely triggered and still feel like it's because of something I did.**

**Aside from the above harm done to my mental health, there are other things I have lost as a result of growing up at SCC/CCA:**

**1. A healthy relationship with my family.**

**I love my family, and I know they love me. But we are broken. I grieve the relationship that was lost in our time at SCC, and the relationship lost now as we all work through our individual pain. My parents live with enormous guilt and remorse every single day, and let me know it on a regular basis. I do believe their guilt for having us at SCC hinders them from having a strong, healthy, normal relationship with me. We are in each others' lives, and I'm thankful. But our shared past of abuse lingers in the background most days and is sometimes front and center in our lives, even 14 years later.**

## **2. My childhood**

**My childhood was stolen from me, there's no doubt about it. When I was 4, 5, 6, instead of my biggest fear being an imaginary monster under my bed, I was riddled with anxiety every minute of the day as I was groomed, then sexually abused by a someone who was supposed to be in a position of looking out for my wellbeing.**

**Instead of waking up Saturday morning and enjoying my day playing outside, I first would have to work through a panic attack as I thought my family had been "raptured" and I had been left behind because I wasn't holy enough and didn't make the cut.**

**Instead of going to movies with my friends, I would have to wait until my family took a trip to Edmonton. There, we would sneak into an IMax movie, and then be terrified that someone from the church would see us and report back to Keith Johnson.**

**As a teenager, instead of giggling over high school crushes, I was terrified of the opposite sex, and depressed that I had such a limited option of husbands to choose from in the church.**

**Instead of being taught body positivity and feeling comfortable in my own skin, I lived with a knot in my stomach everyday that someone would see the outline of my breasts, my hips, or my butt, and I would get called into the office to be reprimanded for my ungodly clothes.**

**Instead of enjoying my teens, I was fighting panic attacks as my abuser came back into my life without anyone batting an eye.**

**I lost out on any semblance of a normal childhood, and feel like I am still catching up to this day.**

### **3. The ability to cope with Emotions as an Adult**

I'm so thankful and relieved that my daughters have a shot at a normal life. But the indecision, anxiety, and fear I feel on a daily basis that I don't have the capacity to give them a normal life due to my past is something I think I will always deal with. Instead of enjoying moments with my girls, I'm often stuck in a place of panic and fear, and struggle with being emotionally available to them. Growing up, it was preached by Keith that emotions are not to be tolerated, listened to, or entertained. I was punished for my emotions. So instead of learning how to handle my emotions and learning emotional regulation tools as a child, I became a mother who has to learn how to do this alongside my children.

### **4. My sense of Self and My Voice**

In the church and school, we were taught to obey. We weren't allowed to question, we weren't allowed to think for ourselves. Our every move and decision had to be run by our church appointed "counselors." If we disobeyed or asked questions, there were serious consequences. The entire system was built on the philosophy that we sacrifice our individual selves for the betterment of the collective. For the sake of self-preservation, I fit myself into this system so as not to get in trouble. I came out at the age of 20 not knowing what my opinion was on anything. I didn't know who I was. I cowered at the slightest bit of confrontation. I never knew what boundaries were, let alone how to set them. I am just now learning how to stand up for myself, how to say no, how to set boundaries for myself. Most days I still feel like I don't know who I am. Like I was born at the age of 20 and have been playing catch up since then.

**3. Please explain how the abuse you suffered affected your education, training and work history.**

When I attended CCA/SCC, going to University was highly discouraged. Up until I left at the age of 19, it was drilled into me that my lot in life was to graduate high school, attend Faith College, and marry one of the men in the church. When I left the church in 2008, at the age of 19, I had no idea who I was. I couldn't make the smallest decision, as church leadership had essentially been making decisions for me my whole life. It took me almost 3 years to decide to pursue post-secondary education at the age of 22. When I began University, it became very clear to me that my schooling and growing up in the church (even though I excelled with high grades) did not even come close to preparing me for post-secondary education. Half way through my first year, I was struggling with my identity, who I was, feeling like I had lost a whole lifetime and like I was so far behind in life. I had zero critical thinking skills due to the completely incompetent ACE curriculum that was used, and was overwhelmed with the amount of work I had to do that required me to state my opinion. During this time, I also engaged in risky behaviours, including binge drinking and unsafe sexual situations. I sank into a deep depression and started missing classes for nearly a month, as I could barely get out of bed. Luckily, I was able to see a therapist, and that helped me get back on track. Throughout the remainder of my degree, I still struggled with the same bouts of depression and anxiety, though I became a bit better at coping with them than in the beginning.

Being in the church, my self-preservation tools included being highly critical of myself and extreme perfectionism. While these things have helped me to get two degrees and appear to be fairly successful in my professional career, I struggle with imposter syndrome and a decreased sense of self worth on a daily basis. Most of the time, I'm convinced that I'm a fraud, and one day people will realize that I'm really just this broken girl who knows nothing because of how she grew up. I second guess every single thing that I do, every single decision that I make. I'm often caught in "freeze" mode in my life - stuck, scared to make a decision, for fear it's the wrong one, or that I'm somehow messing up or doing the "wrong" thing. The indoctrination that I grew up in and the constant voices that shaped my thinking and beliefs about myself are still always there, under the surface, as much as I am trying to learn to cope.

## **How has the abuse affected your relationship with friends, family, and partners?**

### **1. Sexual Abuse**

What happened to me as a child has certainly shaped who I am and still affects me today. I think the biggest thing I've noticed in trying to form new friendships (outside of the ones I've maintained from the school/church) is how hard it is to relate to each other. I find when I'm in social settings, I kind of black out. I don't know how to do small talk, and anything deeper gets into my past, which is completely unrelatable for anyone I'm talking to. I don't have many close friends. I think it's my way of keeping my trauma to myself instead of scaring people away. The older I get and the older my children get, the more I find that I'm suspicious and untrusting of most new people I meet. I'm fearful of leaving my kids with people. I can't tell the difference in my mind between rational decisions to keep my kids safe, and overreactions in my mind because of the sexual abuse I experienced.

Though I have felt loved and supported by my parents my whole life (of course complicated by growing up in the church/cult), the sexual abuse I experienced as a child has always put a strain on our relationship, moreso as I've gotten older. They have always apologized and will likely never stop, and I don't think they will ever get over the guilt they feel for what happened to me. It is definitely something that hangs between us and I don't know that it will ever go away. Every day I mourn the distance between us, due to the resentment I feel and the immense guilt they feel.

The abuse I experienced also greatly affected my relationship with my husband, mostly in regards to my lack of self-esteem and the guilt I felt. I've worked through a lot of this in the last few years, and it has slowly gotten better. But it still creeps into our relationship. Mostly me feeling unlovable, like I'm not enough, like I'm broken, not good enough.

As I've mentioned before, I think the relationship that has been affected the greatest by my sexual abuse is my relationship with my daughters. There are so many triggers that have come up - my daughter being close to the same age as I was when the abuse happened, any care tasks that my daughters may protest (diaper changes, bath time). I feel as though every moment I am interacting with them, I am battling my own triggers and constantly having to regulate my emotions so I can be a strong, stable figure in their lives. The fear I feel every moment that I have to do everything possible to protect them from something similar happening to them overwhelms me.

### **2. Psychological/Mental/Emotional Abuse**

Growing up in such an abusive environment, I never learned what "normal" was. I'm playing catch-up every day, trying to learn how to emotionally regulate myself, how to make decisions without fear of God striking me dead. So much of the conflict I have within my relationship with my partner stems from me projecting how I grew up onto him. I expect that he is going to react the way the leaders of my church/school did, and then I immediately go into "fight/flight/freeze" response. I'm always scared that we aren't doing a good enough job raising our kids - I overanalyze everything we do and say with them. I absolutely don't want to raise them the way I was, so I lean the opposite direction, but then wonder if I'm not providing ENOUGH discipline or structure. My triggers from growing up in the environment I did often

cause tension in my relationship. My husband tries hard to be empathetic and understanding, but it's really hard for him to relate to my experiences.



**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I do not recall names as this was a long time ago. It was whoever the top office staff were back then. Principal, maybe Vice Principal. I do not recall. The punishment administrators were men. The teachers I had were women. Their names and faces have been blocked from my memory, I was hoping for ever. But likely in this process they will be forced back in there.

The school had a demerit system. I do not recall if that was the terminology they used. Once you receive a certain number of demerits, you would get a "spanking". It was almost impossible for me to not get the required demerit's in a day needed for a "spanking".

I feel that the word "spanking" actually diminishes the severity of the punishment. A "spanking" would be to open hand slap a child on the buttocks for doing something very bad. What I received from the staff of this school was bare assed beatings with a cricket paddle for trivial things. This cricket paddle was displayed hanging on the wall of the office like a fishing trophy. I would not be surprised to find out that said paddle had a check tally of beatings administered with it. From now on I will refer to it as beating.

I have ADHD. Undiagnosed and unmedicated at the time, I was a little different than most kids. A couple of the major symptoms I suffer from are time blindness (my internal clock is broken) and very sporadic short term memory. This did not serve me well in school. I did manage to get by at most schools. But not this one. I was beaten, embarrassed, ashamed, belittled and demeaned on a daily basis. Always being told I was an evil and/or wicked little boy that would amount to nothing.

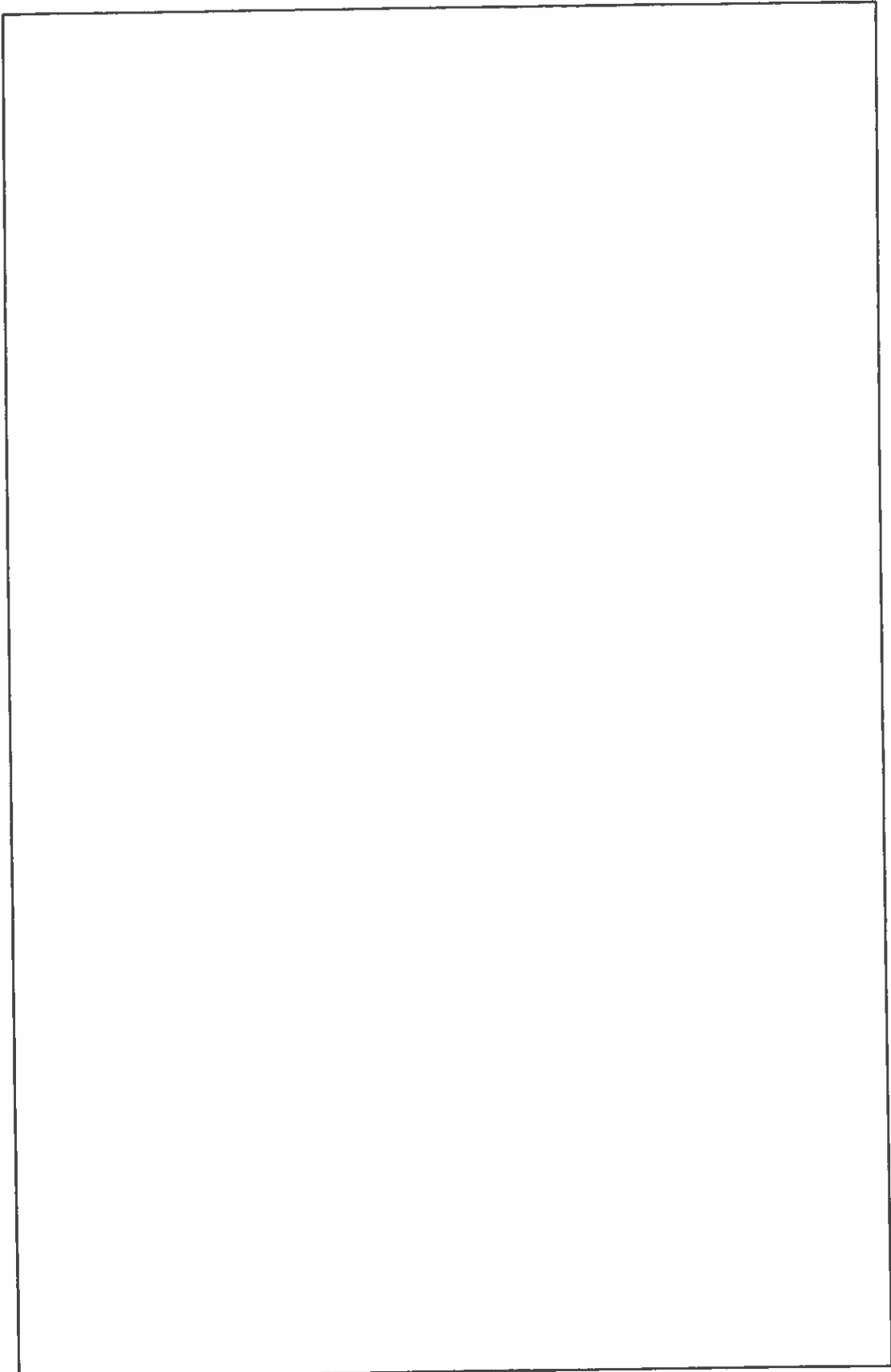
Some of the various things that would cause me to get a beating were:

- Not remembering song lyrics
- Not remembering scriptures
- Being tardy
- Being left handed
- Not answering correctly when asked a question by the teacher
- Having a girlfriend (this one actually got me in a lot of trouble)
- Talking to a girl in class
- Forgetting to put my flag down (raising your flag was like raising your hand, it meant you needed help)
- Doing less than acceptable on a quiz

After my almost daily beating I was sent back to class crying. Always crying, so that everyone knew I was a bad boy. A few times I was forced to take off my shirt and pull down my pants in front of my class to show them what happens when you are bad. I usually had welts from my mid back down to my knees and occasionally on my hands from trying to block. Which always led to more beating as it was considered a sin to not accept my punishment.

Sometimes, a couple of adult males would take turns beating me with the cricket paddle. This was supposed to be extra effective at getting the sin out of me.

Once they determined the beatings were not working, I was locked in a small empty room for multiple days in a row. Only able to come out to use the washroom or get another beating. This happened numerous times.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

After Christian Center Academy, I was a mess. I was always scared. I could not trust anyone. I hated my family for making me go there. They engrained in me that I was bad and would never amount to anything.

I got really bad after the age of 13. I was in trouble with the police all the time. I was using drugs and alcohol. Trying to numb the pain. I was in a suicidal state numerous times, luckily for me I wouldn't hurt a fly, let alone myself. I tried various therapy and counselling. But nothing worked as I could not tell anyone what had actually happened. I was embarrassed. And what if they sent me back?

When I was 18 I got in trouble with the law one last time and the judge told me "I can tell there is a good kid in there somewhere. I am going to give you 6 months probation. If you finish that, you will not have a criminal record. If I ever see you back here again though, I promise I will send you to jail for as long as I am allowed to. Take care of yourself and let that good kid thrive" I am pretty sure this judge saved my life. Nobody had ever informed me there was a good kid in there. I have done no crime since then. I was still however a pretty bad alcoholic. I needed something to drown the pain.

In my mid 20s I decided it was time to get over my past and let the good kid thrive. I quit drinking so much. Got some post secondary education. Met a girl. Got a decent job. Bought a car and a house. Got married. Life was great.

Until 2022 when I saw the news "Legacy Christian Academy in Saskatoon"...

"I went to a Christian Academy in Saskatoon. It wasn't that one though" I opened the article and read about the abuse those poor kids suffered. The more I read, the more I was remembering about my own abuse. And there it was "formerly Christian Center Academy"... that IS the one I went to. I did a Google search for images of the place. I was instantly hit with a wave of horrible memories. Memories I had locked away for almost 2 decades.

Since this has been in the news, I have become a mess again. I am struggling to get anything done at work. My mind always wanders off into a dark place. I am unable to physically go in to the office as it reminds me of the Christian Center Academy. Cubicles. I am on 2 different kinds of anti-anxiety medication, trying very hard to remain a functioning adult.

I am hoping this process does not drag on so that I can move past it, again, and try and have a "normal" adult life, again. I hope that this time it does not take me 15-20 years to recover.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Many welts.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Various Psychiatrists and therapists in my teens and 20s. It was not much use however as I was not able to discuss what had happened.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

In the years I attended the church and school (1982-1988), I experienced frequent psychological, emotional and spiritual abuse that was continuously reinforced by the teachers and leaders that were under the authority of Keith Johnson.

Under the direction of Keith Johnson as Pastor every aspect of our lives was controlled by his authority. He told us he had authority over us from God and that God's protection came with us submitting to that authority. He had more authority over me than my parents. Questioning him was the same as going against God. Fear of going to hell and fear of punishment and fear of being excoriated was used to control us. People who questioned or criticised the Pastor or the church were made examples of in front of the whole community, they were ridiculed and that reinforced the fear of expressing your own opinion. We were encouraged to report on other student's sins, we were watched during church services and told if we weren't worshipping God properly. Someone was always watching so I was hypervigilant and constantly afraid of making a mistake.

The threat of physical violence was always present at school, being hit with a wooden paddle was punishment for misbehaviour and observing other students being taken from class for a paddling was terrifying.

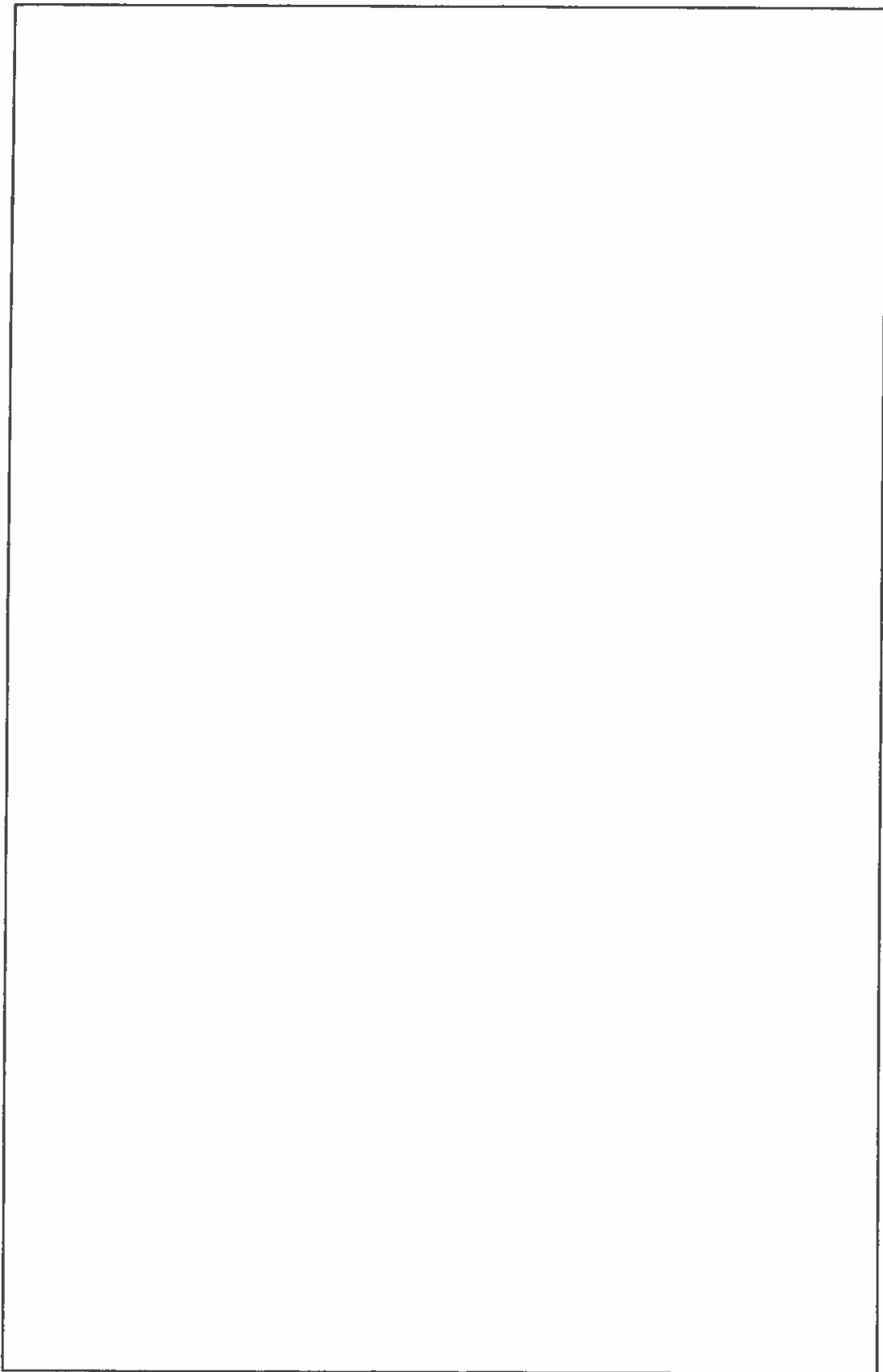
In February 1986 I got appendicitis and became very ill physically. I was told I needed to have faith and pray for healing and if I wasn't healed it was my fault for not having enough faith. I was prayed over at church and my parents were told not to take me to hospital but to continue to pray for healing. My appendix ruptured and I was in unbearable pain but we continued to only pray. I don't recall how many days after my appendix ruptured that I was brought to hospital but my parents finally brought me in because I was so feverish and delirious with pain.

I was immediately rushed into emergency surgery and spent the next 4 weeks in hospital recovering. I missed 6 weeks of school and when I returned I was made to feel shame for not trusting God and not having enough faith. From this experience, I have had lifelong physical damage internally, and was told by doctors that this caused my infertility and need for further surgeries.

Not only were we conditioned to deny any physical pain we were experiencing, we were also conditioned to deny emotions/feelings deemed unacceptable and claim the acceptable option. For example if you felt afraid, you were told to claim, God has not given me the spirit of fear. If you felt sad, you were told to claim, The joy of the Lord is my strength. Because of this teaching I learned to deny my own body/mind/soul what it was really feeling and have had life long mental health issues, including anxiety and depression.

We were told what to think, we were taught to ignore our intuition, we were told not to trust our own thoughts and ideas. We were told that anyone outside of our church couldn't be trusted, that they were bad people, this isolated us from the outside world. We were conditioned to only speak positively about the church/school.

As a child I felt like we were always being watched and judged. I felt controlled and not free to express any of my own thoughts and feelings. As an adult I still struggle with trusting myself and others and fearing people in authority. I still struggle daily with the impact of the abuse I experienced at the church and school.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> Verbal abuse  | <input type="checkbox"/> Humiliation  |
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| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The trauma of my appendicitis, surgery and recovery while being told I should have had more faith(my fault) has affected many areas of my life. Physically I had internal damage from the experience. I had infertility and needed surgery to clear blockage of my fallopian tubes before I could get pregnant. The infertility prompted me to start therapy as the mental anguish became too much. I was scared to go to therapy because of the conditioning from church/school to trust God to heal me instead, this delayed me getting the help I needed. Mentally I suffered from anxiety and depression throughout my teen years and still today. The inability to trust my own thoughts/feelings has made it difficult to communicate with doctors and get the care I need. Parenting my children has been impacted by the conditioning of the church/school, my anxiety and depression increased once I had kids.

The spiritual and psychological abuse have made all personal relationships difficult, I struggle with trusting anyone and trusting myself. Learning to think for myself and make decisions is ongoing, fear of making the wrong decision is paralyzing at times. The fear of hell and punishment still haunts me.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

2004-2007 [REDACTED] Psychologist. Talk therapy

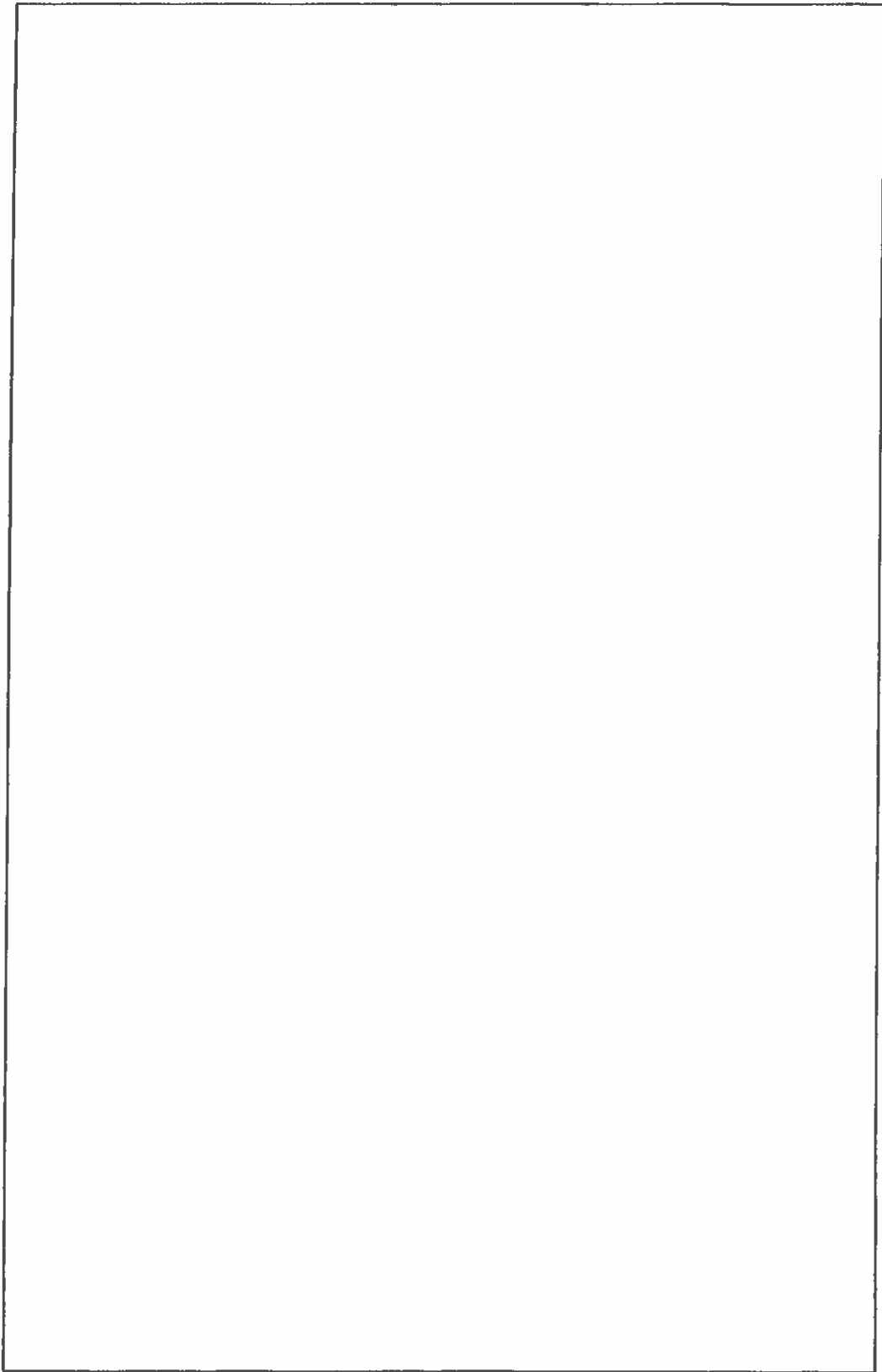
2016-2020 [REDACTED] Counselling. Talk Therapy & EMDR therapy

2021 - present [REDACTED] Clinical Social Worker. Trauma work, CBT, DBT

**Section 3 – The Abuse**

1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.

See attached paper work.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

### **Section 3-The Abuse:**

- 1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.**

**Nathan Schultz (Male Student):** I was sexually abused by Nathan when I was around 6 years (1995) old. His father was Ken Schultz, the school director and elder at Saskatoon Christian Centre. The abuse took place on my parent's farm, where they currently live. Nathan would come out to our farm and help with yard work. I remember being alone in a truck with him. He put candy into his underwear and would get me to retrieve it with my hands and mouth. I remember feeling his pubic hair and the smell of his sweat. After he was done, he used a shirt to wipe the chocolate off my face and sent me back into the house.

#### **Joel Hall, Male - Level 6 Supervisor, 2004 – 2005 school year**

Prior to 2004 it was common for teachers to audit students paces. I was often in trouble for making scoring mistakes. This was referred to as "sloppy scoring."

When Joel Hall became the supervisor of the level 6 classroom, he came up with a new policy that each student would score through another student paces (Pace Audits) and that any student who had 5 or more scoring violations would be paddled for "cheating."

These Pace Audits happened randomly throughout the school year. This caused me a lot of anxiety. I was constantly worried that a PACE audit could happen at any time and was always afraid of getting in trouble.

Each student in the classroom was given another students completed pace and the score key. (Each pace had approx. 30 pages in it.)

Any student who had more than 5 scoring violations was called to the office (in alphabetical order) to be paddled.

I was not paddled on the same days as most of the students because school ended before they got to me. I had to spend the whole night terrified of going to school the next day, dreading getting paddled.

The following day Joel told me when it was my turn to go to the office to be paddled. I walked to the office, sat on a couch and waited until it was my turn. I can recall the school receptionist, Diane Davidson sitting at her desk crying as another student was being paddled.

**Duff Friesen, male principal** called me into his office. He explained why I was being paddled. He asked me to stand up and bend over a chair. He paddled me three times, prayed with me and I left his office. **Deidre Benneweiss, (level 6 monitor)** was a witness to this.

As a 15-year-old it felt very humiliating to be paddled by a male and have a female witness. I was also aware that other students and staff in the office would hear me being paddled.

Another pace audit happened again a few months later. Again, I had more than 5 mistakes. This time I was suspended, a letter from Joel Hall was sent home to my parents, instructing them that I had be paddled before I could return to school, following my suspension. The form also required a parent signature confirming that they paddled me. My dad paddled me 3 times and signed the school form confirming I had been paddled.

Later on, that same year Joel Hall admitted to me that he recognized that I likely had a learning disability which was contributing to my issues with scoring my work accurately. No accommodations were made following his acknowledgment of my learning disability and I received no apology for the previous punishment. Joel Hall should have been well aware of my learning disability as my school file contained a copy of the psychology report that was done in 2002.

It felt like Joel had it out for students with any type of learning struggles. He favored academic students.

**John Olubobokun, school director: 2004 – 2007.**

He used fear and intimidation on a regular basis. His school mandate was, “students must confront and expose sin.” Meaning, we had to first, confront our peers if we felt they had done something sinful or broken a rule. Followed by exposing that student’s sin to a teacher. This led to me telling on a student for saying fuck at recess one day. I was so worried that if staff found out that I heard a student swear but didn’t tell on him that I would be in trouble. He ended up getting expelled from school for this. I have always felt terrible for telling on him.

**Keith Johnson, Pastor at Saskatoon Christian Centre:**

Wrote and taught the child training manual which taught parents to paddle their children. Created the cult that was Saskatoon Christian Centre and Christian Centre Academy. Brainwashed myself and my family members to participate in a controlling, abusive environment. Enforced rules around the music, movies and books we were allowed to read. Did not allow us to have relationships with anyone outside of the church, including relatives who were not Christians.

**Jim and Catherine Randall, [REDACTED], elders at Saskatoon Christian from approx. 1991 until approx. 2009. Pastors of City Centre church from 2001 – present.** Being paddled in Jim and Catherine’s home was common occurrence. One of my earliest memories is (around age 3 or 4) of my mom holding me to the ground so I couldn’t move my

legs and arms. She did this so my dad could paddle me - three swats on the bottom. As a child I was terrified of being paddled so I would try to put my hands over my bottom and kick my legs up so the paddle wouldn't hit my bottom.

I can recall being paddled by either my mom or dad for anything they deemed a sin. Ex: walking outside on the grass in my socks, picking my scabs and soiling my underwear, arguing with my brothers, messy room, talking during church, bad attitude, watching the movie Aladdin.

If I got in trouble with my brothers, I would have to sit and listen to them being paddled as well.

Being an elder's child added an additional level of pressure. Appearance was extremely important. I was expected to be on my best behaviour all the times. It was made clear to me than any bad behavior was a bad reflection on our family. Having to sit still on the front row in church for hours was very difficult. But the threat of getting paddled for misbehaving kept me still and quiet.

In 2001 my parents started city centre church, with the support of Keith Johnson and Saskatoon Christian Centre. The "mission" of City Centre was to save and heal the inner city of Saskatoon. My parents exposed me to a world that I was not ready for. They told me our calling was to save broken and hurting people.

City Centre exposed me to many people with significant social problems in addition to witnessing many traumatic effects. I had no education or understand of addiction and trauma. By the time I graduated high school I had witnessed two women being raped. I was summoned to court to testify for one of the women, but she ended up dropping the charges before it went to court. I worked in the nursery taking care of babies and toddlers during church services. A baby was dropped off. I noticed he seemed unresponsive for his age. I called my mom because I thought something was wrong. The baby was taken to the hospital and determined to have brain damage from being beaten in the head by his parents. A few days later the police came to the school and took a statement from me about what happened. I would have been around age 13 or 14. At no point was I offered any type of therapy or support for the things I had witnessed.

In 2006 a family left the church. It had become public knowledge that the family was saying Nathan Schultz abused their daughter. I recall being out for dinner with Jim and Catherine Randall. As we were driving home from dinner, they told me a about what the family saying Nathan had done to their daughter. This was the first time I had ever heard anyone talk about Nathan abusing another girl in the church. Prior to this conversation I had not told anyone about being abused by Nathan. I recall gasping when they mentioned Nathan's name. Catherine asked me what was wrong. I told them that Nathan did some in appropriate things to me too. My parents did not ask me for any details about what Nathan did to me.

Considering Jim and Catherine's position in leadership I believe they would have known prior to 2006 about Nathan abusing girls. You can also see in the email from Jim Randall that he was aware of the accusations against Nathan. At no point before I emailed him in April 2022 did I ever tell him details of what Nathan did to me.



I was also sexually abused by my **brothers** between ages 5 and 14. The abuse included: sneaking into my bed and fondling me. Exposing their genitals to me. Asking me to touch their penis and put my hands down their pants. Laying on top of me in my bed in the middle of the night.

\*Please note, I am not looking to have my brothers charged for sexual abuse but felt it was important to talk about what happened to me.

Growing up in a purity culture environment taught us that masturbation was a sin and sex before marriage was evil and immoral. At no point, were we educated about sex in any way. We were not even allowed to say the word penis or vagina. In part, I feel that because of purity culture my brothers were not given a healthy outlet for their sexuality and that contributed to me being abused by them. Additionally, if I had been educated about my body from a young age, I may have had a way to explain what Nathan and my brothers were doing to me or at least had an understanding that it was not appropriate for them to touch me or have me touch them in that way.

I told Catherine about one of my brothers abusing me growing up. She told me that she was sorry that happened to me. A few days later she gave me a card for Christian Counsellors. We never spoke about it again and at no point did she ask for details about what happened to me.

In 2010 I attended a birthday party for a girl that was attending City Centre Church. During the party I heard a loud bang, followed by a bunch of screaming. I ran upstairs from the basement to see [REDACTED] laying on the ground. His younger brother found a gun underneath one of the beds. It was not stored properly. He did not realize that gun was loaded so he pointed it at [REDACTED] as a joke and pulled the trigger, accidentally shooting him. The bullet hit a main artery and [REDACTED] was dead within minutes of being shot. The house was chaos, many young children were present and witnessed what had happened. I stepped out of the house and called Jim and Catherine to let them know what had happened. They said they would come to the house as soon as they could get there. The ambulance arrived shortly after. Once Jim and Catherine arrived, they started telling people to pray for [REDACTED]. I remember feeling confused as I was already aware that he was dead. We had to wait to give statements to the RCMP and then I went home with my boyfriend. The following morning, I attended City Centre's Sunday morning service. Jim announced that the church would be holding daily prayer sessions as they believed God was going to raise [REDACTED] from dead. They also tried to have his body moved from the morgue to the church so people could lay hands on him. Thankfully, that did not happen. I was forced to attend these prayer sessions being told I needed to use my faith and trust that God was going to bring him back to life. At the end of the week Jim announced that they believed that [REDACTED] was making the choice to stay in heaven with Jesus and that is why he didn't come back from the dead. It was hard to feel like I couldn't grieve the loss of my friend as they turned his funeral into a celebration, claiming that the day [REDACTED] died was the best day of his life, because that was the day, he got to meet Jesus.

This event started to make me question my beliefs and ultimately led to me leaving the church, for good, a few weeks later. Looking back on the experience I recognize that I was very traumatized from what I had seen and the experience of watching the church try to raise him from the dead was very emotionally distressing. At no point, did Jim or Catherine ask me how I

was doing following [REDACTED] death. They did not suggest going to any type of therapy or counselling to help deal with the trauma and grief. The negligence on their part was very troubling. When I told them that I wasn't going to attend City Centre Church anymore they told me I was not obeying the will of God for my life. This made me feel very guilty. I also realized that Jim and Catherine were not actually interested in my emotional well being but rather in maintaining appearances which included their children attending their church.

In April 2018 I sent my entire family an email explaining that I did not want to maintain a relationship with them.

*See email correspondence between Jim Randall and Myself.*

**Educational Neglect:** The A.C.E system was not suitable for me. Struggling with reading and writing made this style of leaning very challenging for me.

My school file contains a copy of a Psychology assessment that was done in 2002. The assessment mentions that I likely had a learning disability. The assessment also mentions I had trouble with reading comprehension. This is an obvious explanation as to why I struggled with scoring my PACES accurately. The school did not take any of this into consideration when auditing my paces.

No proper tutoring or support was given to me. Because my learning disabilities went undiagnosed and I did not receive any additional supports or accommodations I continued to struggle throughout high school. The school did adjust my workload but did not address the actual learning disability. When I reached my grade 12 year, I was still working on many grade 11 courses. The school staff had encouraged me to stay an extra year in high school. I did not want to stay another year. I could not imagine spending another day in the school.

I was constantly in trouble for not getting all of my work done on time, failing tests and cheating (pace audits) The punishment for this included being give demerits, cautions and suspensions, paddles and being forced to redo Paces over again. I was also forced to run sets of stairs for failing bible quizzes.

I did not graduate with 24 credits because I was not able to finish Grade 12 math. I always felt like my failure in school was somehow my fault like somehow, I wasn't good enough or I didn't try hard enough.

Because the church and school were connected the high school students were often pulled out of school to attend church and prayer services. Every few months the church would have a guest speaker visit the church. Students would have to attend morning services that would sometimes go past the noon hour. We would also have to attend an additional evening services on Monday and Tuesday evenings. Additionally, we had to attend a 1-hour student prayer session every Wednesday morning at 9 am.

The church also had multiple services each week. Sunday morning, Wednesday evening and Saturday evening. Early morning prayer service every Tuesday at 6:30 am. This consisted of us walking back and forth in the church pews, praying in tongues. My family attended every church service. On Sunday's our family would attend Christian Centre Sunday morning service at 10:00 am and then go straight to City Centre for the 2 pm service.

Additionally, I was also regularly pulled out of school early to help run City Centre's after school program, kidz club. This rigorous schedule did not leave me very much time to be able to complete my schoolwork. I always had homework because of how far behind I was. But I had no time to get it done. Either that, or I was so exhausted from spending so much time in church. It became obvious that Jim and Catherine were more concerned with my involvement in city centre church than they were with my education.

#### **Medical neglect:**

I can remember having allergies and breathing issues starting around age 5. Shortly after we moved from to a farm, just outside of Saskatoon.

On the farm, we had two cats and two dogs. The dogs would stay outside and sleep in the garage, while the cats were able to be in the house. One of the cats would sleep in my room or bed. I would spend nights awake struggling to breathe. No one would notice or acknowledge this. When I woke up, my eyes would be swollen from rubbing them and I would have terrible migraines from not being able to breathe during the night.

At school, gym class was difficult for me due to my breathing. My friends would sometime notice my lips turning purple and I would struggle to catch my breath. I cannot recall a teacher ever expressing any worry or concern.

Catherine did give me allergy medication at home thinking that was a solution. My parents did not take me to the doctor for my allergies or breathing issues. Instead of getting me medical help they would pray over me and tell me to trust God pray for healing.

My parents travelled with the church on a regular basis, often gone for up to 10 days at a time. I would stay with different families from the church. Those families had pets in their homes. One family suggested sitting down with my head under a towel breathing in steam so I could slow my breathing down.

At the age of 16, I was questioned by Jim about a student in faith college talking to a guy on an online dating site. I had a panic attack because I was so afraid of getting in trouble. I was taken to Emergency because I couldn't breathe.

By the time I got to the hospital I was dizzy, my fingers and hands were going numb and I could not stand on my own. I could barely breathe. I was immediately put-on oxygen and steroids and shortly after was diagnosed with Asthma.

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

See attached paperwork.

If you need further space please add pages at the end of the document

2. If you listed a physical injury what physical injury did you suffer and how long did it last?

padding - bruising and welts down my leg and behind.

3. Did you receive treatment for this physical injury while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for emotional, mental or psychological effects of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have been seeing my therapist [redacted]  
in Saskatoon since 2018  
I am on medication for anxiety + ADHD - medication  
prescribed by my family doctor, [redacted] @  
[redacted] medical clinic.

## **Section 4 – The Harms Suffered and Treatment Received**

- 1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.**

### **Sexual Abuse:**

Due to the sexual abuse throughout my childhood, I became very anxious as a child. I would have severe panic attacks when my parents would leave me alone with my brothers. I would cry, shake and fall on the floor. They would tell me to get my emotions under control or I would be paddled. For many years I was unable to have sleepovers with friends as I would have panic attacks. If I did go to a sleep over my parents would have to pick me up in the middle of the night and take me home.

As a young child, I would also have accidents on a regular basis. I was unable to wipe myself or clean myself properly after I went to the bathroom. When my mom would find my soiled underwear, she would paddle me. I started to hide my underwear or clean them by hand so I wouldn't get in trouble. I started picking at my skin and scabs. I tried to wear long sleeve shirts and pants to hide the scabs. My mom would check my arms and legs and if I had picked my scabs, she would paddle me. At no point did my parent or any other adults inquire into why these behaviours were happening. I now realizes, as an adult and a mother, that these were very obvious signs that I was being abused, or at the very least an indication something was wrong.

Due to the ongoing sexual abuse as a child, I was very afraid that I was going to go to hell if the rapture came. Keith Johnson put a heavy emphasis on hell and sin. As young children we were taught about sin and going to hell if we were not in good standing with God. To be a Christian you had to live a sin free life and accept Jesus to come and live in your heart. I would often respond to altar calls just to make sure I was still saved. I would also get very afraid that my family would be taken in the rapture and I would be left behind.

I struggled with self-esteem issues throughout my teenage years and into adulthood. On different occasions I would be told that my clothes were too tight and was even sent home from youth class to change, because my jeans were too tight. Such a big emphasis was put on modesty and purity. This stunted my sexuality and contributed to a horrible self-image, lack of self-worth and an inability to set healthy boundaries.

My first romantic relationship was with my now ex-husband. His mom and siblings attended city centre church, which is how we met. His mother was a residential school survivor. Unfortunately, this contributed to many social problems in his family. In 2006 his older brother and his daughter moved into our home. The brother was a gang member as well as an iv-drug user.

Jim was convinced that he could help the brother get his life together by moving him and his daughter into our home. He believed God could turn his life around and heal him of his addictions.

The first night they were living with us, I remember Catherine saying to me that I should lock my bedroom door and not come out of my room in my pajama's.

Having them live in our home naively made me feel that these people were safe. They lived on and off with Jim and Catherine for over 10 years.

I lived with them up until 2009 when I moved out on my own. Throughout this time the brother would disappear on drug binges. Leaving Jim and Catherine to raise his daughter. I would have to witness the daughter in distress when her dad would disappear. She would have panic attacks and night terrors, which as a teenager, were very scary to witness. Jim and Catherine ended up having her dad sign over his parental rights to them as her mom had disappeared several years before.

I grew to care about these people and considered them my family members. Living with a drug addict took a big emotional toll on me. I did not understand how a father could disappear and abandon their child for drugs. Jim and Catherine would have the entire church pray for him believing that God will heal him from addiction. I would often drive around the west side of Saskatoon looking for him, naively putting myself in very dangerous situations. On one occasion he had been missing for a few weeks. Jim found out he was staying at a drug house just off of Idylwyld. Jim had the entire church walk to this house from City Centre. This was in the middle of winter and I remember it being very cold outside. Approx. 30 people surrounded the house and started singing and praying, commanding him to come out of the house. He eventually ran out of the house into the backyard and disappeared again for a few more weeks.

When he was done his drug binge, he would always call Jim to come pick him up. Jim would stop whatever he was doing, go pick him up and bring him back home. It often felt like Jim cared more for this person than he did his own children. He never kept our safety or best interest in mind when bringing this family into our home.

Throughout this time, I started to get to know my ex-husband, as his family continued to attend the church and would often come for visits to my family home.

In January 2010 we started dating. At first, he seemed very caring and protective. Naively I felt like he was a safe person because I had lived with two of his family members and spent a lot of time with his other brothers and sister.

Jim and Catherine were not happy that I was dating someone who was not a Christian. They tried to make me move back home but I refused. I would leave my car at my apartment and walk to his house so nobody would know I was at his house. A Member of the church would

drive by my house to make sure my car was at home. If it wasn't home, they would question where I was or tell my Jim and Catherine about it.

I was still a virgin at the start of our relationship. I did not know how sex worked and thought it was very important that I save myself for marriage. He agreed that we would wait until we were married to have sex. However, he started pressuring me and after just a few months of dating we had sex for the first time. I felt enormous guilt and shame for having sex before I was married. Because of this I did not have anyone I could talk to about it and was not educated on how to have safe sex.

After 6 months of dating and shortly after [REDACTED] died, I secretly moved in with him. I also left the church around this time. I was so traumatized from seeing [REDACTED] die and watching the church try to raise him from the dead that I started to question some of my beliefs. At the time, I felt my boyfriend was the only safe person to be around. I continued to pay rent at my apartment, that Jim owned, so no one would know I was living with my boyfriend. Eventually I moved out of my apartment because I could not afford to pay rent for two places. Jim and Catherine found out we were living together. They shamed me for living with my boyfriend before we were married. They read me a scripture verse that said Christians should not share a dinner table with a sinner, and that unless I married him, they could not support me. They encouraged us to elope, but I initially refused.

Shortly after this I got pregnant with my daughter. When I told Jim and Catherine I was pregnant they were very upset and told me that I was making them look bad. They said, "how are we going to explain this to our church members" This was the first time in my life I contemplated committing suicide. I did not know how to process my emotions and carried immense guilt for upsetting my parents and making them look bad. I had a very stressful pregnancy and would get embarrassed when I would run into people from the church.

6 months after my daughter was born, we were married. We were married for 8 years. Throughout my marriage to him I experienced emotional, physical, verbal and sexual abuse. He was also an alcoholic and was secretly abusing drugs throughout our relationship. Because I grew up in an abusive environment, I thought a lot of what was happening was either not that bad or somehow my fault. I did not know how to set boundaries with people and my husband took advantage of this. I was already trained to be a people pleaser, and this carried over into my marriage. I took the role of a wife very seriously. Growing up the church taught us that wives were to submit to their husbands and that is exactly what I did. I would go out of my way to make sure my husband was happy and supported. If he wasn't happy somehow it was always my fault. He started to become violent shortly after we were married. In 2013 we got into a fight and he threw a car seat at me. I left the house for a few days but after many promises that wouldn't happen again, I went back home. He threatened that if I ever took our daughter from him that I would regret it. A few months later he convinced me that it would be better for our family to move away from Saskatoon. He wanted a fresh start and I wanted to get away from my family. We moved to [REDACTED] in 2014 and lived there until 2018.



Before I knew it, I was isolated from my family and friends and the abuse and drinking got worse. He was verbally abusive with me on a regular basis. If I got upset, he would lash out even more. I adapted and tried my best to keep him happy. In 2018 I finally got the courage to leave him after he threatened to kill me and locked me in our kitchen. The next morning, I pretended everything was fine and that I was just going to leave the house to take our daughter to school. I actually went and hid in a hotel for two nights. I told him I would not come back to the house until he got help with his drinking. He promised me he would. He ended up convincing me to move to [REDACTED] with our daughter. I felt that it would be safer for me to be around friends and family as I was trying to work on my marriage, so I agreed. At the last minute he told me he refused to move [REDACTED]. Our daughter was already back [REDACTED] with Jim and Catherine, so I decided to leave on my own and drive [REDACTED].

He moved [REDACTED] 6 months after I did. I told him our relationship was over but agreed he should have parenting time with our daughter. It did not take me long to realize he was abusing drugs and alcohol. I spent well over a year trying to collect evidence to show that daughter was not safe in his care. Finally, I went to court and thousands of dollars later I won full custody of her.

**Physical Abuse:** Paddling, caused bruising and welts down my bottom and legs. Due to being paddled throughout my childhood I still live with the fear of getting in trouble. This has been debilitating for my life. I fear anyone who is in a position of authority and struggle to communicate my boundaries for fear of getting in trouble or starting conflict. I live with the constant feeling that something bad is always going to happen. This makes it very difficult for me to be present and enjoy my life. I constantly worry about the future.

In Addition, I also struggle with anxiety and depression and have also experienced a lot of suicidal thoughts. Due to the effects of being raised in a cult I believe I also suffer from complex PTSD.

I was also diagnosed with ADHD in 2022. When I was tested my doctor read the results and said she was shocked I was able to function with undiagnosed ADHD for so long. I am waiting to have a psychology test done so I can find out exactly what my learning disability is.

I recently just went back to work after a 3-month stress leave. When the lawsuit was announced and became public in the media, I started to experience very severe panic attacks on almost a daily basis. I could not focus at work and was not able to cope with my emotions anymore. My doctor placed me on a leave and helped me figure medication to help manage my anxiety.

After leaving my ex-husband in 2018 I started to attend therapy. This helped me recognize why my life had ended up the way it had. My therapist helped me realize that growing up in a cult essentially groomed me to end up in an abusive relationship. I was able to recognize a lot of toxic people in my life and after 3 years in therapy decided that I needed to end my relationship with my immediate family.

**Educational Neglect:** I struggled significantly with learning disabilities as a child. I didn't not receive any type of diagnosis or support throughout my time at school. Because of this I did not graduate with a grade 12. This has significantly limited my career potential. This also contributed to low self-esteem and anxiety. Constantly being told I was lazy, and a cheater had a big effect on my self-esteem. Growing up I always wanted to be a nurse. I tried to follow through with nursing school but when I tried to upgrade my math, I felt very anxious, overwhelmed and dropped the class I was taking.

**Emotional Abuse:** Growing up we were taught that we always needed to be happy, often quoting the scripture verse, "the Joy of the Lord is our strength." We were not allowed to express all of our emotions. I believe this caused a lot of masking for me. I also feel like this would have been one of the reasons the Psych assessment did not pick on me having ADHD. I learned at a very early age to behave in a way that would make everyone else around me happy and so I could avoid being paddled. I could never be myself. I got really good at people pleasing as a way to protect myself. As an adult I struggle with being able to manage my emotions. I would bottle up my feelings and then have sudden outburst of rage. I would feel so much guilt and shame when this would happen. Expressing anger is still very difficult for me. I will often cry which is frustrating when I am dealing with conflict or advocate for myself or my daughter.

When I was diagnosed with ADHD I felt like my whole life was starting to make sense. Prior to this I could never understand why I struggled with following through on tasks, money management, inability to stay focused, irritability and rage. It frustrating to know that if I had been diagnosed as a child, I may have been able to learn like skills to help me manage my ADHD.

**Financial Abuse:**

We were taught from a young age that we had to give 10% off our income to the church. That included any money received as a gift. However, we were not given any other education on how to manage our finances.

\*\*\*\*Additionally, we were not allowed to go to movie theatres, listen to non-Christian music or the radio. Not allowed to watch any movies with magic or read any non-Christian books. I was not allowed to have any friends from outside of the church. And had very limited contacted with most of my extended family as they were not Christians. When I first left the church, I felt lost. I no longer had the community I grew up in and had no support system to fall back on. My life went from having parents who would support me and give me gifts as long as I was living for God and doing what they asked. Once I left the church, I realized that everything that was given to me was conditional.

**3: Please explain how the abuse suffered affected your education, training and work history:**

Because I did not complete my Grade 12 Math, I was not able to pursue any post-secondary education. In addition, all of my work experience prior to 2010 was working for Jim Randall at city centre church. Because I had so much experience working with children at church, I was able to get a job as a nanny in 2010. This was my first job outside of church. I was making 13.00 an hour. After 6 months I asked for a raise but was told by the parents that they hired me because I did not have any education and therefore was a cheaper option for their family.

Thankfully I have been able to find employment throughout my adult life as a way to support myself. However, I was limited by lack of education and often only able to find jobs that paid just above minimum wage. This caused me to struggle financially to the point of having to go to the food bank to eat. I spent portions of time living in a house with no electricity because I was not able to pay the utilities.

When I moved [REDACTED] in 2018, I started managing rental properties for Jim Randall and lived in an apartment in one of the buildings. I saw this as was a way to support myself as a single mother in addition to allowing a flexible schedule to be able to support my child. However, after a couple of years of doing this I realized the properties were not being run well and maintained properly. I had a difficulty managing tenants who were constantly complaining about repairs needed in their units. I was also experiencing animosity from one of my siblings who accused me of stealing the caretaking job from him. At this point I knew that I needed to get away from my family and to do this I would no longer be able to continue caretaking. In 2020 I began to plan my exit. I was able to find a job as a receptionist for a pediatric dentist and knew I would finally be making enough money to support myself. I was able to move out of the apartment in 2021 and into a new home. Because of my daughter's complex needs she requires multiple therapy sessions a week and cannot participate in before and after school programs without me having to hire a respite worker to support her. I cannot afford this. Having to work full time as well as meet the demands of my child has been very challenging. My partner quit his job in [REDACTED] and moved to [REDACTED] to help support my daughter and I. He currently is the stay-at-home parent and supports my daughter by taking her to all her appointments and to and from school. Until he can find employment making the same amount of money as I am we have no choice but for him to be the one who stays at home with her. Being a one income household has been challenging for our family and I often feel frustrated that my limited education prevents me from pursuing jobs with a more comfortable living wage.

I feel very fortunate for my current employment and have been very successful at this job. However, working in a pediatric dental office can be very triggering for me. As many kids are upset during their appointments as well as being exposed to many cases of severe neglect.

I recognize that I have a lot of skills and if I had the proper support in high school, I would have been more than capable of pursuing post-secondary education.

Having to take a 3-month stress leave from work added an additional financial strain to my family. I am currently back to work but only part time hours as my doctor felt it was important

for me to slowly transition back to work. I can be overwhelming to know that my mental health can be significantly impacted by my work environment but am left feeling like I have no option but to work.

### **How has the abuse affected your relationship with friends, family, and partners?**

I am currently in a relationship with my partner, [REDACTED]. We have been together for 4 years. He is a very supportive partner. And is very patient with me. He can attest to how much my trauma has carried into our relationship. I still struggle with conflict and have a really hard time communicating when I'm upset or if we are having a disagreement. He has had to witness and support me through many panic attacks and emotional distress. We attend therapy together which has helped with learning how to communicate and also has helped him understand how to support me.

Because of the sexual abuse I am not able to maintain a relationship with any of my brothers as well as my parents. I also have a severe fear of my daughter being sexually abused. She has Down Syndrome, Autism, an intellectual disability and is non-verbal. She is at a much higher risk. There are few people I can trust with her.

Having a child with such complex needs is very challenging. Because I have no relationship with my immediate family, I do not have a lot of support with [REDACTED]. My partner is not from Saskatoon so none of his family live here. We are now raising my daughter together as her father is no longer in her life. [REDACTED] and I do not get many breaks. I feel robbed of a family experience and the support that would come with that. But I recognize that my immediate family is unsafe and there is no way I could leave my daughter alone with them.

I find it very difficult to live in Saskatoon. I experience a lot of anxiety when I am out in public for fear that I may run into family members or people from the church. My partner and I would prefer to move somewhere else. However, that is not financially possible for us at this time.

Relationships with friends: I have struggled my entire life to maintain healthy relationships with friends. Most of my relationships were with people I grew up with. I struggled to set boundaries with a lot of those friends and have recently had to cut many people out of my life due a difference of opinions when it comes to the abuse from the church and school.



**Randall's**

To: chrchavvah@gmail.com, Dad <auzano@aol.com>

Fri, Apr 23, 2021 at 8:43 PM

Hi everyone,

I am writing to all of you to explain why I have been distant over the past months. Over the last three years I have spent a lot of time talking to a therapist and processing things that have happened in my life. Namely the sexual abuse I experienced growing up.

Being abused by not only Nathan Schultz (repeatedly) but my brothers as well, was confusing and traumatic to say the very least.

I am processing and working through what happened, and as you can imagine, finding it increasingly more difficult to spend time around people that either caused abuse, chose to ignore the abuse that was happening, or when they did find out about it, did nothing.

It's difficult to process these types of feelings towards my family members and to know how to communicate them. Especially since no one in our family wants to discuss these types of topics, but would rather just maintain surface relationships.

I am wanting to make it clear that I am pulling away and not intending to maintain a relationship with you. This is what I know I need to do, to be able to move on with my life.





**Fwd: Re email to family**



Sat, Apr 24, 2021 at 10:57 AM

Begin forwarded message:

**From:** JIM RANDALL <auzano@aol.com>  
**Date:** April 24, 2021 at 12:31:14 AM CST  
**To:** [Redacted]  
**Subject:** Re email to family



Needless to say I was shocked when I read your email. I'm not even sure how to process this.

First, I want to say I love you and always will - you are special and precious to me and the thought of not having you in my/our life is not even comprehensible. I can't and won't accept this, it doesn't make sense, it isn't healthy or right. Love [Redacted] too you know that - so there is always a way forward and choosing to try to erase your family out of your life doesn't work.

As for the issue of sexual abuse, [Redacted] I really don't know what you are talking about. I did hear more recently ( a few years ago) that Nathan Schultz had put candy in his pocket and got some of the little girls to reach in and then he had his penis in his pocket. I heard that he may have done that to you too but when I heard about it you were an adult. I was horrified but it was long ago and it didn't seem appropriate to bring up the topic with my adult daughter. I never heard anything else and certainly nothing about your brothers. Actually I remembered that mom did tell me years ago that you implied something happened with [Redacted] but no details. If we missed this and some type of abuse happened we are very sorry that we didn't find out. Honestly, I didn't know anything more. Maybe we should have dug deeper. Children are often sexually curious and looking/touching sometimes happens. I guess I thought it was that. When you wrote mom in December or January ( my memory is quite fuzzy in the weeks after my surgery) and said you were dealing with sexual abuse trauma from your childhood - I thought - What ? Of course as your dad I felt like how did I not protect you. I wanted to come and talk - but you clearly asked us to give you space and you would talk when you were ready. We (your mom and I) decided to respect your decision, believing that soon you would open the door for us to talk. The last month I have wanted to write or call you every day - but forced myself to respect your decision to give you space, confident you would let us know when you were ready to talk. You did ask for that space. I never in a million years expected you would decide to permanently disconnect from us. If you feel that us not talking to you is an indication that we don't want to "discuss these types of topics" that isn't true.

[Redacted] if you think I knew more or knew that you had been abused and refused to deal with it, you are mistaken, I did not. That's not me, I would never avoid an issue like this.

Please don't do this to your mom and me. This not only will break our hearts, it's not going to fix your hurt and that is my biggest concern. When things fell apart between you and [Redacted] you decided to move back to Saskatoon because you knew you needed the support of your family and especially to help with [Redacted]. We were delighted to help with her and still are more than willing. How is this going to help her ? At least give us an opportunity to try to fix what we can. If we failed you years ago we are truly sorry. No parent is perfect but we have always wanted the best for you and never would have done anything to hurt you. We can't control others but we can work to fix our relationship. We would meet with your councillor if that's seems easier, but please let us try.

[Redacted] I care about you and I know this isn't the right choice in the end you will regret this. We all need family and without it we will remain broken.

12/15/22, 1:40 PM

Gmail - Fwd: Re email to family

I've tried to share my heart and be honest - I won't harass you but I'm not going to give up on our relationship. I can't, you are my daughter, my baby girl.

We can rebuild what is broken I

All my love and care

Dad

Sent from my iPhone

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

I am the niece of Catherine Randall and James Randall. My Mother and I moved in with them when I was around 7 years old which is when we started attending the church. My Mother ended up moving to Vancouver and I was forced to live with my Aunt and Uncle because that was the only option I was given.

This is very hard for me because they took us in when my mother was very sick with epilepsy after we had just moved from the territories. We didn't have much money so Catherine and James mostly took care of me as my mother was very ill and was unable to properly care for me.

The part I began struggling with is that they would not acknowledge that my mother was sick and instead of taking her to the hospital they would have people come and put their hands on her for healing at the church or at home when she would seizure.

They claimed she had the devil in her and completely denied her care that she needed and I felt left alone and neglected.

I was forced to be in a room for hours a week and speak in tongues. I was also forced to do this in prayer circles at church and in school. I was very young and it didn't make any sense to me why I was meant to speak a language I didn't understand.

I watched my smaller cousins be hit when they peed the bed or made any mistakes and I was in constant fear of being hit myself.

I was told women were meant to listen, not talk and not really have opinions. I was forced to wear a skirt and submit to all the people, staff and other students at church and school.

At school I was in constant fear of saying the wrong thing, or not knowingly doing something wrong. The few times I screwed up and swore I had other children threaten to tell on me and I spent many hours hiding in the bathroom.

The idea of having to be alone in a room and have my pants and underwear pulled down alone in a room with the pastor scared me so badly I could barely do my schoolwork.

I had a relationship with a boy who was 16 years old in the church. By relationship I mean he was our babysitter. I met him at school and he snuck into my room at night and we were intimate. When my aunt and uncle found out about this I was told I would be paddled by my uncle. Which I was which scared me so badly as I was 12 years old fully developed and had my period. The night they found out I ended up running away for 3 days. This incident was not dealt with properly or reported to the police.

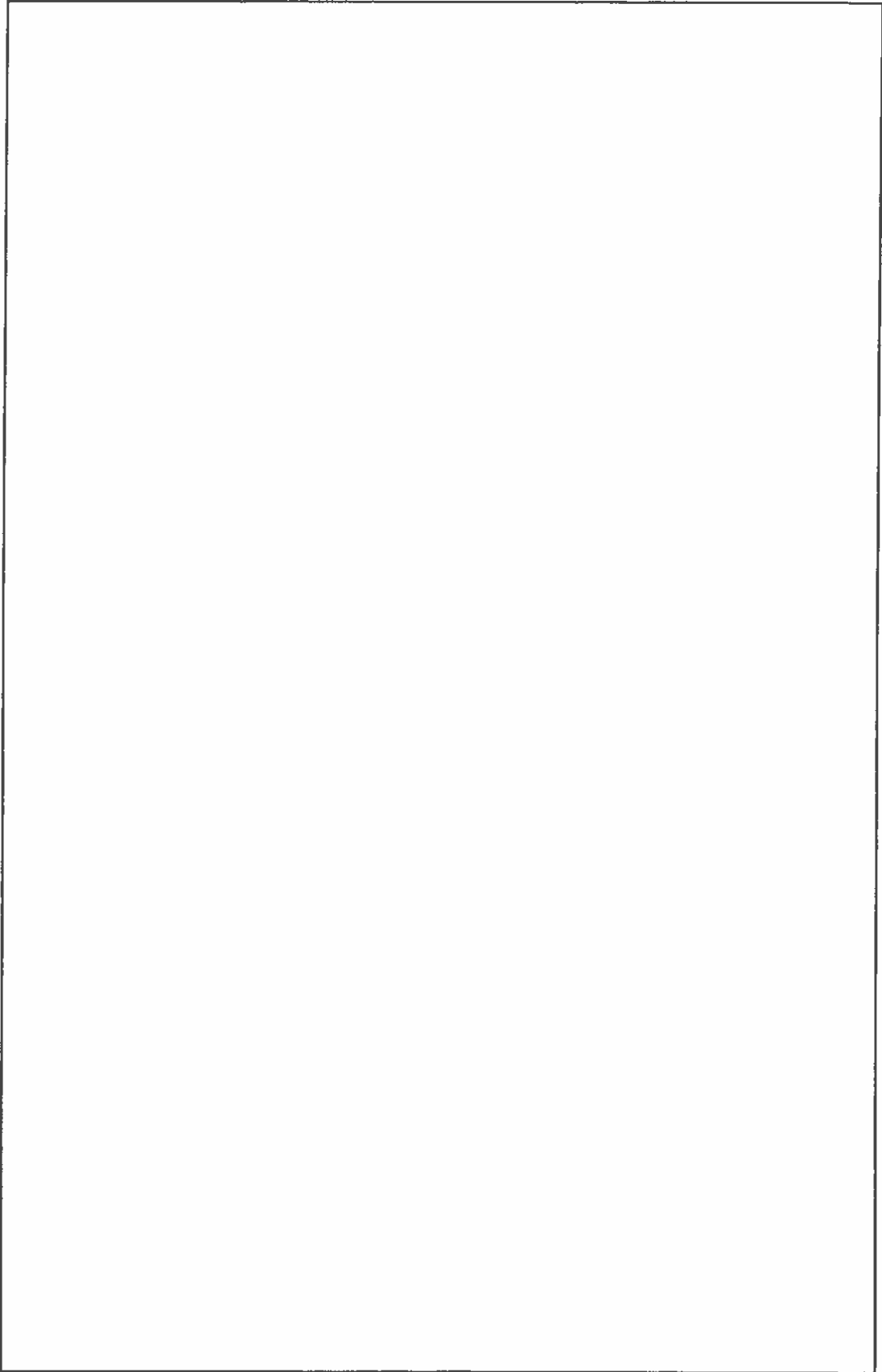
I returned home and got paddled, I was made to write a letter to the whole school about my sins and then they made me leave the school and church. I never got to see my friends again. I was put into a group home where I was raped, became pregnant 3 times got beaten up many times and had no sexual education. This was between the ages of 13 and 16. This was all lead up to the experiences and fear from being at the church. It has caused mental health issues as well as a general feeling of not ever knowing where I belong in terms of family and community.

My other died alone after killing herself.

Her sister and my uncle never really helped her and she died alone.

This is my claim for now as it is a struggle but there are more stories and information I would be open to sharing.





If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Well it has left me with a false sense of reality as well as total fear of authority and men. I have 3 children and I have struggled very hard to make a normal life for them and myself and it has always been hard. It has also effected my personal and sexual relationships including fear, trust, resentment and not knowing my role or where I stand in a relationship. Those experiences have always been in the back of my mind and is something I've blocked and never really allowed to surface until now. Now I realize how much it has effected my life's path and imagine how my life would be different if I had never gone through those experiences. I would love to have some counselling and cult treatment to get my head out of the god doctrine.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I was forced to pull down my skirt and panties, bend over and got paddled with a wooden paddle. I remember being embarrassed and hurt for 3 days after.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

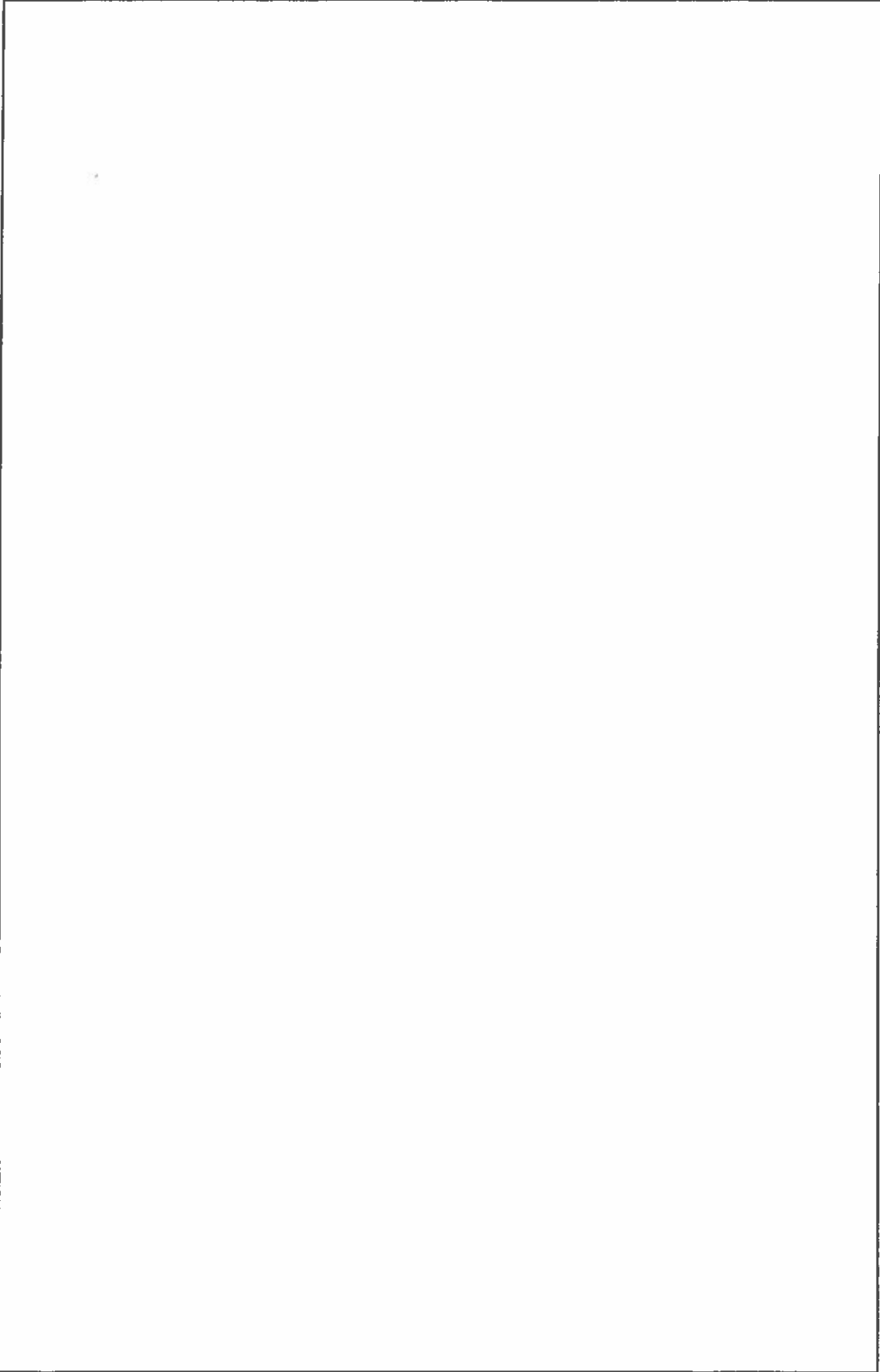
1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

1. Witness to sexual harassment: in Level 5, Nathan Rysavy would regularly lean over my friend and watch her work at her desk for long stretches of time while maintaining physical contact (a half hour or so each time). He would maintain contact with her shoulder and/or back while leaning his head and body over her to watch her work on the booklets. I would see him doing this to her, and then look at the assistant monitor to see if she found this behaviour appropriate. I felt very uncomfortable and confused whenever he did this, but nobody stepped in to stop this public behaviour.

2. Intimidation: during church, I would see paddles being displayed and sold in the church gift shop. I frequently listened to Keith Johnson sermonizing on the value of paddling your children. I saw my classmates being called into the principal's office for spankings during school. I observed my little brother being treated poorly by the school adults, and isolated from his classmates. I heard of both my brothers' regular school paddling sessions. I was frequently afraid during school and church because of this constant threat of violence.

3. Excommunication: when my parents decided to remove me from the Christian Centre Academy school in 2002, my friends were told that they are not allowed to talk to me or see me anymore. With the exception of one friend, they obeyed and did not continue their friendship with me after I left.

4. Academic Abuse: the A.C.E program was so poor in quality that I had to learn other subjects by reading secular books at the nearby Rusty MacDonald Library. There I learned about topics not included in the PACEs, like evolution and non-racist portrayals of other cultures and country histories. I also used the library to read of women's accomplishments and fiction that I found inspiring. The library books demonstrated to me that CCA's sexist teachings were narrow-minded and incorrect. It was in the library that I was able to broaden my perspective and learn that women are not inherently subservient to men, and that white people are not inherently superior to others.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

1. Witness to Sexual Harassment: powerlessness/voiceless when witnessing harm being done. It eroded my trust in people in positions of authority to act appropriately/do no harm, especially since I never witnessed the female school monitor speak up against Nathan Rysavy inappropriately touching my friend. Trust in men also eroded. I felt powerless because I knew that if I spoke up, I would likely be disciplined (padding, yelling, etc.) for "rebellious" through questioning authority.

2. Intimidation: the culture of abuse, the constant threat of paddling through displaying the paddles, encouragement for parents to abuse their children during sermons, and hearing of my friends and family being paddled made me feel afraid and on edge at all times in school. I couldn't be myself or be vulnerable outside my small circle of friends, because any action outside of quiet obedience had a chance of being physically punished. Seeing my siblings regularly paddled and threatened made me subdued, scared, and obedient even when I know that what was happening was wrong. This attitude remains with me. Any small acts of rebellion I committed at school were immediately regretted. For instance, I once rolled my eyes to a friend about some instruction that Stephanie Case gave. She saw me and gave me a threatening glare. I felt disproportionately terrified.

Seeing my little brother occasionally separated from his classmates, being tested for not thriving in the A.C.E system, was also sad and scary and disempowering. Once again, I felt like I couldn't speak my mind, and I continue to be compliant and afraid of those in positions of authority.

3. Excommunication: leaving the school in 2003 was a confusing, scary and lonely experience. My parents could no longer justify the abuse of my siblings and pulled me and my little brother from school. At the start of the 2003-2004 school year, learning that my friends were told not to speak to me was devastating. I felt evil, full of sin and destined for Hell. I was very lonely, became depressed during my Grade 8 year, and had suicidal thoughts after losing the support/friendship of my childhood friends. I did not question them for not speaking to me because I still believed that I was sinful.

4. Education: repeatedly being told through sermons delivered by Keith Johnson and Ken Schultz that I was inherently less intelligent/important than men – as supported by the A.C.E system – made me angry. I felt silenced, insignificant; my ambitions dismissed. I struggle to take my goals and plans seriously, and I still feel unintelligent and struggle with imposter syndrome in my career. I needed to read female-empowering fiction at the library to try and prove to myself that I wasn't inferior for being female. I needed to provide myself with fictional female role models who were intelligent and not afraid to speak their minds, like Anne of Green Gables.

I learned about the broader world through library books. Secular subjects such as evolution were learned in the science non-fiction library section. I also learned more 'worldly' issues and concerns through memoir, self help, and history books. This broadened my perspective and made me feel like there was a much larger and more accepting world outside of CCA's bubble. CCA's sermons and PACEs encouraged sexism, which made me distrust men in positions of power.

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## Section 3 - The Abuse

1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.

My dad died of cancer [redacted] My mum got a job as the church secretary that Fall. (I was 7/8). We, my sister and I, were watched by [redacted] (she's wonderful) after school along with other children. I remember sitting on Nathan Schultz's lap eating candy. He would take my sister and I to the "Level 7 stairwell" emergency exit. NO ONE used those stairs after school. I remember sitting on his lap; he had both hands on my thighs yet I was being "poked" by something. Later in life I realized that he had an erection and I was poked by his penis. This happened at least twice '93 '95. To this day, I'm creeped out by him.

Nathan Schultz - student, male  
on the buttocks

October 22, 2003 I was spanked with a paddle by John Olubobokun. 3 swatts. I was hit after lunch and my bottom was still HOI by the yearbook meeting later that evening. He hit my ~~tate~~ tailbone. I couldn't sit without pain until November that year (I remember attending a Remembrance Day event still sore). Garrett Johnson and Fran ~~them~~ Therenot witnessed. We were spanked because we were too loud on a Saturday evening church service. [redacted] was on crutches and she dropped her crutch and fell. Of course it was loud. John apologized for spanking us the next week - my bottom was still sore and HOI.

According to my cumulative school file, I was spanked ~~to~~ on two separate occasions. I don't remember these.

I'm not sure where to say this... The emotional and spiritual control <sup>was</sup> experienced ~~was~~ as far back as →

In Mr. Rysavy's class

I can remember, I think I was 10? when I first became aware, we were told who we could hang out with, what to watch etc. No "outside friends" were permitted, I never invited my Catholic cousins to an event or birthday bc. of this.

I went to church, school and home - no where else for years.

A church friend told me about her neighbor needing child care for their 7yr old - I was nervous about watching her as she didn't go to church or C.A. Would I get in trouble?

My mom was a single parent so I got a job when I was 16 at [redacted]. I was nervous that the school would find out bc it was a "secular environment". Would I get in trouble?

I've had to learn more "tools in the child training" tool box as I was only taught spanking - NOTHING else.

So often I'd blindly follow - my husband is the one who has taught me to/how to think for myself.

I know more about US history than Canadian LOL!

I lost 4 years with my best friend because she graduated before me and we weren't allowed to hang out with ~~grad~~ alumni if we were still in school.

There was ALOT of favoritism. If you were 'IN' you were in in every area of your life - this was even shown in who you 'could' babysit to make money. Nathan Rysavy, Blaine Donciver, Avril Johnson and the Mac Millians were so bad at picking favorites. RARELY did someone have a musical part (solo, small group etc.) if they were not on a sports team. [redacted] had 1 small group opportunity - yet she had a better voice than most.

Nepotism was huge too. See [redacted] Donciver, Blaine and Cheryl, Pam, Michael and Cary Lynn [redacted] Donciver, Carla, Randy and [redacted] Loren Donciver at no point [redacted] or an other worked there.

If you need further space please add pages at the end of the document

2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

Verbal abuse

Racist acts

Threats "next time is a paddle"

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Witnessing another student being subjected to abuse

Intimidation

Inability to complain **WOW!**

Humiliation, never really received but saw so much especially in choir by Anne Mui Millicent.

Degradation

Particular vulnerability or young age **single parent home**

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse!!!

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

- I work for a catering business. One of the men who work in a different department crept on me out. I'd get sweaty and have trouble breathing. I'd hide when he'd come to talk to my boss. It took me about 6 months to figure out that he reminded me of Nathan Schultz. The trauma came back.
- I'm very uncomfortable listening to the radio in the car.
- I'm very uncomfortable going to movie theatres (I've seen 2 in theatres)
- I'm very uncomfortable watching "Christian shows" such as THE SHACK, as we were told it was evil.
- I've never seen Lord of the Rings or Harry Potter as "it's evil".
- I have NO relationship with my sister.
- my relationship with my mom is strained.
- I had NO idea how to date while staying safe. (I was raped ~~to~~ and didn't realize <sup>it was too late</sup>). There were <sup>warning signs.</sup>
- I don't share small problems <sup>work conflicts</sup> until they are huge <sup>work conflicts</sup> and emotions or I just suck it up and forget it.
- Alcohol makes me uncomfortable
- When this case came to the press, I didn't sleep for 6 days. I was very emotional, unglued and cried over nothing. I was re-traumatized and didn't realize just how much I have suppressed.
- I lost contact with so many great people over the years because they "left church" and "were rebels."
- I'm just ~~re~~ now really getting to know my mom's siblings because "they were evil" Catholics. -DC!

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2. If you listed a physical injury what physical injury did you suffer and how long did it last?

- paddled 2 times in school as a young child - don't remember  
- My parents got an "award" one church service ~~to~~ because I didn't get a paddle that day.  
- John <sup>O</sup> spanked me - my tail bone is still sore - I have arthritis in it.

3. Did you receive treatment for this physical injury while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for emotional, mental or psychological effects of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

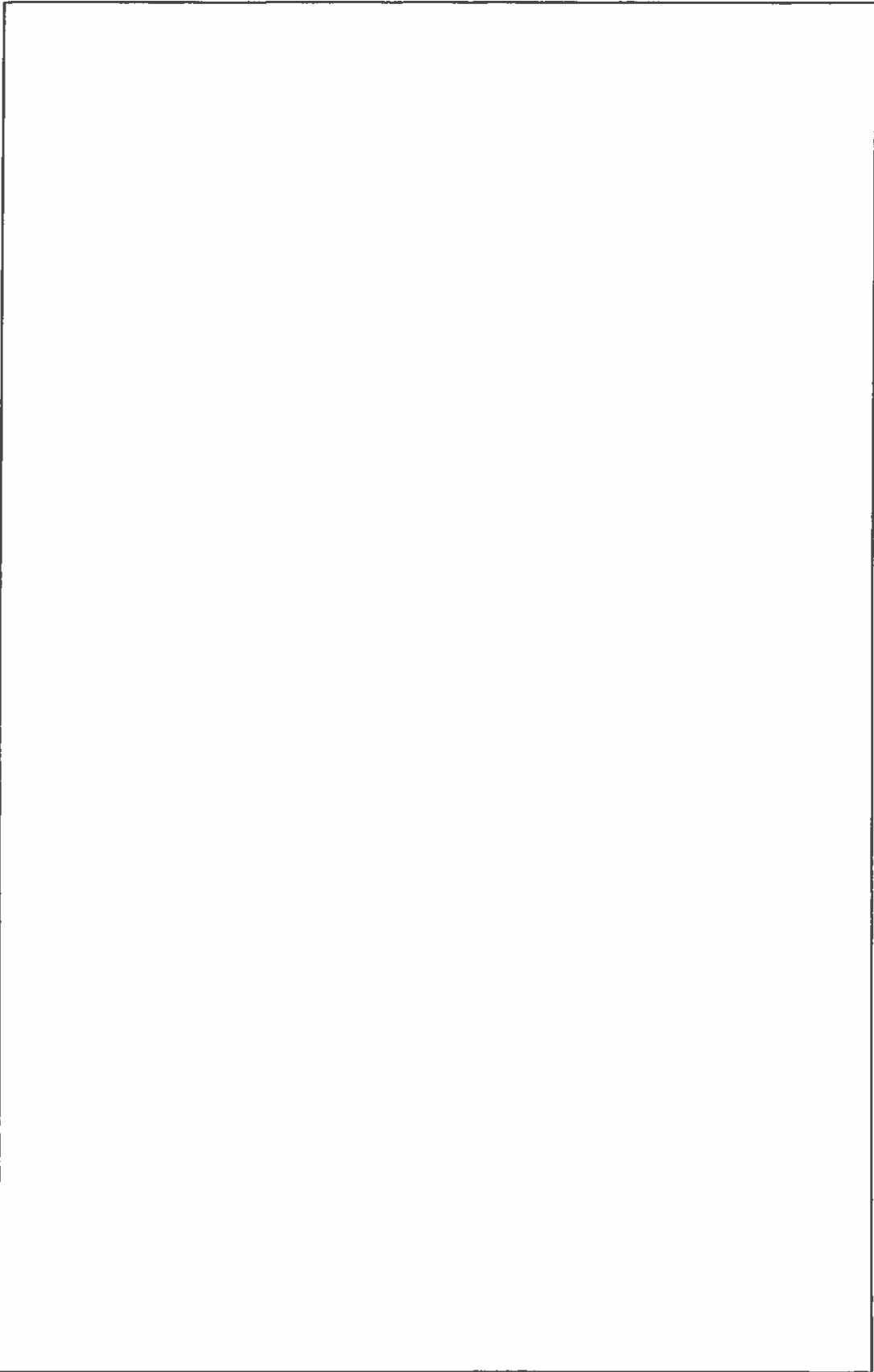
I've been on anti-depressants for 15 years. Never going off!  
I've been to psychotherapy and do many hobbies to help me work through my school days in Saskatoon.  
My husband is trained in social work and he has helped me heal.

I question my faith, who I really am and what I truly believe.  
When friends ask me "what do you think" on any given topic - I often am not truly sure right away. I question so much now - to the point I feel lost some days.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There were about 3/4 men that paddled me till I cried they made me pull my pants down n wait like that till he was ready too paddle me . It happened every day if not every other day it happened to me and my older brother. He went to school there too his name is [REDACTED] .it was always males mr Schulz . Mr Johnson mr frieson .they were principal or vice principal and sometimes a teacher.



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## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
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| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

turned too drugs and alcohol. Most of my life. It affected me in all areas of my life from the day it started happening to me the psychologically fuck me for these days on

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Paddling on the bare bum sometimes missing and hitting the back of my upper leg or lower back.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

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The person who paddled me was Mr. Schultz (ken) he was I believe the vice principal at the time. What I recall was being paddled at minimum 6 times with a wooden paddle that Mr Schultz kept in his desk drawer. He would sit us down to explain why we were getting disciplined and often told we needed to repent for our sins and then he would speak in "tongues" which always made me feel very uncomfortable as it was very scary to hear a grown man ramble in a weird way. Then he would make me bend over with my hands flat on the chair and he would hit me with a paddle at least 3 times. If I flinched or wimpered I would get another one. Then we had to bring a slip home for our parents to sign off on and we would get disciplined again at home. We would get demerit slips for any wrong doing and once we got 3 demerit slips in a given day we would get sent to the principals office for discipline or detention. Demerits were issued for things like leaving your flag up after being helped, putting up the wrong flag, arguing or talking back, being late for school (which for my sister and I happened because we had to take the public transportation from the west side of Saskatoon to the North side including a transfer downtown to a different bus), getting dirty outside on recess, looking outside of our cubicle, fidgeting in our chairs. We were very micromanaged. I recall one day a student beside me had an accident in their chair because he was too afraid to ask to go to the bathroom. I witnessed other classmates experience the same thing sometimes even worse than what I experienced. I learned very quickly to shut my mouth, keep my head down and mind my business so I could avoid being touched/hit again.

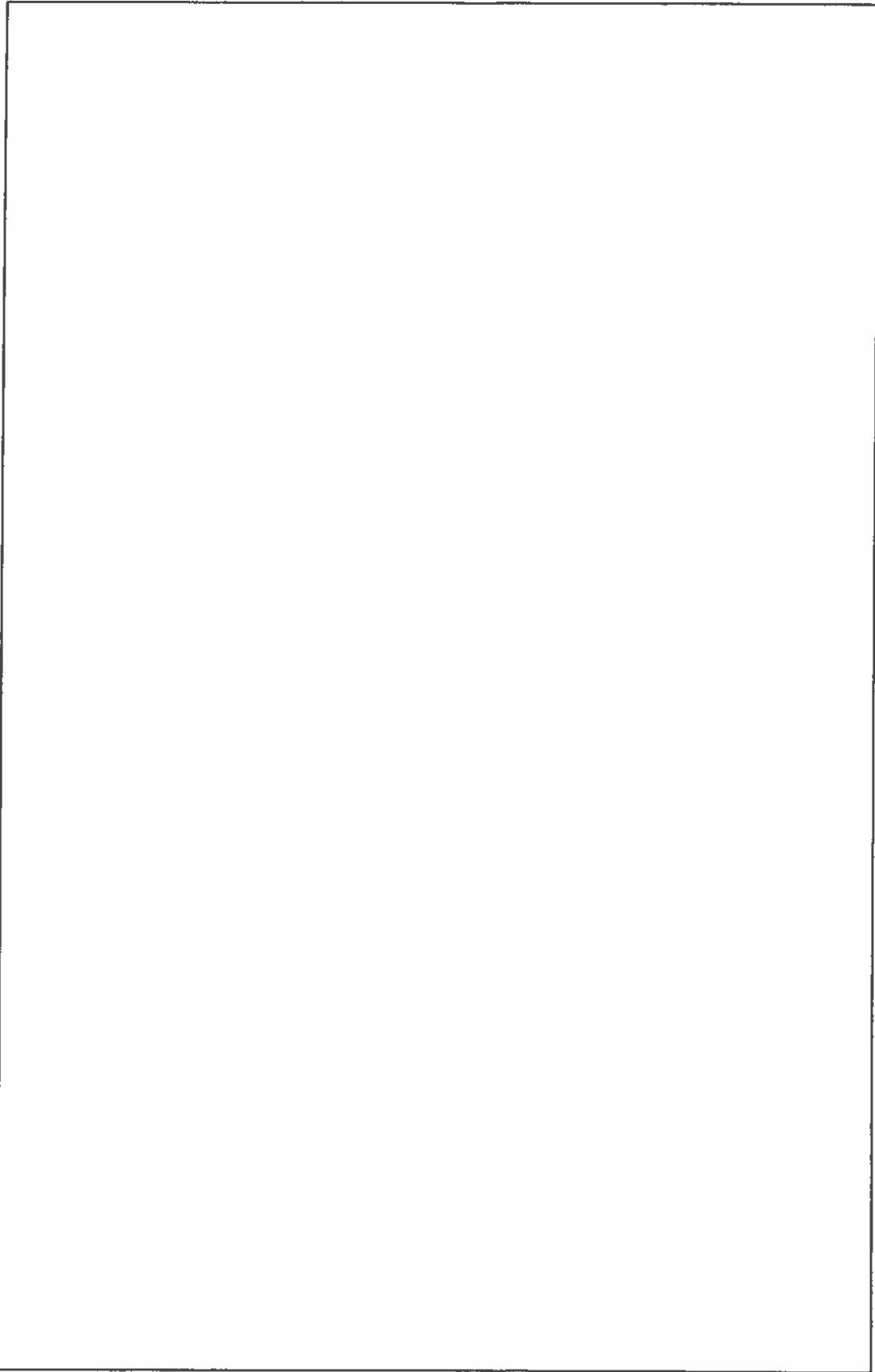
As girls we had to wear dresses even in the dead of winter. It was frowned upon for girls to wear pants including snowpants so often we had to go outside for recess and not be allowed to be properly dressed for the environment.

There were times where my sister and I would miss our public transit bus because one of us would have detention and we would have to wait for the other one.

The paddling always happened in Mr. Schulz's office, I was very intimidated by him. He had dark eyes, dark facial hair and was never nice to me. He was very sure of himself and what I would say as an adult very arrogant.

There was a teacher by the name Mr. B Sly, he always made me feel very uncomfortable. I can't recall exactly what happened but I know there was some inappropriate conduct by him as well.

I have a video statement that I filed with [REDACTED]



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

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#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The thought that a stranger essentially felt like it was ok to strike another man's child with a "weapon" stirs up so much anger, frustration, hostility and resentment. Mr Schultz and Mr Sly used their "authority" in a way for intimidation. It is because of this experience that I never felt confident to stand up for myself, I never felt safe to use my voice especially in times where I should have to protect myself. I have 3 failed relationships because of the fact that I was never able to use my own voice and have the confidence to believe in myself.

I feel terrible that I never stood up for my classmates or even my baby sister who also was subjected to this same abuse but even worse.

I was never allowed to complain otherwise it would result in more paddling so I just shut my mouth. Being told to bend over and have a stranger hit you with a wooden paddle made me feel worse than an animal because we knew at that young age to never hit an animal but yet it was ok to strike a child.

The abuse I experienced over those 3 years both physical and emotional carried with me through my entire life. I had a lot of pent up emotions that I never dealt with until the last year. I had some major sexual traumas in my early adult life because of the inability to speak for myself. I developed people pleasing personality to avoid any and all conflict and would wind up in situations that were more damaging to me and my relationships.

I have had 2 failed marriages and numerous failed relationships because of my self-sabotaging habits. I learned through that experience at Christian Center Academy that you are never safe and whenever I would start to feel safe, my subconscious belief of self-protection would kick in and I would sabotage any happiness for fear that I would get hurt by another man.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

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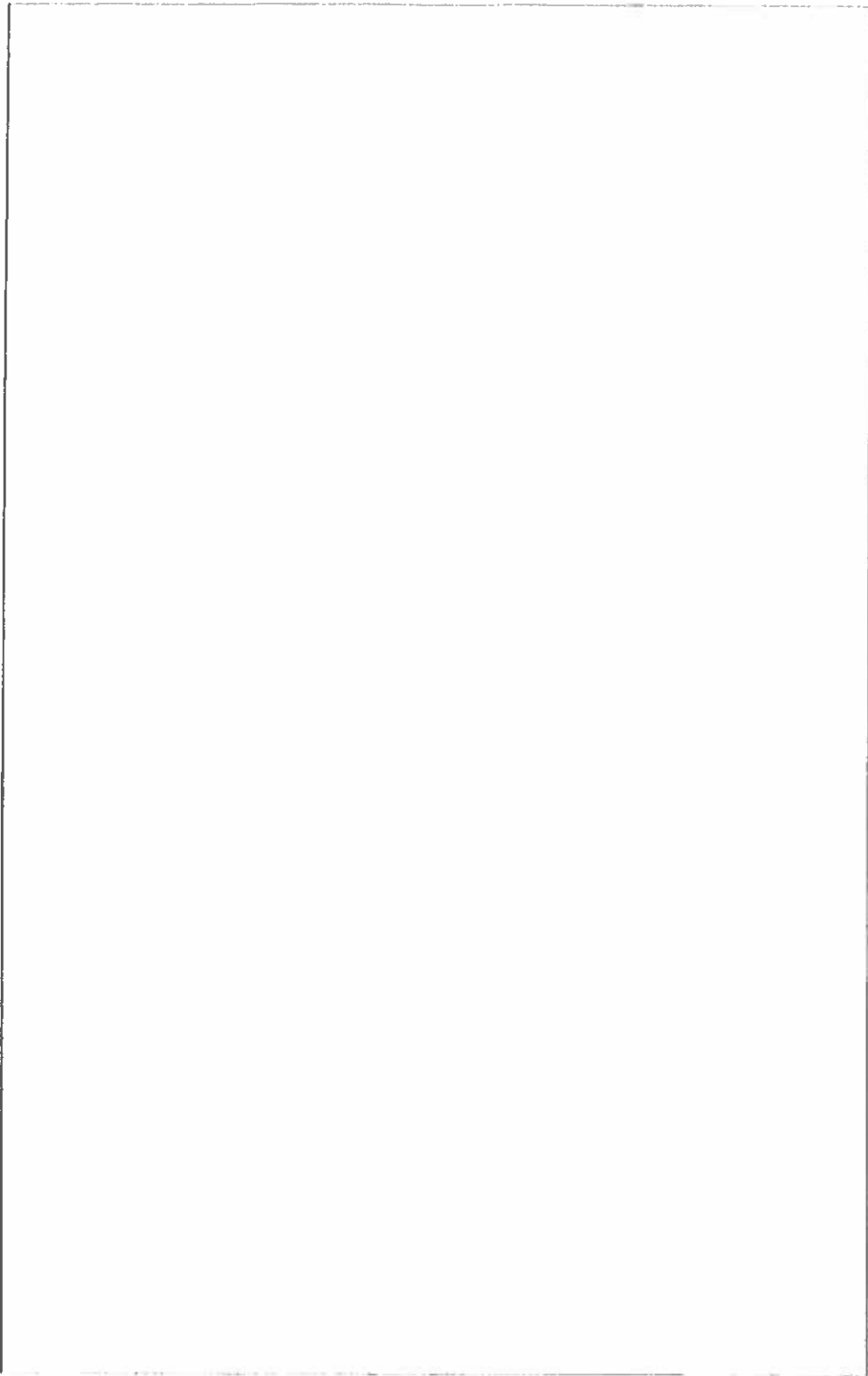


## Section 3 - The Abuse

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young

- I remember going to an office (Principal's office) and it was a male that administered the paddle. I remember getting sent to the office quite regularly and receiving multiple paddles at a time. I also recall getting threatened with receiving 5 paddles if I was to come back. I recall going daily to weekly to the office.
- I can remember how the office looked + when receiving the paddle, having to stand at the edge of the desk to receive the Paddle. I can only remember a male administering the Paddle + do not remember anyone else in the room.
- When this story came out in the news I talked to my mother ( [REDACTED] ) about this and she remembered that because she was a single parent, the school + church always gave her a hard time.
- I am now 44 years old, but have never forgotten receiving the paddle from this school + only this school.
- My mother was never notified of myself receiving the paddle + was shocked to hear of this. Being a young child I never went home to brag about getting in trouble and never talked about this to my mother. Also I didn't want my mother to have to have any issues, because she did work while I was at school and she was a single parent.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

Verbal abuse

Racist acts

Threats

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Witnessing another student being subjected to abuse

Intimidation

Inability to complain

Humiliation

Degradation

Particular vulnerability or young age

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Even after almost 40 years passing, I have never forgotten receiving this abuse, and I probably never will. In grade 4 I went to a new school and was very happy for this. This abuse made me think that physical punishment was acceptable when I was younger, but now being a parent I would never want my children have to go through this. Also I regret that I never spoke up about this when I was younger, maybe this could of prevented others from similar abuse. I was very young when this took place, but even now as I write this, it brings up anger and anxiety and sadness.

The abuse I remember was receiving the Paddle sometimes multiple times.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

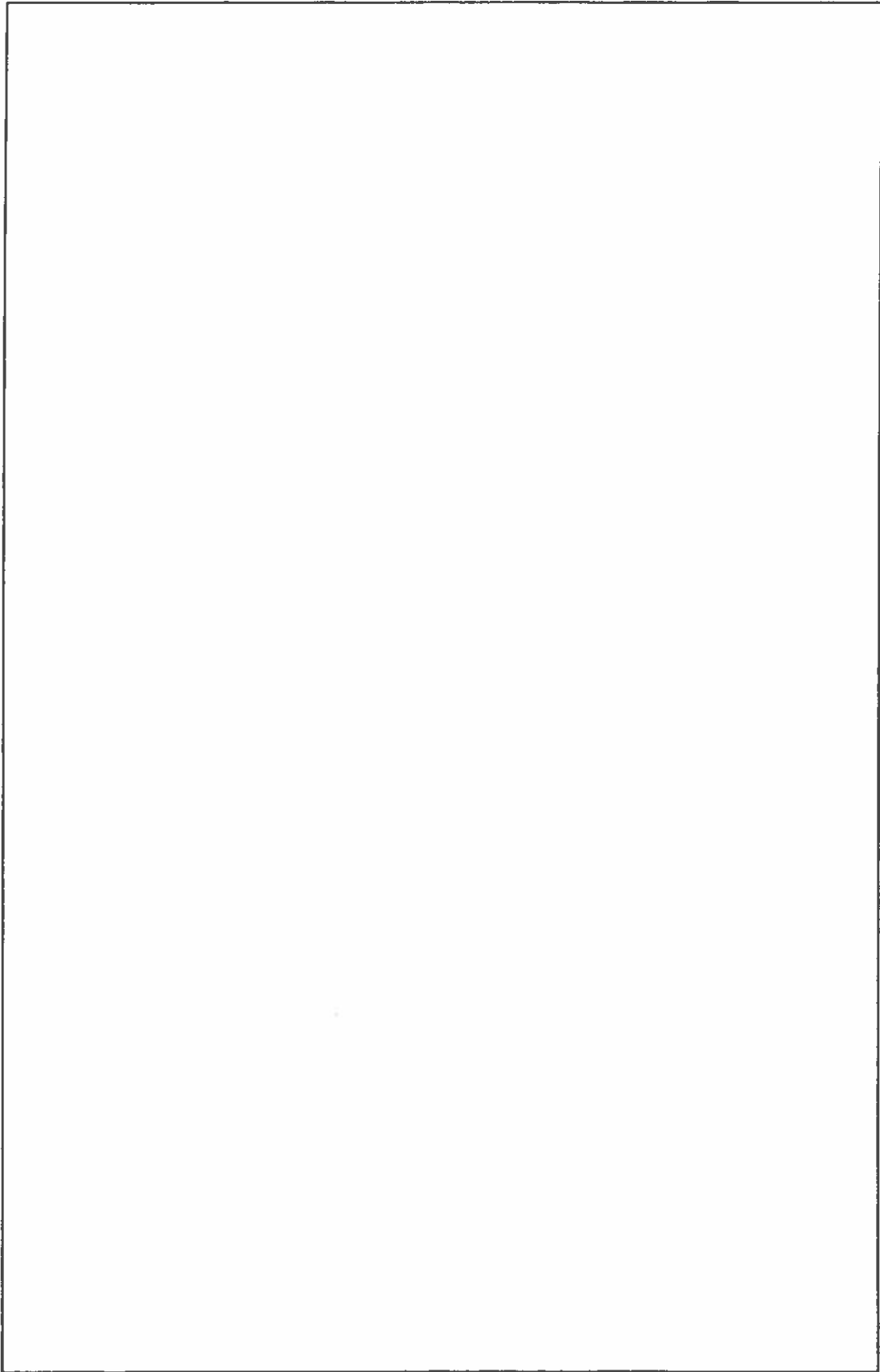
If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I went to Christian Center Academy from kindergarten to the end of grade 5 (1982-1988) and around grade 3- grade 5 (85-88) Darcy Schuster was a monitor at the school as well as the children's pastor and he had his own office at the end of the hall by the children's church room. I was one of the kids on his usher team for the church as well. He would pull me out of class and take me to his office and he would expose his penis to me and make me perform fellatio on him and then take me back to class. I remember this happening a few times. I also remember him taking me and the other kids that were ushers to a hotel swimming and that I was very upset that I had to go. After we were done he took me and the kids up to a male friend's penthouse in the hotel. I have no memory of what happened in the penthouse but remember being given gold nuggets afterwards. These are the memories I have, although I suspect I've blocked out a lot more. I was constantly sick at school as a result of this abuse, and missed a lot of school due to physical pain and anxiety, and eventually dropped out because I could never focus on my work, but never told my parents until I was an adult.

I also was spanked with a large wooden paddle as a 5 year old by the principal at the time, Dr. E.G. Ralph and remember being very fearful and begging my parents to not let him do it, but they were totally influenced by Keith Johnson and feared any repercussions if they went against the school or him.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |



#### **Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

As a result of the sexual abuse I could never fully trust or open myself up physically, sexually, or emotionally with my husband of 25 years, and eventually my marriage ended in divorce. I also struggled as a parent to my children as a result of this abuse because I had such severe anxiety, depression and physical pain. I also could never hold down a full time job, and still can't and even struggle to work part time hours to this day.

I was spiritually and psychologically abused on a regular basis, being told I would burn in hell or face awful consequences if I did not follow the church's way, and I was told it was my fault if I was sick and that it was because I didn't have enough faith.

I am a highly sensitive person and have dealt with lifelong anxiety and depression, and lots of health issues from the anxiety and depression, and have many trust issues. I have spent many years in counseling and still am in therapy today.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Throughout my teen and adult years I received counseling in the church or by Christian Counselors/ Therapists, one being [REDACTED] out of Winnipeg, but having walked away from the church I now see a regular therapist named [REDACTED] MSW RSW a Clinical therapist in [REDACTED]

Section 3 – The Abuse

- 1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was not abused, I was not spanked at school, I was not disciplined in a manner that was beyond reason.

Primarily my personal experiences were positive. My education although incomplete and not without issues - provided me the necessary skills to succeed in post-secondary and graduate school.

I have been encouraged to sign on in support of those who have and have yet to sign on. I am happy to do this.

I saw and was told of issues that were abusive - and in hind sight I find it terrifying that I did not - even in adulthood, respond appropriately to them.

A much loved children's church pastor and school monitor was Darcy Schuster. I was told that many of the girls didn't like him and that he was "creepy".

I recall walking home with my friends all intra-related cousins - (not related to me), on a winter day in 1987. Oldest of the group was [redacted] her brother [redacted], and [redacted] [redacted] told us that Darcy was creepy, that he always looked at her inappropriately and had touched her inappropriately. We were warned to not trust him.

Ages: [redacted] 12, [redacted] 13, [redacted] 13, [redacted] 13, and [redacted] was I believe 15.

A second time I was walking down the upstairs north south hallway - going south at school. Walking along with me were various students and I was walking with [redacted]. [redacted] told me that she knew Darcy had also touched [redacted]. [redacted] happened to be walking about 20 feet ahead. I insisted we ask and get the story from her right then. We ran up, and although the disgusted pained look on [redacted] face has not left me - he concurred that this had happened. (I believe we all would have been 13).

As my years at the school went on, my family became known to be relatively well-to-do. I had numerous younger siblings and so "future business" was offered by my family. I learned that I could bend and break rules - due to the fundamental weakness of private institutions being susceptible to power and money.

I recall standing at a urinal and having a young man [redacted] look into the urinal. I was incensed and violently smashed his face into the wall tiles in front of us - in a demonstration of anger and offside violence in light of the perceived offence. I was called to account for this action and it was clear that an example may be made of me - and I may be suspended. Relating my perceived offence though I was quickly sent back to class without any reprimand. (I believe we were both 17). [redacted] was known to be gay.

I was witness to actions of Shian Klassen whom I have reported to police. He grossly manipulated my best friend [redacted] to give him [redacted] car. [redacted] car was really owned by his hard working and underpaid mom who worked in a care home... eventually under duress [redacted] gave him the car.

Similarly I know that [REDACTED] mom was told she had to pay for two students - for her one to attend the school. In my own family - my Dad never faced such a request. Given the dynamics it was clearly predatory.

Regarding matters related to Shian Klassen that I reported to police, I am aware that instituted a sexual relationship with [REDACTED] while [REDACTED] was in the left in his care (as guardian) and attending school/church. SPS has advised that this will be "left on the shelf" until such time as [REDACTED] herself steps forward.

As my parents children wended their way through school - the youngest child loses much of the political power of a family compared to oldest. Among [REDACTED] I am oldest, and my brother [REDACTED] the youngest. I am well-aware of the abuses my brother suffered in his many suspensions, expulsions, and paddlings. The damage in his life was deep, lasting, and painful.

In 1988/89 we all observed as an older student [REDACTED] was more or less bartered off in marriage to a young man [REDACTED] from Lloydminster - whose relative was assistant pastor (Dwayne Perigym). This was done with no grade 12 for [REDACTED]. Her parents we understood had to sign for an early marriage certificate.

The elements of this story of [REDACTED] verge onto the abusive and illegal. The marriage naturally didn't work. However it is the strongest example of something we all suffered. We all were expected to date and marry within the community, church, even school. This was not formalized - but the church/school had a way of communicating to us. Many of us including me landed up in premature marriages that failed - because the choice was not our's - we were interfered with at a deep and sacred level.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I suffer some amount of survivor's guilt or guilty feelings/regrets that I have not stood up sooner.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Much of my personal counselling over the years has been related to undoing the damage from experiences in my youth. It would not be fair or accurate though to say that this has ever been a primary or singular focus.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was abused by female teachers and by two male principals. (my sister) and I would leave the house at 7 to catch the bus at the stop which was kitty corner to our back yard. We would ride the bus and transfer buses to eventually arrive at Christian Center Academy by 9 am. In the winter months, this was very cold and miserable as the school did not support us wearing ski pants unless they deemed it necessary. Normally, we were to arrive ready for the day with our dresses and panty hose and dress shoes. If you wore ski pants when they were not permitted, you receive a demerit. If panty hose had a hole or a snag, you would receive a demerit. If your dress did not hit the floor when sitting on your knees, you would receive a demerit. If you arrived late, even if it was due to the bus or the weather, you receive a demerit. As a student that often did not see recess because they deemed my classroom behavior troublesome and I was forced to stay in, I was always seeking my friend's attention, acknowledgement and thus the cycle of my troublesome behavior. For missing recess, I would receive a demerit. If your clothes happened to get dirty during recess, you receive a demerit. This made falling in hopscotch an issue if you snagged your pantyhose. Once in training room, we were seated in our desks which had large visual dividers from our other classmates that were seated around the perimeter of the room and a section in the middle of the room. If you looked past the divider, you receive a demerit. I recall rocking slowly on the legs of my plastic chair to see past and most times I got caught. There was also a scoring station where we would seek permission to walk to by raising a flag to our top shelf of our desk and waiting for the teacher to come to our desk, to permit us to go check our work for errors. If you forgot to put down your flag, you would receive a demerit. If you used the wrong flag, you receive a demerit. If you gawked around the room while at the scoring station, you receive a demerit. If you wrote down the wrong mark at the scoring station or marked something as correct that wasn't, you received a demerit. If you wrote any extra marks or doodled in your workbook, you would receive a demerit. If you left a pen at the station, you receive a demerit. Creativity was punishable. We worked at our own pace, but were acutely aware of our pace as we were punished by demerit if we were slow, struggling or not keeping up with where they wanted us to be. If you made a mistake when reading aloud your memorization of the scripture, you receive a demerit. There was very little instruction, and most of the time, it was embarrassing to ask for help as they were frustrated when you didn't understand. I recall my teacher erasing a whole page of work just because I made one mistake on one part. Should you forget to take down your flag when the teacher did come, you would receive a demerit. If you questioned a teacher on something they said, receive a demerit. If you had to leave the room for any reason, you would receive a demerit. Washroom, phone call, or sick, you would receive a demerit. Once you had three or four demerits in a day, you were called over the intercom to the principal's office and most often forced to stay for detention until 4 pm. I recall the sound of the intercom beep and knowing it was going to be for me. This would mean (and I would miss the bus and have to take the next one. We knew how to take a different bus when we transferred and get off at a different spot in order to get home around the same time as we would normally. The principal's office was at the end of the hall. I took as long as I could to walk there. Once in the principal's office (I recall two different principals) I would be lectured by the principal on why I needed to change, conform, behave, settle down, listen, stop doing this or that, pray for forgiveness, try harder, listen more, listen better, smarten up, until he would stop and make me tell him why I deserved the paddle. He would pray over me using words like bad, troublesome, and seeking help to fix me and that I needed the lord's help. Then he would call in the secretary and have me stand up and face the chair I was just sitting on. I would then be told to bend over and put my hands flat on the chair. He would check if I had my fingers arched or if my palms were flat. I recall several times trying to get away with having my fingers arched to just touch the chair to be less bent-over. Something about being less bent over and being able to scrunch and tense my butt made the paddle hurt less. I was not allowed to move or flinch. If I did, it meant I would get another paddle. It was always three strikes unless I wiggled, then it would be more. The paddle was brown-wooden and long and flat with a narrower handle. He kept it in a desk drawer.



He would then tell me I need to continue to pray for my forgiveness and tell my parents that I was bad and needed to be punished. I learned quickly this would mean being paddled at school and being spanked with a leather belt when I got home. I stopped telling my parents when I was in trouble at school to avoid the double punishment. I learned that I was shameful, embarrassing, foolish, troublesome, dumb, irritating, needing to beg for forgiveness to make it into heaven, too sensitive, too emotional, too busy, not smart enough, not a good girl, not going to be a good adult, not worth god's love, not perfect etc. I was told I needed to pray for forgiveness, over and over and over. My parents attended a parent teacher conference and were granted access to my locker. I had no idea this would happen and had hidden all my demerits and past letters of discipline in my locker. When my parents opened my locker, they all fell out. My parents were angry and embarrassed and felt humiliated until they brought them home in a black garbage bag and dumped them in the middle of my room and we talked about what was happening for me on a daily basis at this school. The last teacher I had Mrs. Friesen, we were told had been fired after we left for my treatment and similar treatment of other students. The school did not ever offer an apology to me or my family. I recall a boy peeing his pants in a chair beside me in the corner, because he was too afraid to ask to use the washroom. He was along one wall and I was on the next wall beside. I could see his chair without tipping back in mine. The urine ran down the seat and chair leg as he sat as still as a statue, like it never happened. I was bullied. Berated. Paddled so often it felt like it was weekly. Often enough the demerits filled a black garbage bag. Told I was not enough so often it became my truth and made to believe it was all my fault. I recall sitting and learning the alphabet sounds and being interrupted to check my skirt length by kneeling on my knees. I remember feeling very afraid of what would happen if I didn't pass the test. I recall feeling very bored and struggling to focus on my work and tired of studying the details of my own desk. I studied the material on the bulletin board counting the thread spaces and counting everything I could stare at without getting into trouble. I recall feeling tremendous pressure to memorize the scripture and having two attempts to get it 100% correct. I didn't understand the words and struggled to make a connection to them to make it make sense to remember. I recall the reading room and feeling pressure to read quickly and recall hearing that I was a poor student and needed more work. I recall pressure to try to read fast and pressure to try to remember what I was reading and remember worrying more than I was able to read. I recall feeling like I couldn't concentrate or see the letters because I was under so much pressure to do it right. The roll was rolling too fast and I couldn't tell them that I wasn't able to focus because I was scared of what next. Mostly, I felt I didn't belong. I didn't fit. Something wasn't right. I was the black sheep. I was abnormal. I would never fit or belong. The more time I was there, the worse it was and the more I believed them. Horrible statements that I was instructed to believe: If you do not pray before you go to sleep, you are welcoming satin in and you will have nightmares. Satin/the devil is coming for you. You must pray to shield yourself from him. The bad things you are doing are his control over you. You must pray for forgiveness. Do better, try harder, be more Christian. This statement was their rational for everything. It was a part of every conversation and often included the next statement as well. All the bad people will burn when the rapture comes, pray for forgiveness or you will be left behind. The end of the world is coming. Urgently. You must recruit more people to Christianity to save your soul. You must speak in tongues as it is the highest form of communication with the lord. Dirty girls use tampons, have sex, listen to music, and don't pray for forgiveness. Only god can choose what you will be when you are older. If you do not have tithe to give or attend church every Sunday, you are not a good Christian. Why can't you listen and just do what you are told? What is wrong with you? You must be saved to go to heaven. You must beg for forgiveness to go to heaven. All other religions are wrong. If you believe in anything other than Christianity, or worship any other idols, you are worshiping the devil/satin and will not go to heaven as that is his trick. Zodiac is the devil. Tarot cards are the devil. People will try to trick you into believing and that is the devil at work. Beg for forgiveness....

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The way they spoke to me and spoke about me was that I was a horrible child whom was not worthy of going to heaven. They convinced me that I was the problem. They convinced me that I was not enough. I had terrible nightmares and shook all the time as a child. I was nervous and anxious and constantly seeking love and approval. I did not believe I could do anything and never felt I was good enough in school nor that anyone cared to listen to what I had to say. I just gave up. I was lonely and scared and struggling.

The paddling made me feel violated and furious. It was horrible to be forced to say why you deserved the paddle but I required tremendous strength and self control to force myself to stand and turn around and bend over to be paddled. Even if I did not feel like crying from the pain, I could not help myself from having tears and crying from the frustration and humiliation I felt from having to perform the act of submitting to the treatment. I blocked the trauma this caused until I forced myself to remember what it was like in the principals office so many times in order to summarize my experience and describe the events. I remember trying to do whatever I could to avoid it. I remember times I asked for him not too. I know how scared I was to even voice the statement of 'no, please no'. It was followed by, 'I have to. You will thank me for this. It is what you need'. It makes me sick and angry to think about it and how I tried to avoid fully bending over. He would check for this.

I am a people pleaser. I am an empath and I am nervous and anxious and constantly reading the room. I have struggled with relationships and never ever felt good enough. It is a struggle every day to believe in myself and not let self doubt take over.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I would be sore on my backside for a few days at most.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have had some counselling but never targeted to this abuse. I did not dig deep enough into my past to deal with this trauma and its effects. Foolishly, I blamed my parents for sending me to this school and assumed they knew what went on, thus the blame on them and not the school.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

My earliest memories of abuse in school, were at the hands of my 2nd grade teacher, Mrs. Olson (F). I was playing a game with other students in the yard, when one girl got hurt accidentally. She sat on the grass and cried, so I rushed over to see if she was okay, and comforted her. Because I was standing in closest proximity to the crying student, Mrs Olson took out all of her frustrations on me. I had been having a bad day already - and so she jumped to the conclusion that I had hurt this girl. She grabbed me by my arm, wouldn't let me explain myself or the situation, and dragged me up a huge flight of stairs, muttering things like "I've had it with you today!!", "I told you, one more problem with you today and you are going to the principal's office!!" before throwing me onto the couch in the school office. She told me to wait there for the principle - which typically meant a paddle. I was terrified.

The principle (M) came out and talked to me, learned what happened, and could see that I had just been in the wrong place at the wrong time. My teacher never apologized to me. But that moment crushed me and set the stage for what would be years of emotional and spiritual abuse. In that moment I learned that even doing the right thing could get you in trouble. I continued to see a pattern where students were not allowed to speak up and were silenced with gaslighting and threats.

From age 11-12 years old I had a teacher who had very little experience instructing children. She felt that I wasn't doing my best and she began isolating me and two other "problem" students. She would assign me printing sheets and took away my school work - because she didn't like my handwriting. She would put incentives on my desk that she thought would help motivate me, but only drew attention to me and made me feel "different" and stupid. Our desks were always put together, in the center of the class or off to the side. We were singled out in front of the whole class; once made to stand and watch everyone make faces at us in an attempt to get us to smile - because she thought we didn't look happy. I wanted so badly to run out of the classroom and run to my dad, who worked in the building. But I was frozen in fear and the knowledge that no one would believe me. I felt so trapped and alone. I fell into a deep depression for the rest of my middle school years. I would scrawl in the backs of my notebooks at school, thoughts that swirled around in my head as a result of the emotional abuse I endured - "I am so stupid", "no one loves me", "I wish I had never been born", "I am so dumb". I became suicidal and more withdrawn.

There were many times that I tried to talk to my mother about what was going on at school, but I was shut down and told "if you don't have anything nice to say, don't say anything at all." This would later prevent me from sharing more serious abuse with her.

Many, many years after these events, that teacher did apologize for the way she treated me and neglected my emotional and educational needs - however the damage had been done.

When I was 13, my older sister left home and eventually left the church to live a life that my parents and church did not approve. We were not told a whole lot, but my dad was forced by his employer - Keith Johnson, to publicly disown and renounce my sister to the church. With my dad being an elder in the church at that time, her actions reflected poorly on church leadership. All contact with her was cut off.

Sometime around 1995 our family was rocked by sexual abuse. Prior to one of the weekly church services, we would have a time of congregational prayer. We noticed as a family that my younger sister (approx 10yo) was not in attendance. My dad began looking all over the building for her, calling her name and checking in classrooms. After prayer, I saw my sister come into the Worship Centre, looking embarrassed, a little flushed, and holding some candy in her hands. I told her that we had all been looking for her and dad was upset. After she spoke to my dad, our family was called onto a meeting in Keith's office. We heard that my sister had been involved in a "bad situation" with Nathan Schultz (who was maybe 16 yrs old). We were told that my sister had been invited into a children's church room where Nathan was setting up for class, to help him try out a game he had planned for the kids. He told her that he had hidden candy in his pants and she had to find them. At one point he heard my sister's name being called by my dad and he took her into a closet and told her to be quiet. They assured us that she had not done anything wrong and it wasn't her fault. We were told us that Nathan was being dealt with by his parents and we didn't need to get involved with that or discuss this outside of the room. We were all sworn to secrecy. My memory of if Keith and or Tracey were in the meeting is foggy, but I do remember I asked my dad if Keith knew what had happened - and he said yes. Nothing was ever discussed with police, we were never offered any form of victim counselling and charges were never laid. We returned to school and I had to walk the halls with him. I eventually choose to use a different stairwell because I felt intimidated by him.

Over the years, I have looked back at the event and I recalled that for many months before my sister's molestation, I had numerous (Exact number of times unknown) inappropriate and unwanted physical contact with Nathan Schultz on the front row of the church. I was often sitting directly beside him, when he sat with his parents. While it happened, I felt angry and wished that someone else could see what he was doing. I felt afraid to tell my mom, because of the way she had handled previous instances of abuse. I was scared I would be somehow blamed. I felt that sense of being trapped, all over again. I fought back, the best I could, and as quietly as I could. He would covertly try to stroke my upper leg, my upper arm, and my breast. At times with a finger, or a pencil or pen, which I would usually take from him. This attention from an older boy was confusing for me - I was in a vulnerable place with all that had been going on in my home and at school - I wanted so badly to be seen, heard, and valued. I felt trapped. The fact that I never spoke about those things, made me wonder if I maybe I could have prevented my sister's abuse if I had felt safe telling my leaders and parents.

I was not aware at the time of any other girls he had molested. When I was older, I do recall him being sent to attend another church or facility - and that was in response to his inappropriate activity with other young girls. It was all hear-say, as it was being kept quiet.

I did receive physical punishment in the form of paddling from various principals in the Academy. Specifically, from Ken Schultz and Lou Brunelle. Although corporal punishment was not illegal during my years in the school, it was used often for repeat offenders of the school's rules. It took place in the principal or vice principal's office and was witnessed by another staff member. Paddling was done with a wooden paddel on the buttocks. It was generally ritualistic and done in a calm manner. It accompanied other forms of punishment like being disqualified from certain privileges, or awards, and possibly suspension or detention. Parents were notified of the discipline. Corporal punishment was also taught to parents from the pulpit as part of Keith Johnson's child training program. He taught in great detail, how to spank, how to "break a child's will" and how to control a disobedient child. Paddles were displayed and sold in the church book store. The matter of Spiritual Abuse is very broad and I could talk a great deal about it. I believe it is at the root of every other abuse within Saskatoon Christian Centre and Christian Centre Academy. A foundation of unbiblical, false doctrine and a twisting of Scripture had to be laid in order to ensure the abuses could be kept quiet and leaders could not be called into question (with the twisting of scriptures such as 1Chron 16:22). The leadership at the church and school taught that leaders were never to be doubted, disobeyed, or questioned. Keith and Tracey were placed on a pedestal, just out of reach of the common person. They were not accessible to just anyone. Keith's presence in any room filled people with fear. They presented themselves as the standard of perfection. They carried the vision for the church, heard from God for us and it was our job to follow and be loyal to that vision. Questioning or disobeying them was disobeying God and akin to turning our back on God. Essentially, they became like gods themselves. (Account continued at the end of document)

If you need further space please add pages at the end of the document

Through the mid-late 90's, there were several years of "Revival" and prolonged Revival services in the church. Demonstrative worship was strongly encouraged and it was taught regularly that we could get God's attention and garner blessing and promotion in our lives when we were "intense" in our worship. If we wanted God to do something big in our life, and use us in a radical way - we needed to "break out" in our praise! Those who appeared to be having a deep, spiritual encounter, were given special attention and validation. During this time, there was a huge emphasis on giving to the church and just about every service would have a minimum of two offerings, and it wasn't uncommon for 3 or 4 offerings to be taken up for a variety of causes. Sometimes, pledges would be given publicly for large sums of money into the thousands - which created pressure for people to give more. I once heard Keith say "God told me that everyone in this room is to give \$100". I asked myself, how could God tell someone to give \$100 if they didn't even have that to their name?

There were "Revival offerings", "Vision offerings", "War chest offerings" and an offering to pay off the mortgage. It was taught that God's openness with us, was connected to how much money we gave. If we wanted healing - we needed to give. If we wanted success - we needed to make the church successful. If we wanted to be rich, we needed to give more and change our confession. Essentially, God was treated like a cosmic genie that we could control with our praise, giving and confession. This is NOT Biblical or Historical Christianity.

A house and multiple vehicles were purchased by the church for Keith and Tracey over the years.

It was taught that there was no personal "destiny" (personal significance, purpose, success) outside of the church's "destiny" (vision, mission, or the organization as a whole)- and the outworking of that teaching, was that if we gave of our time, money, energy and resources to make the church something great - then our personal lives would be a success. This created a bubble that we all lived in - work, school, church...it was all connected. Friendships outside of the church were discouraged, It became uncommon to have a gathering of people, casually hanging out together, outside of a church function. People had to report to leadership on a regular basis regarding social activities (This got worse after we had left the church).

A judgmental attitude towards every other church and denomination in our city, was encouraged from the pulpit regularly. We were led to believe we were the only ones that had it all right. In order to maintain that image, everything and everyone had to be and look PERFECT and excellent. our church did not join with other local churches in our city, or attend other church's functions; anything they could do, our church could do much better.

Things in the church overlapped with the school a fair bit during this time, to the point that participation in church was monitored by the school and effected student's grades.

In my grade 12 year, I wanted to step down from nearly 10 years of working with children in the children's ministry and focus my attention on volunteering in the youth group. I received a lot of pushback on this move. I was called to a meeting to discuss all of my shortcomings and failures as a worker in the children's department. Failures such as: Late for class once, and I pushed myself down a hall on a wheelie office chair once when I was 14. These were seen as serous marks on my character and they went on my record. This impacted my school character record and disqualified me from being considered for a prestigious school trophy at graduation. I was told by one of my leaders, that my "bad character in nursery" was directly mentioned in the meeting when choosing a recipient for that and other awards at school.

In addition, all of my high school volunteer hours that I earned over 3yrs serving in the church, were taken away. I had to start all over again in order to have my requirements to graduate.





In the winter of 2005, we finally did escape. In the months prior I kept things very close to my chest to avoid sharing information that could hurt my parents. We were officially "sent out" by the church and given their blessing to take a job at my dad's church in [REDACTED]

After leaving our church of 20yrs, the only church I had known since I was 3years old, we too were inexplicably cut off and blacklisted. I contacted my closest friend to tell her the truth, hoping that she would hear from me before church leadership got to her. But instead she gaslighted me, telling me that HER pastor would never do that, what I said wasn't true and I needed to repent. She wouldn't speak to me again for 11yrs. I lost every single friend I had ever had. Over the next few years, Keith would continue to exercise control over us by virtually removing my dad and our family from the history of the church. At one time, my dad was seeking to have access to his teaching series and tapes that had been recorded at Christian Centre, and that he used to sell while on ministry trips. He was repeatedly stonewalled by leadership, as they made up unrealistic requirements and told him he could buy them back for some exorbitant amount. Many years later, he would learn from a young man in the church, that he had been tasked by Keith with erasing all of my dad's teachings and all the originals.

Friends would get in trouble if they even as much as thought about us or mentioned my dad. People were told by leadership that my parents were actively trying to convince people to move to [REDACTED] and join their church (which was entirely false). Any time they spoke to a friend from SCC or invited them to visit on holidays, it was relayed to leadership that my parents had told them they should move here. When my sister got married in [REDACTED], two of her and her husband's friends were "permitted by leadership" to come to the wedding but they had to report back to the church everything that happened and what was said. They were told they could not attend a church service here, or spend any time with the family outside of the wedding activities. They acted cold, and distant the entire time.

On a couple occasions I returned to Saskatoon to visit family there, and had to do so under such secrecy so that I wouldn't be watched and tracked by leadership. I even dared to attend a couple services there, unannounced, and was met with both shock and piercing glairs. People I once called friends, turned their backs on me and didn't even acknowledge my presence.

When my parents returned to Saskatoon to visit family, Kevin and Anne MacMillan were seen driving slowly up and down the street, watching the home where my parents were visiting some friends, looking to see who was there.

When I returned with my husband and children in the summer of 2010, my husband innocently sent Keith an email, in which he asked permission to come to a service at SCC. He responded and we were told we could not attend unless we 1st had a meeting with Keith to repent. We were banned from entering the building and threatened with being physically removed by the ushers if we showed up. We didn't want our three young children to witness that, so we didn't try. We didn't even know what we were to repent for.

From 2004-2008 my dad tried, unsuccessfully, to restore relationship with Keith [REDACTED]. Numerous letters were sent by my dad and Keith didn't open any of them. In [REDACTED] my dad had a massive heart attack and died. To add insult to injury, we found out that my dad had cancelled a life insurance policy back in the late 80's or early 90's, at the advice of Keith, who told him that Christians shouldn't have life insurance because it showed they didn't have faith that God would provide all their needs. My dad believed that and it felt like even in my dad's death, Keith still had control over him.

A condolence card was sent to my mom, addressed from Keith and Tracey - written entirely by the church secretary. My dad served them for over 20yrs.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The emotional, spiritual, and psychological impact of the abuse my family and I endured at the hands of the leadership of SCC and CCA, has had a profound and long lasting effect. Today, as a Christian and a member of a Biblical church, I lean on my faith in Jesus Christ. I know that many wicked things have been done to me and my family, in the name of God, that do not represent who God truly is. I recognize that insecure leaders have twisted the Word of God, redefined it to suit their selfish needs and to maintain control. I have come to learn that God's love for me is not determined by how good I behave, or how expressive I am in my worship or how much money I give. I realized that in my 20 years of being at SCC, graduating the school and Bible School - I had never heard the true Gospel. For years I tried so hard to be a good person, to be noticed by my teachers, to obey all the rules, to be appreciated and valued. I have carried not only the burden of feeling like I was never good enough, but the suffocating weight of never being able to talk openly about the abuse we endured. Long after we moved across the country, we still felt like we were under the control of SCC. This has made talking about it very hard. This has left me with a form of PTSD. Over the past 5 months, with every new article, I have dealt with waves of panic attacks. I have had to limit my consumption of related news stories.

My sister who was molested by Nathan Schultz has suffered with mental health issues and has been diagnosed with multiple personality disorder. She has struggled with drug abuse and has been in and out of jail. She has two boys who have lived without a mother for almost all their lives. Our family has raised them, loved them and tried to fill that gap in their lives.

I have minimized much of the abuses I endured, in my own mind, especially my experience with Nathan. I have felt like since it was "minor" compared to what many others have suffered, that it didn't matter or wasn't a big deal. The church's lack of action on serious abuses, caused me to downplay and offer excuses for my own experiences and feelings. Part of my struggle in the past five months, since I have started documenting my story, is the feeling of guilt that while I was "in it", I couldn't always see that it was wrong. I believed them, trusted them, and obeyed them. It truly was all I ever knew. Even now, 17 years after we moved away and left the church, I cry when I think about how we were cut off from the only church I had ever known up to that point. I know there are many who believe the lies they were told about our family and they will never seek out truth.

No one in leadership has ever offered our family an official apology in the 17 years since we left - except for Randy Donauer who offered my husband and I a personal apology in 2013. I have struggled to even share details of my abuse with my own family.

I recognize that my parents' involvement or inaction was due to external coercion and manipulation. While my dad struggled to put food on the table, pay bills and keep 5 children in private school - he was under the threat of losing his job if he ever spoke against Keith or publicly disobeyed him. He was under tremendous financial stress due to a bad business deal, in addition to all of this. I know now that they were given bad tools, and bad advice. They were not perfect. They made a lot of mistakes. I have learned from this experience, as a parent myself, to listen to my kids and be willing to take risks to protect them from what we endured. I cannot imagine the pressure my parents were under.

When my parents left, they felt emboldened to take a stand against the teachings of the church and the way that Keith abused his congregants. His heart was truly broken for the people. He lost friends and gained enemies when he took that stand, but he still loved those who hated him.

In my accounts of abuse, I tried to give details about how that impacted me at that time and how it made me feel. I have included multiple pages of details at the end of this document.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Back in approximately 1995/1996 Mr Lou Brunelle who would have been the Principal at the time grabbed the crotch of my pants and pulled the material of my pants up so that my pants were tight. This he did to prove a point that my pants were too baggy and that I should get smaller pants. This was humiliating to me and highly inappropriate. This was done one time during school.

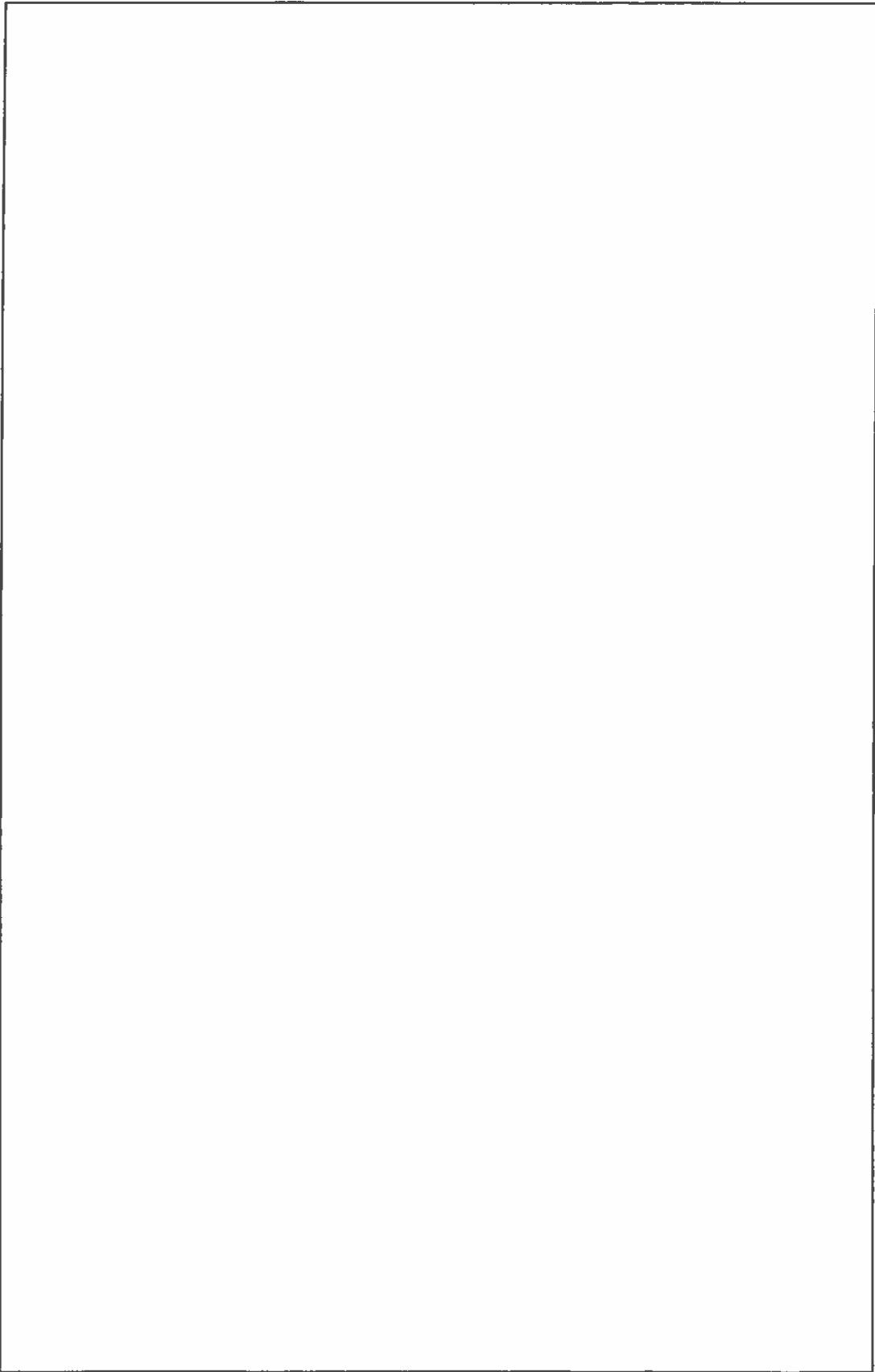
Approximately 1995 I was asked to the principals' office and was threatened by Mr Lou Brunelle to be paddled for cheating. My cheating involved me using the score key to copy the correct answer in my math paces. Unknown to me at the time was that I had a moderate level of dyslexia, this caused me to struggle greatly in my school work. Unfortunately, I did not receive support to help me at CCA, rather I was punished by having to redo paces (with no support/assistance from anyone who could have helped me learn), stay inside during breaks and threatened to be paddled for cheating.

Back in the early 90's I witnessed my brother being punched in the face by another student. My brother did not retaliate but rather told a teacher; however, the student that hit him lied and said my brother had instigated the altercation. My brother told me later that day that 2 staff at the school held my brother's arms down on a chair while a third staff paddled my brother multiple times on the bottom. My brother told me that the staff that was hitting him with the paddle missed on occasion and hit his tailbone. I can't say who the 3 staff that did this to my brother were because I don't remember.

In the early 90's I witnessed my brother not being allowed back into the school to retrieve his back pack because of a rule that after school the doors would lock once you left. Mr Harrison (cannot remember his first name) a teacher at the time was standing inside the school while my brother was locked out. My brother asked him if he could let him into the school to get his back pack which was on the stairs right by where Mr Harrison was standing. However, Mr Harrison refused so my brother had to return to the car where my Dad and I were waiting. When my Dad was told by my brother why he did not have his back pack my Dad went to the door where Mr Harrison was standing and asked him to come out of the school. My Dad then grabbed Mr Harrison by the shirt and slammed him up against the side of the school and demanded him give my brother his back pack. Mr Harrison then gave my brother his back pack.

In the early 2000's I attended a church service with my Mom at CCM. At the end of the service an altar call was given, John Olubobokun approached me and grabbed my arm and started pulling me from where I was standing by my Mom and told me I needed to come to the front of the church to repent. I refused and had to pull my body away from him to have him let go of my arm. This made a scene and people were staring at me. I then left the church and my Mom gave me the keys to the car so I could wait there till the service was over. I felt humiliated and once again that I was not good enough.

Through my time at CCA we were taught by Keith Johnson and his Elders to "Fear" God and that the leaders at the church and school were God's representatives thus we must "Fear" them as well. This they told us was a "reverential respect" and that if you go against them (teachers and elders) you are also going against God which would lead to damnation when we die and excommunication from the school and church. We were shown videos that scared me at a young age. These movies depicted horrific events of people being beheaded because they missed the rapture of the church and were forced to live through the tribulation. These movies gave me nightmares as a child and I still think of them to this day. Through these teachings we were taught not to question authority because the elders and staff were appointed by God, this created a pattern of blind compliance and the inability to think for myself.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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|---|---|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I have struggled with anxiety and depression after leaving CCA/CCM. I have struggled to process life without having my thoughts completely controlled by the doctrine of Christian Centre. It was not until years later when attending University that I began to be able to think critically for myself. However this process is still slow in coming as I still have a fear that I am going against God and I am in danger of damnation. I currently take medication to help with my anxiety. Although I do not use now, I did use drugs and alcohol to try and help my anxiety and depression.

It was not until I went to University that I was encouraged by two of my Professors to get tested for dyslexia. I was tested by a registered Psychologist and it was determined I had dyslexia. This diagnosis opened so many doors for me that supported me through my time at University. It also helped me realise that I was able to do academic work and just needed the proper supports. CCA never gave me this opportunity, rather I felt stupid and was punished rather than supported during my time there. CCA stripped me of my confidence, and with continued supports, I am still rebuilding that confidence.

After leaving CCA I returned years later to attend the Faith College. At the time I thought I needed to attend, but as I look back now I was still being controlled by that place and still unable to think for myself. I felt like a victim returning to their abuser thinking they had changed and somehow thinking I could live up to their "Godly standards," but I could not. I went there hoping for answers, and left with more questions about religion and my own purpose in life.

Between my homelife as a child and CCA I was taught and shown by example that physical, religious and emotional abuse is the way to getting control and dominance over people. I have spent my life working to remove this teaching from my life. Although I still have faith, I do continue to struggle with what my beliefs are versus the beliefs and teachings forced upon me at CCA.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

When I attended ██████████ College in ██████████ Saskatchewan between 2001 and 2004, a counselor at the time ██████████ always kept her door open for me to talk about anything from home life to CCA. We have stayed friends ever since.

I believe it was in 2017 I went to see a Psychiatrist ██████████ at the U of ██████████ (don't recall her name). She had prescribed me sertraline (SSRI anti-depressant that has also shown benefits for anxiety) at the time to help with my anxiety. She recommended I go see a counsellor here in ██████████, however I never did.

In 2022 My family Doctor ██████████ prescribed me Teva-Propranolol which I currently take for anxiety.

Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunnelle, Male, Asisstant Priciple (I believe he was my supervisor for a year or two as well) I dont remeber being paddled for the first couple years of attending the school. Between the years of 1991and 1996 I was paddled with what i descibe as a two handed cricket bat numerous times in his office. Too many times to count, it happened so regularly. You would have to sit outside his office (sometimes for hours) by the secretary where everyone could see you as they walked by. You were on display to be shamed for being in trouble. This was humiliating. I would have to bend over at about 90 degrees and place my handsflat on the seat of one of the chairs in his office. The first few occasions I was forced to pull my pants and underwear down and was hit on the bare buttocks. He would tell me the number of "swats" i would be recieving before it started but if i flinched or moved my hands off the chair or didnt cry it would start from the beggining. One time I had stood up from the first swat and turned to the right and the second swat hit my hand and arm. I was terrified of this person. The number of swats that he stated before it started was never the actual number. I always flinched after being hit or would move a hand. I did everything I could not to cry but by the end of it i always did. The last time i was to be paddled was when i was 14, I said fuck you and walked down the stairs beside the offices and outside and had no idea where i was going but i was never going back there.

Mr. Brunnelle cornered an older student [redacted] who was gay while he was having a shower in the change room and was yelling at him while [redacted] sounded like he was screaming in fear. I ran out of the change room and went upstairs as fast as i could.

Mr. Brunnelle also cornered another fellow student in the change room [redacted] and accused him of stealing someone elses underwear. He made him strip down and take them off. On both of these occassions I ran out and I dont believe anyone knew I was in there.

I was paddled for not scoring my work properly, questioning authority, turning around in my cubicle,not getting along with others, talking in class, not participating, having a messy cubicle, and many many more.

Ken Schultz, Male, Principle

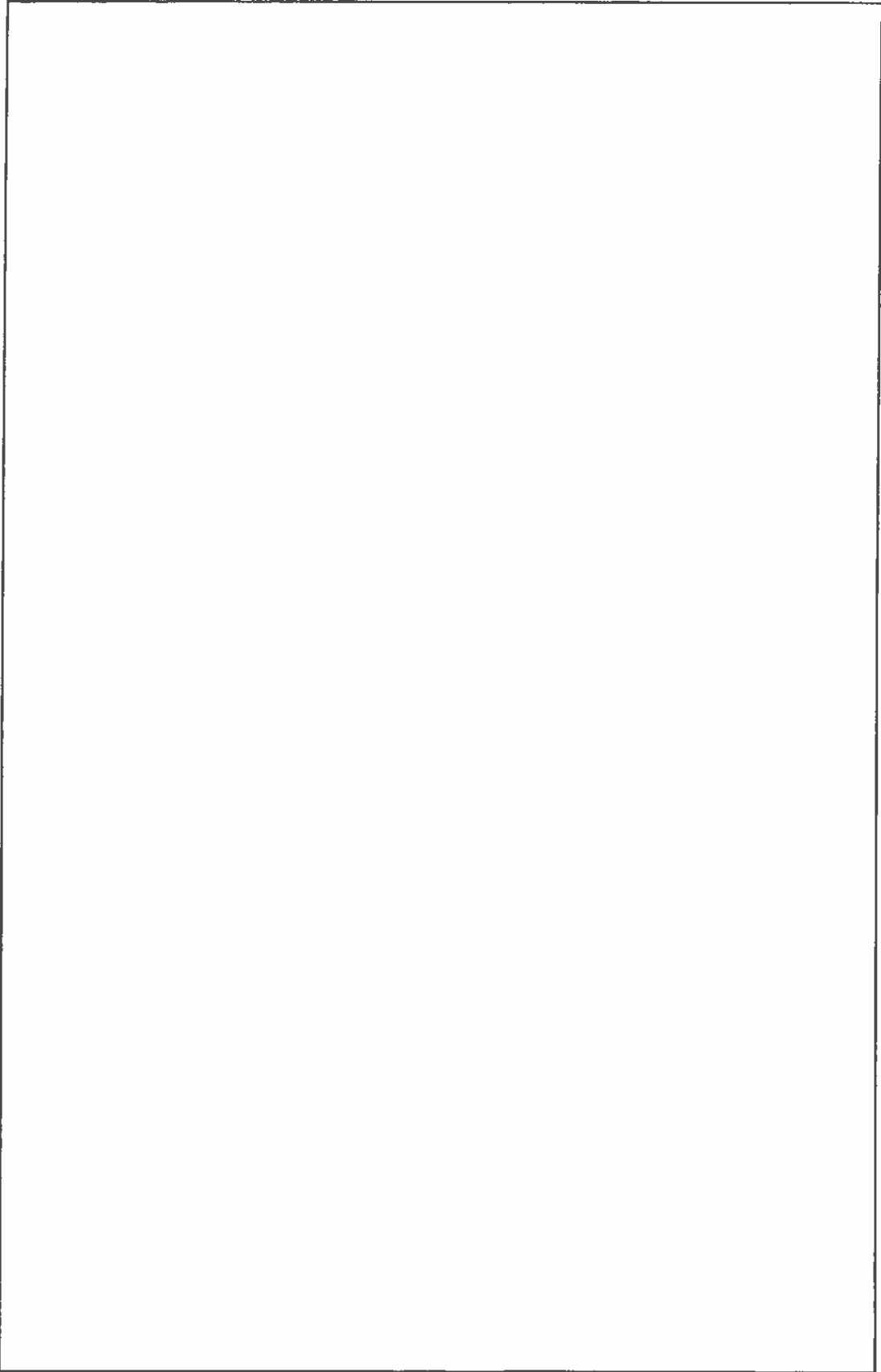
I was paddled on two separate occasions by Mr. Schultz. He was the first paddling i recieved at this school for reasons I dont remeber. And one more time when I was around 12 for reasons I dont remember.

Keith Johnson, Male, Pastor

I was paddled in his office in the Church side of the building. I cant remeber why I was there but I remeber him having a coversation trying to sway me to conform to the church because I was resistant. I believe I was alomst 14. I wouldnt conform to the to the bullshit. One service he called all the youth to the front of the congregation. They all went up except for me. He then had them all surround me and cast demons out of me. [redacted] can verify this event.

The abuse was not only at school, it continued at home but became more creative being thrown through walls, telephone cords wrapped around my throat, being dragged outta bed onto the floor while i was sleeping, left outside in -30 weather with just a pair of shorts on. All because of this church. I was not abused until my family devoted themselves to this church. Keith ruined my family.

I dont know how to explain the phsycological abuse that went on here. I lived in constant fear. Separated from anything outside of church and school. Being forced to sit in a cubicle all day with not a lot of social interaction.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I have been severely depressed my whole life. I have been on and off anti depressants. Attempted suicide when I was 18-19, Extreme social anxiety. I can pull up to a grocery store and sit there for an hour and cant go inside. I might be doing great at work but I always think Im getting fired. I felt abandoned because I had no where to turn to. The school and church was abusive and then it spilled into my home.

I dont know who I am. I always feel like I'm acting Dont know the real me. I feel that raped my spirit that they were supposed to neutre.

I was left welled and bruised. It was hard to walk days after the paddling. I was made to hate myself. I wasnt allowed to be an individual. I dont know how to fit in.

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## SECTION 4 - The Harms Suffered

#1:

I have spent my life believing that I was a bad kid, a bad person, a bad seed. That the abuse I endured as a child was deserving of my actions because why else would a child be beaten and bruised and psychologically tormented by those that were supposed to be caring for them and protecting them. I was so brainwashed as a child that I believed I must have been a horrible individual to have received such horrible treatment. I have lived my life this way and in many circumstances fulfilling this role that had been so brutally forced into my psyche. It wasn't until recent conversation about my childhood and the abuse, that my girlfriend pointed out that I was in no way shape or form a bad student or child. That in fact, I was extremely well behaved and polite and after receiving my student records realized I was even a straight A student with almost perfect attendance. The reasons behind the punishments were ridiculous to say the least. I realized that I never spoke against the church, only questioned their reasoning as I refused to blindly follow what I was being told. I was punished for merely asking questions.

The abuse I received from my parents did not begin until they became members of the church. Having the punishments from the school and church immediately reinforced in my home by my parents only further influenced my thoughts of self-doubt and hatred. When I finally ran away from the church my parents divorced. When I ran away, I ran to the [REDACTED] family, a family whom had previously left the church. The [REDACTED] then brought me to social services. The physical abuse continued with my mother and father even while I was in high school, which is when the school intervened and I have not had a relationship with my mother or sister since. The last time my mother reached out to me (15+ years ago), she told me that God forgave her for her sins so she didn't need my forgiveness. Once again, this idea that I was at fault was reinforced.

I have been battling severe depression my entire life, being on and off anti-depressant meds with no real solution or self-betterment. I find ways to bury and suppress my self-hatred and worthlessness but it always finds a way of coming back. When I was approximately 18 years old, I attempted suicide by slitting my wrists. My father found me in my home, passed out and covered in blood. As a late teen and through my twenties, I self-medicated with drugs and alcohol to help ease the pain I was trying so desperately to shut out. When I attempted to kill myself, the pain, hate, rage, it was all just too much to deal with and I felt so helpless and alone I just wanted to stop the cycle. It was the only way I thought I could find peace as these suicidal ideations began at such a young age and I just wanted it to end. I can remember sitting in Pastor Keith Johnson's office, waiting to be paddled. Sitting there, having reached my limit, now numb to all the pain and torment, I wanted my life to end. I prayed for death.

For much of my life, my anger and rage are what drove me, it was my only coping mechanism. My fear and anxiety were such a problem that frequently I couldn't even perform day to day tasks. I could drive to the grocery store and sit alone in my truck for hours without being able to bring myself to go into the store. The only way for me to get through life was to allow my anger to drive me and push me out of my fear. It was the only way I could get from one day to the next. I remember an incident in my late 20s where I didn't leave my house for 30 days. My anxiety and fear had built up so much that not even my anger could help me. I spent 30 days, alone, in my home, seeking comfort with drugs and alcohol. I finally found the strength to reach out to my father for help. If I hadn't of found some courage to ask for help, I am very certain I would have died.

I have tried desperately to let go of the rage. It was and still does affect my life, work, relationships and I have been trying to move forward in a positive manner. However, I let that anger be my driving force for so long, it became my identity. Without that hate, I don't know who I am. I am constantly struggling with my identity. I feel so lost and alone, feeling like I am acting and pretending to be someone I'm not, all the while not knowing who I really am. My spirit was raped by the same people that were supposed to nurture it. I don't sleep well, constantly having night terrors and waking up abruptly in a cold sweat. I live in constant fear. Fear of not doing enough, not being enough, getting fired, failing. I don't know how to deal with my emotions and still deal with a lot of anger and rage. When I feel this way, I recluse, self-isolate and push everyone away because I don't trust others to see my weaknesses and not take advantage.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

The bruises would last a week. The welts would be a few days.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

therapists. I spoke to for years. I dont recall how much had to do with this school because i was so brainwashed thinking that this was normal.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was a student at Christian Centre Academy (on Pinehouse in Saskatoon) from approximately 1992 to 2000 (about 11 yrs old to 18 yrs old). During that time I also regularly participated in the attached church, Christian Center, with my mom.

01: In approximately 1992 around when I was 11, during class I asked my teacher Mrs. Harrison if I could go to the bathroom. It was 20 minutes before the next recess. She told me that if I go now I will receive a form of discipline called a demerit because students are supposed to go to the bathroom during recess. I never heard of this kind of rule before because I previously went to a public school. I was afraid to do something wrong in this new school because I heard that I could get paddled for doing too many things "wrong". So I waited as long as I could, but while standing at the scoring-station in the classroom I lost control of my bladder and wet myself and pee ran down my pant leg. My classmate [REDACTED] saw this happen, and I quickly left to go to the bathroom. This same thing happened a year later to a girl in my class, [REDACTED], but it was with a different female teacher I forget the name of.

02: In approximately 1993 around when I was 12, my teacher (uncertain if Mrs. Harrison or Catherine Penn) called me from my desk and walked me out of the classroom and down the hall to the principal's office and into a waiting-room outside Lou Brunelle's office. Lou was our principal (or vice-principal) at the time. I was told to sit and wait there. I sat and waited. Lou then called me into his office and he told me to sit down and he closed the door. He told me I did something wrong. He told me what I did was bad enough that it was a sin and that I was going to get spanked for it right away. I became afraid and distressed. He told me he was going to spank me with the wooden board he had with him in the office which I recognized to be a "paddle" similar to the one our church sold. He called the waiting-room secretary into the office with us and she shortly arrived and closed the door and stood in the office with us. He told me to stand up and turn around and place my hands on the chair I was sitting on. He told me he was going to hit my "bum" (buttocks) with his wooden board 3 times and not to move until he told me it was over. I didn't want to comply and was afraid to complain or resist because there were 2 adults already in the room and I was embarrassed and confused and afraid. I complied and then I felt him touch my back, on the tailbone, with what felt like his hand. He then immediately hit me 3 times on the buttocks with his wooden board in quick succession using force. I felt pain on my buttocks and anxiety and anger and fear. He then told me it was over and it was ok for me to turn back around and sit down and cry if I wanted to. He dismissed the secretary from the office. He then directed me to follow him in repeating a prayer he wanted me to say. I think I remember it being something about repentance to God for sin, asking for forgiveness, and asking God for help. He then told me to go back to my classroom and desk to continue my schoolwork. I did. I was unable to complete my schoolwork because I couldn't concentrate on it.

03: On a separate occasion around 1993 or 1994 around when I was 12 or 13, my teacher Catherine Penn called me from my desk and told me to go to the principal's office and to sit in the waiting room outside Lou Brunelle's office. I became afraid and distressed that I would be hurt again. I complied and walked down the hall to the principal's office and sat in the waiting room. The waiting area I sat in was visible to anyone passing by the principal's offices. I felt embarrassed and ashamed sitting there because many of my schoolmates were walking by the waiting-area and we could recognize each other. In the past I often saw my classmates sitting in the same place I was sitting. It was generally understood that I or any classmate sitting in that small recognizable spot was about to get spanked or paddled or did something wrong or sinful.



Lou called me into his office and he told me to sit down. I was shivering or shaking and was afraid. He told me I did something wrong again. He told me what I did was bad enough that it was a sin and that I was going to get spanked for it now. He called the waiting-room secretary into the office with us and she shortly arrived and closed the door and waited. He told me to stand up and turn around and bend over and place my hands on the chair I was sitting on. He told me he was going to spank me with his paddle 3 times. I didn't want to do that but was afraid to complain or resist and was shivering or shaking. I complied and I felt him touch my back by the tailbone. He then immediately hit me 3 times on the buttocks in quick succession using more force than the previous spanking ritual he gave me. I felt pain and a burning on my buttocks and anxiety and anger and fear. He then told me it was over and it was ok for me to turn back around and sit down and cry if I wanted to. He dismissed the secretary from the room. When I sat down it hurt. He asked me why I wasn't crying. I told him that I didn't know and that I can't control it. He told me that if I'm doing it on purpose to be rebellious then he will spank me again. He then directed me to follow him in repeating a prayer he wanted me to say. He then told me to go back to my classroom and desk to continue my schoolwork. I did but I was unable to perform my schoolwork and couldn't concentrate on it. My buttocks continued to hurt the next day and I saw a bruise on it the next morning when I took a shower. It hurt to sit for a while.

04: Around 1992 or 1993 when I was about 11 or 12 I was among my classmates in the boys locker room during after-gym showers. I observed multiple large black and purple and yellow bruises around the buttocks area of my class-mate. His name was [REDACTED]. He delayed taking his shower until the last minutes when there were less classmates in the locker room. He showered with his underwear briefs still on and he appeared embarrassed or ashamed or afraid. I watched him sidestep into and out of the showers with his back facing the wall so the other boys wouldn't see his bruises. He rapidly took his shower in the corner where his back could be facing the wall and not visible to anyone. The bruises were visibly extending beyond his buttocks area, outside the area that his underwear briefs covered. I was too afraid to speak with him or anyone else about his bruises. I saw some of my other classmates look at his bruises too and they immediately looked away and did not speak or acknowledge it and got quiet.

05: All throughout school, whenever I asked for help with my schoolwork PACEs, I didn't receive usable help. The teachers always responded by telling me to re-read everything carefully or ask me what I think something means or if it answers my question. I heard this same response to my classmates when they asked too. I didn't have anyone at home or elsewhere who could help me with my schoolwork, so I learned slower and got far behind.

06: Many times, the religious content of the PACEs talked about Christ's shed blood, rivers of blood, blood of the lamb, Scriptures about blood, etc. This routinely triggered my blood-injection-injury type phobia. This made me have panic-attacks that prevented learning or caused me anxiety about what I might read on the "next page" of any PACEs. I fainted one day in the middle of class because of one of these panic attacks when I was about 13 or 14. Just before I blacked-out, I got up from my desk and asked the teacher if I could go to the bathroom because I felt sick. The next thing I remember was waking up lying in the doorway of our classroom on my back, and my feet were being held up in the air by one of the teachers. My head hurt, and I was so confused and felt really sick. After explaining what I felt and what caused it, I eventually went home (no medical assistance rendered or requested). The school's "Bible Club" made us memorize multi-verse Bible passages each month which were sometimes about blood. On top of that, our 3-times-a-week church services often spoke or quoted scriptures about blood. I fainted and landed on the floor 2 times in church after being verbally or visually triggered into an anxiety attack by repetitive blood references.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

01: It was horribly embarrassing and traumatic. I didn't like going to this school anymore and always felt anxious about everyday events going horribly wrong. It's a trauma-point that contributed to my anxiety disorder and PTSD symptoms still today. It gave me such a bad sense of self-worth and self-doubt.

02, 03, 04: I lost all trust with those teachers and principal. Every authority figure in that school and church "in on" catching us doing something wrong so that they could brag about how they "save us" with physical discipline. Whenever I actually did anything even minorly wrong, I feared for my sinful spirit plus their discipline on me. I developed, and still have, problems with understanding matters of authority, trust, and loyalty. This makes every relationship a struggle. I turned hyper-vigilant in many areas of my life and remain that way still. I often find and struggle with reconciling my previous indoctrinations with reality. A sense of impending doom and judgment remains with me and I'm afraid of imperfection to the point that it distracts me from everyday activities. Lou also attended every church service, and ever since then I still feel uncomfortable in any church. I still have challenges with expressing healthy emotions, as well as "reading" or relating to other's emotions. I was too anxious every day to concentrate on my schoolwork and got so far behind. I never graduated. I eventually wrote my GED at 19. I can't stand being in a classroom to this day and haven't been able to pursue further education.

05: My education in that school was defective and incomplete because it was based on ACE PACEs and I never got the help I needed to succeed in that system. Comparatively speaking, I have a lot more academic barriers than Sask graduates from a "real" school. I have to earn many additional credits which I am "deficient in" in order to enroll/apply for further education programs. I'm also limited in my employment potential because most professions require secondary education. I wasn't even able to think properly for myself and was diseducated in many areas, such as "science". My social skills were lacking and I had trouble relating to "normal" culture.

06: The blood-injection-injury type phobia I have was likely developed when I was about 11 or 12. I only recall first experiencing it while reading, hearing, and seeing depictions about "blood" in CCA and in church services. This excessive blood speak at an early age was evidently traumatic to me and I developed my phobia as a result. It causes a severe anxiety-attack and results in "fight-or-flight", nausea, disorientation, aggression, vomiting, and fainting (fainting often results in a head-injury unless immediate intervention occurs). It gets triggered about 2 or so times a week now. I avoided all medical care until I was 30 because of it. I cannot submit any typical blood work for my own health, so my doctor and I can't get a full true picture of my overall health. Vaccinations are equally traumatic to me.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I was spanked, it hurt, and it left bruises. The bruises lasted for a couple of days and were painful to sit on for a couple of days.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Around 2017 I was diagnosed with General Anxiety Disorder and Post-Traumatic Stress Disorder. My therapist [REDACTED], practicing in [REDACTED], and my family doctor [REDACTED], practicing in [REDACTED], confirmed that my experiences I told them about from Christian Centre Academy and Christian Centre Ministries were familiar to them. [REDACTED] recommended psychological counselling/therapy to deal with the symptoms I was having related to PTSD and anxiety. I was treated three times in 2017. In 2017 [REDACTED] prescribed 2 medications for my treatment of symptoms of anxiety disorder and PTSD.

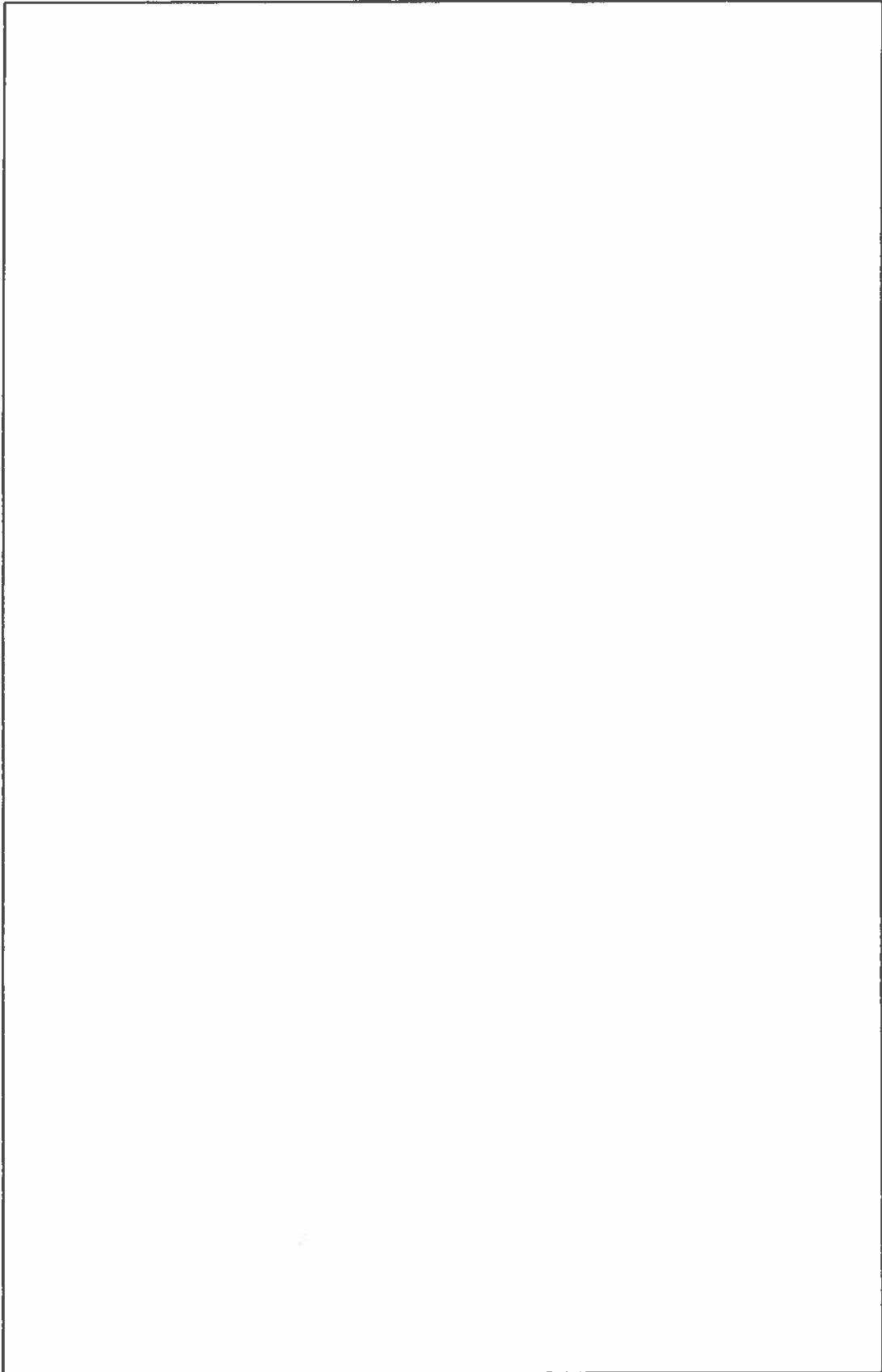
**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

The person who abused me the most through my years through school was a male staff member, and the principal of the school, his name was Duff Friesen [REDACTED]

I had gotten in trouble for cheating and got taken to the principal's office. He administers the punishment, he stated that he would do it and not Dr. O since the principal was [REDACTED]. He then proceeded to paddle me in his office alone.

This is the only time that this happened within the school that I can remember. All of my other punishments were carried out at home by my father for any inappropriate incidents that happened at school.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input type="checkbox"/> Intimidation   |   |
| <input type="checkbox"/> Inability to complain  |   |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

It effected my confidence and my ability to make friends. It was hard with [REDACTED] as the pricipal and the enfocer of the rules to be looked at as a normal child.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle, male, staff, Principle of Christian Centre Academy. Spanked three times in his office for cheating. Was advised of the cheating by Darlene Olson, female, teacher of the level 3 class. Every day we set goals for how much work we would do in the ACE curriculum books called PACE's. I set my goals for the day in one subject in pencil, and decided halfway through the day I didn't want to do that many pages. I erased the original amount I had set, and wrote new numbers. Darlene Olsen came around to my desk, saw the eraser marks, and asked if I changed the goals. I said yes, and she sent me to Lou Brunelle's office to be spanked. I remember walking down the hall, to the right and up the stairs, and as I was coming up the stairs, [REDACTED] was coming down the stairs from getting paddled and his eyes were red from crying. It terrified me. I was bent over a chair in his office, he spanked me with the wooden paddle three times, I cried, and then he read me scripture and I left to go back to my schoolwork.

Keith Johnson, male, Pastor of the church. Too many times to count, between 1995 to 2005. Spoke over the pulpit regarding homosexuality that it was "Adam and Eve not Adam and Steve". I did not know what this meant until I was older. Also spoke about how AIDS was a result of the sin of homosexuality, saying homosexuals opened the door to Satan's influence in their life by living a lifestyle of sin. Their punishment was HIV and AIDS because they sinned, therefore Satan destroyed them. He would say that homosexuals aren't "gay" because gay means happy and sinners aren't happy. That we needed to reclaim the word gay from the sinners. He would say from the pulpit that gay people are sodomites as a derogatory term, that "gay" was too nice. He would constantly reiterate that the media needed to start calling them sodomites because that was what they are. He would use verses as reference for these: Romans 1:27 " And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. " King James Version

Was forced to write and take notes on these sermons every age from 8 until I was 18 and over. Keith would also state to "hate the sin but love the sinner" meaning gay people should be viewed as people to be converted and would only have value if they renounced being gay and came to Christ.

John Olubobokun, male, Director of CCA, 2003-2005. After confessing being gay to him due to pressure from sermons from the pulpit, John forced me to rewrite scriptures he selected in my own words as follows: 2 Peter 2:19-22: "I will not let the world entice me into thinking a life of sin is liberating; I realize that worldly people think they offer freedom when they themselves are bound. I will not be entangled again in the things Christ has set me free from, nor will I turn aside from the way of righteousness. I will not return to the filth of the world." and Matthew 12:43-45 "I know Satan attacked me because of the revelations I have received, and because of the doors I left open for him to take advantage of. If I do nothing, I will not be able to resist him when he comes to attack me. Therefore I fill my mind and spirit with the Word, leaving no place for him to take hold in my life." These are a few of many. I was forced to give him a document with these rewritten scriptures as evidence that I was renouncing being gay and giving everything to the church. I was told to give up any worldly influences in my life, and because I was terrified of going to hell, I did what he asked. I burned all books and artwork and media that was not considered Christian by the church in my family's fireplace on [REDACTED]. I had spent hundreds of dollars on the books and media because I loved Japanese manga, and that was considered "leaving a door open to Satan's influence in my life" if I read things like that. I was pressured and ended up giving all the artwork I had done as a teenager and young adult to John O. in a black garbage bag. When asked to return it later, he claims he did not take it.

John Olubobokun, male, Director of CCA, 2004-2005. I was part of a group of people known as the Firebrands, so called elite christian evangelists as part of Keith Johnson's mandate for Faith College.

John Olubobokun forced me to come pray at the church every morning at 6am, before anyone else would get there, in order to keep me as part of the Firebrand evangelist group. Forced to speak in tongues, lead prayer for three other people, was forced to write notes in church and have meetings with John Olubobokun to make sure I was holy enough for the group. Went door-to-door asking people "If they were to die today, where would they go" while it was supper time to try and force other people into the church. I hated this and ended up leaving the Firebrands group but John Olubobokun continued to control parts of my life. He suggested that I start dating [REDACTED] one of the women in the church, as an effort to turn me straight. I told him no that we were just friends. This came up multiple times in our "counselling sessions".

John Olubobokun, sometime in June or July of 2006, after my sister [REDACTED] grad, I decided that I would no longer be part of Christian Centre and embrace being gay. John came to my house with [REDACTED] bibles in hand, and preached and tried to convince me to come back to christ and renounce being gay and that a life of sin would lead to death and destruction. This went on for several hours, me continuing to refuse. Eventually they left, saying they would not give up on me.

John Olubobokun, Sometime in August or September in 2006, while I was on a closing shift at Starbucks. I was bringing in the patio furniture from the mall into the store to prepare for closing, this was at [REDACTED]. John Olubobokun came into the mall, very sternly told me I was to get into his car. I refused. He continued to raise his voice and tell me to get into the car. My coworker/supervisor stepped in, saying "I had borrowed a book from her and was going home with her". He left after my coworker stepped in and told him I was going home with her instead.

Tracey Johnson, August or September in 2006, Starbucks at [REDACTED]. Came in to get a drink, I was on the cash register, and she started crying and saying "We love you [REDACTED] and we want God's best for you". This was extremely uncomfortable for me as I was trying to work and everyone was staring at us, and was an attempt to get me back into the church and back in the closet.

Nathan Shultz, Dominion Student Leadership Convention, May or June 1999 in Golden, BC. The group was having a pillow fight, outside in the hotel parking lot. Nathan chased me around behind the building away from everyone else where no one could see. He proceeded to repeatedly hit me over the head with a pillow, I started seeing stars, told him to stop multiple times, but he didn't stop until I was on the ground and my head was pounding and I couldn't hear anything. I had to sit out the rest of the match.

Shian Klassen, Melt the Ice at Circle Square Ranch, 1996 or 1997. During a prayer session, spoke to all the teens in the youth group and said "If you don't start coming down here and confessing your sins, I will start naming them out loud for the group". This terrified me as I was closeted and did not want anyone to know I was gay, but I knew he must've known from my parents or that god had told him I was. I ran to the front crying so that he wouldn't name my sin in front of the whole group.

Shian Klassen, Male, sometime in 1998. Told my brother if "he goes near any of the girls again, he will cut his balls off". This made me very angry. He tried praying for me in a service but I was so mad I wanted him gone. He told my parent he sensed 'hostility' from me.

Keith Johnson, 1983-2006. Spoke constantly from the pulpit about fearing the word of god, and claimed he was the voice of god, using the term 'reverential respect' in place of fear. Stated by doing our own thing or being guided by our feelings, we would leave the safety net of God's protection and open the door for evil things to happen in our lives. taught on child training that you needed to break your children's will so that they can instead obey the will of god. Sold wooden paddles and his child training seminar book in the foyer. Commanded the congregation to give the tithe, aka 10% of all income, to the church. Also pressured the church to give more money under the pretext of god blessing you for doing so. Pressured congregants to give money to pay for the mortgage of the church. My parent refinanced their mortgage to give as much as they could. The mortgage was not paid off. Also pressured congregants to 'bless the man of god' by buying him a Lincoln Continental, and also a house out of town. Taught faith healing, convincing me that to heal someone, you just have to have enough faith and if they don't get healed, it is due to my own lack of faith. This caused me great anxiety. For example, in 2002 [REDACTED] was wheeled into the auditorium in a bed, as he had advanced cancer. I was told to pray for him, and so I laid hands on him and the rest of the congregation came behind me and did so as well. I prayed so hard that he would be healed. He did not get healed, and passed away later that year. I blamed myself for my lack of faith and seeing him like that not getting healed was traumatizing.

If you need further space please add pages at the end of the document


**[REDACTED]** Intake Form Page 3, Abuses Suffered continued.

Due to Keith Johnson's teachings, all the parents spanked their kids. I was spanked by Kevin Wiggins as well, as I often slept over at the Wiggins' house. I was spanked often by my parents due to them believing Keith's teachings and child training. It was followed up with scripture and explained to me that it was done in love to prevent me from committing sin. It was done so many times I can't even remember specific instances. This was confusing as the people who supposedly loved me were hurting me physically. Keith Johnson taught this from the pulpit and made the book and paddles sold from the foyer of the church mandatory.

There was second-hand abuse as well, when you would know that one of your classmates was going to the principal's office to get spanked and you would see them come back with red eyes from crying. It contributed to my anxiety of getting punished. Also whenever my siblings would get spanked I could hear them from the other rooms in the house and it was terrifying. I wouldn't act out due to the terror of doing something wrong and getting spanked for it. Often I retreated to fantasy worlds and my imagination because it was easier to pretend I was living in a different world as an escape from what was happening around me.

Keith Johnson, James Randall, Ken Schultz, John Olubobokun, Kevin Macmillan, Anne Macmillan, and Tracey Johnson all spoke about faith healing and how I was to use my faith to get healed or to heal other people. If the person didn't get healed on the spot, it was always due to my lack of faith. It was drilled into me that if I didn't get the healing I was asking for I either didn't have enough faith or I had "left a door open to Satan in my life". I never did see anyone get healed, so I always believed I was deeply flawed and didn't have enough faith. This was incredibly damaging to my self-esteem growing up. They would preach sermons on these topics regularly in the services I was required to attend. I have mentioned this with the specific example earlier regarding **[REDACTED]**

These same teachers and leaders all taught throughout my time at CCA in the services that we needed to convert those around us. Outside influences were not to be trusted, and the only word of God came through the Pastor (Keith Johnson). He was the mouthpiece of God and was to be obeyed above everything. People left the church and school periodically, and we were told to not speak to them as they have chosen a path of sin or 'backslidden' as they called it. I had friends that left or were kicked out of the church, all of whom I have completely lost any relationship with because of the policy of not speaking to backsliders or unbelievers.

The curriculum was abysmal, we had comics with Christian kids with names like "Ace Virtueson and Christie Lovejoy" who represented what good christian kids should be. The 'bad' characters had names like Susie Selfwill etc as if having willpower of your own is a terrible thing satan can take advantage of. Women and girls were supposed to dress a specific way and 'be pleasing to the lord' by having skirts a certain length etc. It was always on the women if the men 'sinned' by looking at a woman and lusting after her. There were comics specifically about everything from the length of a woman's skirt, to political involvement and how liberals are sinners, and the need to convert those around you to Christ because they would die and go to hell otherwise for eternity. This brainwashing was present in all levels of the school, from k to 12 in all of the curriculum. I was taught that God created the earth in six days and on the seventh day he rested. This was in a science PACE (textbook). All of the sciences were prefaced with science being 'subject to God's word' so that the Bible was the ultimate authority in aspects of science. As an adult I have repeatedly faced barriers and had to relearn my understanding of science because of this. Often people correct me in public when I reference things based on what I've learned that just aren't true based on science.

I developed anxiety about the world ending and anxiety of authority figures because they were to be obeyed without question or the consequence was paddling. I lived in fear of the 'end times' and that the rapture was going to happen and I wouldn't get taken to heaven because of my sin. I was terrified of not giving in the offerings because I was told by the pastor and elder that if I disobeyed god, I would open the door to sin and my life would go down the path to hell eternally. I would confess my sins any time I did something bad to god, thinking I would lose my ability to go to heaven and be forever separated from my family and friends. I remember waking up one night thinking I'd heard the sound of a trumpet, the signal that the rapture had happened, and it was so quiet in the house I thought I'd missed the rapture. This was terrifying. I often had nightmares about missing the rapture or going to hell. I lived in a constant state of fear of being found out, that God would announce my sins to everyone and I would be an evil person who wouldn't make it to heaven. I developed social anxiety then later in life borderline agoraphobia as I was too afraid of being judged by people and so stayed inside to avoid anyone and everything.

The entire system was very damaging to my self-esteem. Keith would call us 'sheep' and 'followers' and 'sheep are dumb' and they needed to follow a shepherd. He would preach that if your family members left the flock they should be either brought back to christ (meaning the church) or you couldn't associate with them. He preached often about being contaminated by worldly things, or anyone or anything outside of the Bible and christian music and christians in

general. He would preach that you can't be tolerant of sin, and would list sin as any selfish decision that hurts god. He would say man's reasoning and thinking was evil, that only god's way led to salvation. He emphasized disobeying as causing all manner of bad things in our lives, and if we did bad things or had negative consequences it was because we left a door open to satan by unconfessed sin or something else. He would preach about how thinking about sin was evil, and equally as bad as doing the act itself. I lived in fear that my thoughts were evil, as I was a young gay kid being taught these things as truth. If I even thought a man was attractive, I would have anxiety because I was afraid the "Holy Spirit" would tell the pastor my sins.

I was terrified of disobeying any of the rules in school. Often the school punishments were arbitrary, for example in the privilege room (which was a games room you could go to if you were ahead in your goals for the day) I started a pillow fight with a few of the students. The teacher supervising, Lisa Bautista, got so angry at me and sent me and anyone involved back up to the classroom where we all received 'cautions'. Cautions were meant to be taken home to parents and served as a notice to receive a spanking at home. In this case my parents did not spank me. Often I would get demerits for turning around in my desk, whispering to the person next to me, (one time in level 7 I received a caution for talking to [REDACTED] who was sitting next to me and Duff Friesen gave both of us cautions for it), not getting schoolwork done, not wearing correct dress code, forgetting my envelope, not signing my envelope, going to the bathroom too many times, (which I learned to hold it in for very long periods of time, something I still do to this day) not asking permission to do anything, not asking permission to sharpen my pencil, not setting goals for the day, not tucking in my chair, coming back from break too slowly...and 5 demerits meant a caution and multiple cautions, I believe three, meant a spanking.

I was also neglected for not wanting to be on the basketball team. Greg Galan was the gym coach/basketball coach when I was in high school, and I hated basketball and asked my parents to let me be taken off the junior team. They allowed it. There was a group of boys that weren't on the team, and Greg would often just open the gym and let us do whatever for an hour while he left and talked to other staff members in a different room. I received my lowest grade for any course from him in phys ed, but I didn't understand how he could grade me so low simply for not being on the basketball team and considering his absence he wasn't even there all the time to observe how I was doing. They eventually installed a window between the gym and his office so he didn't even have to leave his office to 'run the gym class'.

One time during handbell practice I had to go pee very badly. The instructor, Angela Goertzen, said we would do one more round then we could go. I ended up peeing my pants in the class right after we finished, and running out the door. As I was coming up the stairs, Lisa Strom, the monitor in level 6, saw me and noticed I had peed my pants. She laughed at me and went and told the choir and Angela Goertzen what I had done. It was humiliating. I was 15 or 16. We always had to ask for permission to go to the bathroom instead of just being able to go.

In my grade 12 year, [REDACTED] and [REDACTED] (Graduates from the year before) were always used as 'pinnacle' christian behavior. I was always compared to them as examples, and my behavior was supposed to match theirs to be considered 'charactered'. Of course I was not like them. During the graduation ceremony, Keith Johnson called [REDACTED] and [REDACTED] up to the front and said "these are what all good christians should be like" and then proceeded to name half of my grad class and get them to stand up as they were 'charactered'. The other half of the grad class, including me of course, was sitting down. The implication being I was not good enough and not a good christian. This was in front of all of the parents and friends and family of the grads and the entire congregation.

Keith Johnson preached a sermon on the 'dangers of imagination'. He said that imagination was a tool used by satan to get people off the path of righteousness. He said things like pokemon and lord of the rings, dungeons and dragons, narnia, anything involving the imagination was evil. The books etc were all banned from the school. I had always loved science fiction and fantasy, it was one of my only escapes, so this sermon made me very angry. I continued to read these books anyways but secretly as I did not want any of my peers to report me. It was one more way Keith sought to control everything we did. Later in Faith College, John Olubobokun would pressure me to only draw pictures from the bible and I ended up giving him all my old artwork feeling like God was telling me to submit it to him. I put it all in a black garbage bag and gave it to him, and I never saw it again. Years later I asked my mom to ask him for it, but he claims he didn't take it and doesn't have it. I drew primarily fantasy characters. The only art that survived is the stuff I gave to other people like [REDACTED] and [REDACTED].

I remember when I was helping out as a teenager in the tape dubbing ministry (dubbing tapes for people who missed the services) I would have to leave the steward's office regularly for parents to spank their children while at church. It was awful hearing kids get spanked through the closed door, it would always make me think back to being spanked myself. These spankings would be recommended by the teachers in the children's church and then carried out by the parents. The paddle was in the room where we dubbed the tapes. Sometimes it would happen five or six times a service.

Another form of abuse was the amount of time spent in services. My life revolved around that place. I was constantly at church, barely had any time to myself or time to do other things. This was the worst during the 'Revival' period when the church became strange with lots of 'falling under the power', uncontrollable laughing, screaming in services, running around the worship center, so called being 'drunk in the holy spirit'. Multiple offerings as well during single services. These services were Monday night, Tuesday night, Wednesday night, Saturday night, Sunday morning. On top of the school schedule and Tuesday morning prayer before school, my life was spent in that building. The services would start at 730 and go until 1030, sometimes later depending on the 'holy spirit'. This revival spilled over into the school, sometimes students would laugh uncontrollably 'in the spirit' during class or school would stop while we would pray in tongues and fall under the anointing as it was called.

I remember in school the teachers talked about how evil it was that the word 'vagina' was on billboards in the city for the "Vagina Monologues" that had come to one of the theaters in Saskatoon. They encouraged us to call into the radio station and protest the sign, I remember lining up with my fellow students by the payphone in the south entrance to call in and complain. [REDACTED] was the one who called in before me, I did not get a chance to. I believed I was doing the right thing by having 'sinful' words removed from billboards.

I remember when September 11th happened we were not allowed to discuss it at all. It was my grade 12 year, and the week before school started all the students had to do an intensive volleyball/basketball/spiritual focus camp. We didn't know what was going on because the focus was supposed to be on God not world events. Someone snuck in a radio however, and we listened to the news that way. We were removed from our families and spent the week at the school listening to sermons and doing exercises etc. One of the sermons Keith wanted to speak on was masturbation he said, but he 'left his notes at home' and therefore preached about other sexual sins like homosexuality. He used the example that anal sex is wrong, that you wouldn't "sit on a stick shift in a car" therefore what gay people do is against nature. It was a gross sermon and was very uncomfortable for me as a 17 year old.



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I was suicidal at 15, I stood on the railing of the train bridge one night after sneaking out to kill myself. This was due to their teachings on homosexuality in the church and school. I could not handle being forced to be something different than what I felt inside. I believed I was broken beyond repair. I felt there was something so flawed in me that god wasn't listening when I was crying at night begging him to take it away from me. I couldn't stand pretending any longer, and the fear of living a life of sin was greater than the fear of dying. Something kept me from jumping, either internal need to survive or something, I am not sure.

I ran away from home at 17, trying to leave my family behind and the church behind because I felt I could not survive in that environment any longer. Ended up coming back because I did not plan well enough for my escape. I had been grounded for doing something wrong prior to running away.

When I came out and told my family I was gay, they told me I could not be gay and live under their roof. This severely damaged my relationship with my family, and it's because they believed Keith Johnson's teachings. Eventually we repaired the damage, but the relationships have not fully healed the way they were prior. My relationship with my brother has never been the same. Even though we know and talk about how different we all are now, it was so damaging I lost the quality of relationship I had prior to coming out. I lost time with my relationships with my sisters and parents too. It caused a rift in our family that has taken years to repair the damage.

I lost all of my friendships I had from kindergarten to grade 12 and through Bible College. Every single one was damaged by me leaving the church after accepting being gay. Lost relationships with adults I cared about, [REDACTED], due to being gay. This was extremely painful for me and the damage has never been repaired.

Anxiety, social anxiety, depression, very low self-esteem. Inability to maintain relationships over the long haul. Inability to form lasting friendships as when I left the church most of my friends stopped hanging out with me due to my 'sin'.

Suicide attempt at 28 due to not adjusting to the outside world after having my existence dictated to me my whole life. Put on antidepressants. Put on anti-anxiety medication. Put on ADHD medication.

Low self-esteem has meant I haven't felt like I could pursue any further education. Felt like I could only do baseline entry level workforce jobs. I have a hard time believing I am valuable as a person and can contribute. Wasted years of my life avoiding everything due to low self-esteem. It has made me feel like I am flawed and different from other people. Terrified of making mistakes because of their conditioning that sin would send you to hell. So much time as a teenager lost. hundreds of hours spent in church instead of living life. Services during the revival period were four nights a week plus sunday morning, usually for 2hrs sometimes longer. No chance to just be a kid. Loss of dignity due to campaigning against gay pride events, campaigning door to door to convert people, trying to witness to anyone outside of the church and being ridiculed for it, forced to listen only to christian music so missed out on other music, forced to not watch secular movies, emotionally and spiritually manipulated and brainwashed, forced to view the outside world as evil and suspicious and going to hell, forced to comply with impossible and misogynistic gender roles, pressured to constantly give in the offering so loss of financial means. Loss of dignity on behalf of observing my parents give so much money to the church they had barely any left for themselves. Harassment in my place of work as people tried to convert me back to the church once I left. Trauma from knowing my siblings were getting spanked, trauma from getting spanked many times at home thanks to Keith's teachings. Horrible nightmares as a kid from the doomsday aspect of the teachings. Delayed start in life due to the school and church's manipulation of all aspects of my life. Fear when I got sick believing it was from committing some sin I still needed to repent of. Intellectual stunting due to incorrect facts being taught in the school around biology and history. Brainwashing and an emphasis that self-sacrifice for the church and god was the highest calling. Outright being told lies has led me to distrust people's motives. Loss of any type of belief system from how awful CCM/CCA was.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Prescribed sertraline after a suicide attempt. 2012. Met with a psychiatrist who prescribed anti-anxiety and ADHD medication. Antidepressants through [REDACTED]. [REDACTED] prescribed Fozuq and Abilify. Both in [REDACTED]. Called Employee Assistance Program after breakdown at work for counselling, 08/08/2022.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

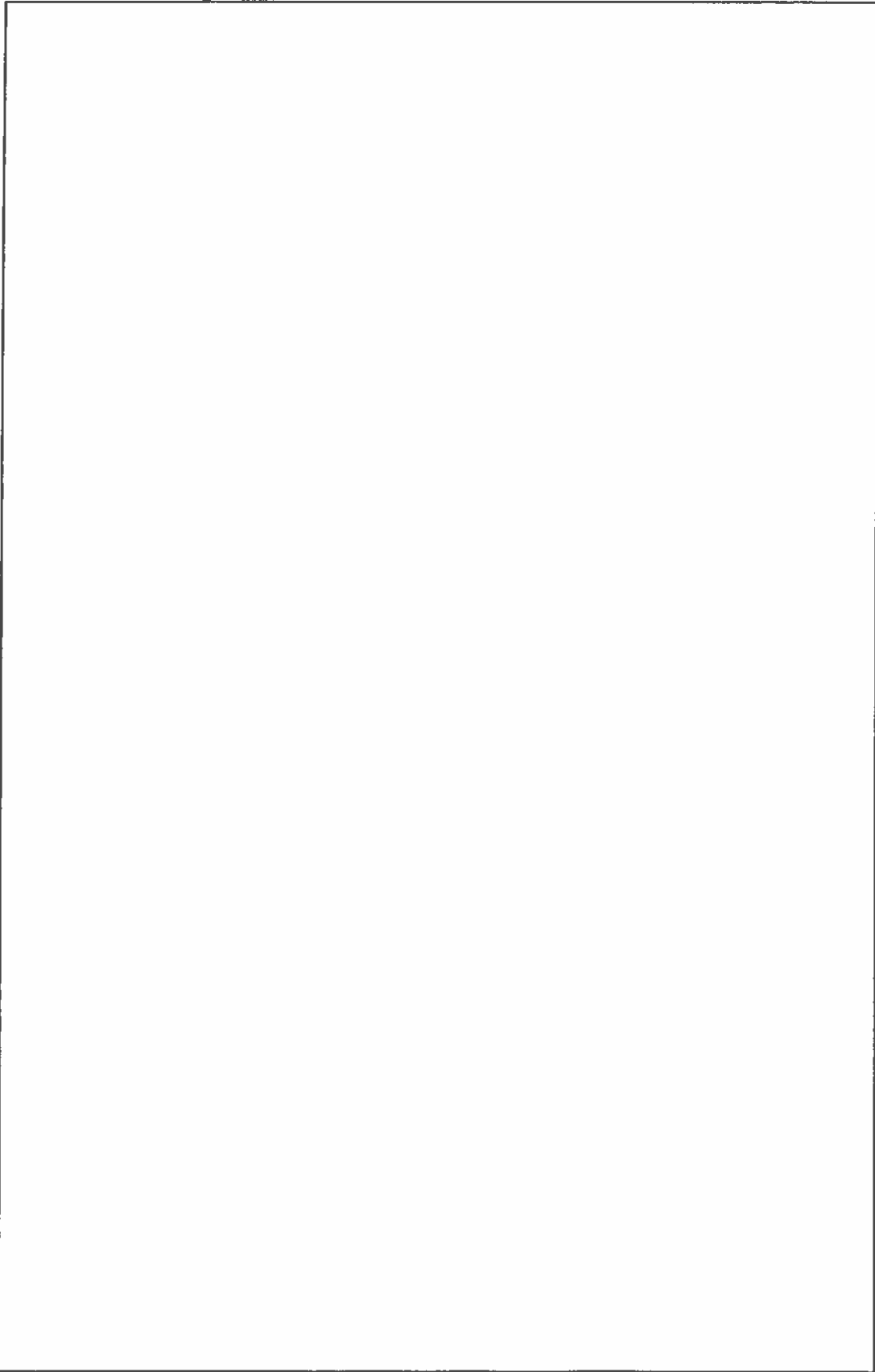
I was paddled twice once by Ken Shultz and once by Lue Brunelle, they used a large wooden paddle. the paddle consisted of 3 very hard swatts to the bottom, while I was wearing a dress, They also sold these paddles in the church bookstore. The reason for which I was paddled was because I circled the pages in my paces saying I had completed them and I had not completed them.

I struggled very much at Christian Centre academy. We were forced to sit in cubical that faced the wall and dividers between the students. We had not interactions with in regards to our learning, we had to figure it out all on our own. If we had a question we would put up a flag and wait for a supervisor or a monitor to come see if they could help us. It was often not very fast so I struggled getting my school work done and become frustrated that I did not know how to do any of the work with very little help from teachers. The staff were very controlling about everything we said, did, and even wore. There were times all the girls in my class got pulled out of class and lined up in the hallway they would make us keel down on the floor to have our skirts measured if our skirt did not touch the floor we were sent home to change, and given a demerit.

The abuse that had the most effect on me was through the coach Greig and Pamala Galen. Greig was my volleyball coach and more than anything I loved Volleyball. I trusted them and always thought that they had my best interest in mind, but when if I showed any sign of wavering in my faith or leaving the church they were sharp and cold.

I did leave the church and school as soon as I graduated, and it was very painful, my family was counselled to cut me off and not have me in their life anymore. I was told by Pamala Galen, that I was out of the will of God and therefore did not have God looking out for me anymore. This was terrifying because they would often use tragedies in people life as lessons to others by saying that person was out of the will of God. She had a prophecy/vision that I would end up being all alone and pregnant with no one by my side. I carried that fear with me for many years and it took lots of sharing my story to others to help me feel free to trust that I wouldn't be left alone, or die because I left the church.

All this control and spanking and mind games was also taught to our parents, they would have classes on parenting and teach them the way they should be raising us. The rod of correction was like a noose around my neck, and as a teenager I often contemplated suicide. I couldn't escape it, at 17, I left and moved to [redacted] and it took several years of unteaching myself the patterns that I was raised with. I suffered from serious depression once I left the church even more than while I was there, I lost everyone I knew by moving all my friends walked away from me like I was nothing. I finally got help by going to classes with my aunt, I learned how to be confident in myself and redefine who God is so I didn't have to live in fear. I still struggle to this day. My wish is that this school is shut down. It is not a proper school, and too many painful awful things have happened there. For it to still be up and running is a constant slap in the face to everyone who has survived it.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats   | <input type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

noted above

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Bruses on my bottom

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

the counselling I was had was free through a church in [redacted] called [redacted] I joined a youth group and joined a class with my aunt called [redacted]

As a mature adult I have got to see a psychologist this year in 2022, when these stories started coming out.



### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

1. Keith Johnson. Pastor.  
 Around my first year at CCA (christian centre academy at the Richmond Heights School) CCM had facilities there for 2 years. This would have been from 1982-1983 possibly 1981. We had a situation where the boys where in the gym and we were being boys talking about 'farting' and we were laughing an joking and having fun. The next day we got called in my Keith Johnson and the principle at the time - he was from the USA. His last name Mr. Hyatt. They called in all the boys into what was the music room at the time. This was in the downstairs of the building. They told us that we were talking about inappropriate things in the gym. They told us all the boys would get paddled with wooden paddles. I was really scared at the the time and so were the other boys. So, Keith had the boys come up to the front one by one. This was in front of everyone in the front of the room. The boys had to stand with their hands on the chair with their buttocks facing eveyone. It was humiliating. The greater the offense, the greater the paddle. Keith proceeded to paddle boys as hard as he could - as if he was trying to put them through the wall. These were the words he used - That he would try and put us through the wall. He admistered 4 paddles each and he broke 2 paddles on 15 boys. [REDACTED] was one of the boys that got paddled. Finally it got down to the last 3 people - [REDACTED]. Somehow we didn't get paddled because we understood we needed to be the informers for Keith. He always left a few at the end of a session to create informers for any other kids that were misbehaving. I was terrified and it was very fearful to watch this. Very tramautizing. I had never seen this before.

2. Merla Sandberg - Teacher

This was the second year in CCA - I was in a room doing a test from the ACE curriculum. I was writing an exam in the middle of the room. I was struggling and I had anxiety from just being there in the school. I had come from the public school so this was a different atmosphere than I was used to. As I said, I was struggling and the more I struggled with this test the more Merla stared at me in anger. It was clear to me that day that I would get a paddle for struggling. She grabbed me and took me down the hallway. I went through the double set of doors with Merla....and she took me to the front office to get a paddle for not doing my exam fast enough. My mom at the time was working in the front office and she convinced them not paddle me. This event continued to increase my fear as it became all about surviving and never doing anything wrong. Never struggle.

3. Ken Schultz - Principle of CCA

I was about 14 years old. Our school participated in 'Internationals' where we competed music or athletics. Usually this was in Texas or Arizona. This was a were several thousand kids got together to compete from Christian schools. You have to qualify to go by going to Regionals. You have to win lots of awards to get there. I was winning awards in track and field, music and basketball, choir etc. So I earned the right to go to 'Internationals'. We were told that we had to keep our academics on track to still go. I had earned a few demerits for not completing some of my academic goals for that week. So, I got a detention. Then the following week the administration set a protocol that anyone that got another detention would NOT be able to go to Internations UNLESS they submitted themselves to a paddle by Ken Schultz. So, I said I'm not going to Internationals because I earned another detention. My parents convinced me to take the paddle so I could go to Internationals. So I went to school the next day and went to the office and told Ken I was there to take my paddle. So, at 14 he paddled me. Again, another humiliation with 3 paddles and the stress of having to be perfect and never make a mistake.

4. Keith Johnson- Pastor

██████████ had punched a hole in the wall at the school CCA on Pinehouse Drive. Now Keith and Ken Schultz needed to find out who did it. He had all the kids go into the worship centre at CCM - all the boys from 12-16 were brought in. Probably about 25 or 30 kids. Keith talked about who punched the hole in the wall and that if no one told that he would start paddling one by one until someone tells. So they started paddling boys at the front of the worship centre - same style as usual. Front of the room with everyone watching. Of course some of us knew who did it. At the time - ██████████ told on his brother ██████████ but it wasn't ██████████ They kept going down the line - 3 paddles each by Keith - no paddles broken because they were being made much thicker. Finally ██████████ got up and admitted he did it and the paddling ceased. I escaped again but the torment was horrible. It was mass humiliation and mass fear to all of us.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

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|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
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| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
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| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Being at CCA and CCM has had a profoundly negative affect on my life. I have had to have counselling and I eventually moved away to [redacted] with my wife and family to get away from the controlling cult like environment that we were in. As for the school, it created so much anxiety around preformance, doing anything wrong and having to be perfect that I always feared failure and not preforming at a certain level. It took the fun out of being a kid. It hijacked my childhood. I feared punishment and pain. I have suffered from anxiety. I feared not being loved and accepted and this has been something I have had to have a lot of therapy for this The abuse continued in the college and church. The levels of control were crazy. To literally save my wife and kids we ran in a matter of 2 weeks in 2005 to [redacted] so none of them could reach us. They sat in front of our house in cars to intimate us.

I will add more detail later as this is too difficult to think about.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I was paddled multiple times in the school like many kids. This left bruises.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

no.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I received treatment in [redacted] through my work - they offered counseling services.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

#### Pastor Keith Johnson

- Keith Johnson was the Pastor of Christian Center Academy and under his leadership he created a toxic environment within the school and church. In front of the congregation during a Sunday service, Keith made statements that made me feel a huge sense of shame and humiliation as he depicted me as a "lost youth from a sinful broken home" because of comments on prayer I made during a youth counselling/mentor sessions with a youth worker (Ben Wiggins) that was then disclosed to the Keith without my consent.

- Church leaders like Keith, John O, John Thurringer, Ken Schultz, and others would state they were chosen to lead and they could hear directly from God. As a young person, it manipulated me to believe these men were special and that I had to believe everything they said. The brainwashing from his doctrine had detrimental impacts on my life, my relationships understanding of the world. We were taught to view homosexuality as an evil sin and this caused major conflict with my younger brother [REDACTED] who is a member of the LGBTQ community. My brother and I are still working through the emotional and mental conflicts that occurred due to the hateful ideology that was impressed upon me as a youth.

- Keith would exploit young men in the church to do free labour for him on his property. It was looked as an opportunity to serve the man of God and we would be blessed for it. We were required to cut grass and complete any other tasks that were required. In return, we were given the opportunity to have lunch with him.

- Keith also spoke of Indigenous people needing saving from their satanic beliefs and lazy ways. He depicted the role of Christians was to save them. As young Indigenous person, this had a negative impact on my identity as an Indigenous person and beliefs about my own people.

#### John Oluboboken (Principal 2004-2005 and Church Elder)

- In 2005, John threatened to paddle me for violating a school policy. Nathan Rysavy (My grade 7 teacher) brought me into John's office for a discussion. John then proceeded to take out a wooden paddle and said "I'm not afraid to use this one on you. If this happens again, I will". This emotional abuse caused me to not feel safe at school and gave me daily anxiety knowing if I made a mistake what would happen. In his office, I sat there crying in fear of the thought of being physically abused like that.

- Under Keith's and John's leadership families attending the church and school were indoctrinated to not allow sleepovers, go to movies, listen to "worldly" music, hang out with "unsaved" people, miss church or there would be in-school punishments and ramifications. In one instance, I was instructed I couldn't go to a Blades Hockey Game with my Big Brother because it fell on a church night. This extreme control took many opportunities away from.

#### Nathan Rysavy

- In 2005, I was forced to push a 2x4x4 board wrapped in a towel back and forth in gym numerous times for not telling the truth. I didn't tell the truth regarding the situation because of the fear I had of the potential punishment that would come if I did tell the truth.

John Thurringer (CCA Prinipal 2009-2010 and Church Elder)

- During my attedance in CCA during 2009-2010, the church and school knowingly withheld the knowledge that my basketball coach at the time was sexually abusing and having sexual relations with students attending the school. My mother was not informed of the on-going sexual abuse taking place within the school and church and therefore we stayed enrolled in the school. The church and school released Aaron Benawise from his posiiton, but no one was told why until the truth came out a few years later.

Above are my exact personal experiences I remember. In terms of a time frame, we were subject to this enviroment Monday to Friday for school and then Saturday, Sunday, and Wedensday for church. If I had 100% attendance for both church and school, I would have spent over 50 hours of my week in the building and that's not even including extra curr. So, we were subject to indoctrination and intimidation constantly.

We were also pressured to support and volunteer for political - conservative right wing parties. Randy Donauer usually organized and ran these events. The church openly supported - Sask Party, Conservative Party of Canada, and Randy Donauer City Councillor. We would be pressured to volunteer and vote for these parties by being told, "God wants them to be elected".

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
| <input checked="" type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse   |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |



**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The abuse I endured during my time attending at Christian Center Academy and Saskatoon Christian Center has deeply impacted my life in a negative way. The racist and homophobic ideology I heard Keith Johnson share regarding Indigenous and LGBTQ people caused me to internalize those beliefs about myself as an Indigenous person and of LGBTQ peoples. I was led to believe the ways of my ancestors were evil and it's taken a lot of mental, emotional, physical, and spiritual work to reconnect with those traditional ways. I was led to believe that LGBTQ people are evil and that my brother was a sick sinful person that needed to be changed. This caused great turmoil between my brother and I, which caused us to be on non-speaking terms for several years. Since then I have unlearned these hateful ideologies, but my brother and I still working at building a relationship to this day, which upsets me knowing that I was robbed from having a healthy relationship with my brother. As an adult and teacher now, I can't believe there was no regard my mental or emotional vulnerability as a student and that no one was looking out for me as a young learner. I felt helpless being in that system because you could never speak up or disagree with anything because you'd be intimidated, physically threatened, or be told you were a sinner and evil. I developed high anxiety from being in that environment of fear and judgement. My experiences left me with a great sadness knowing so much was robbed from my younger school years. Attending this church and school impacted every area of my life from relationships, worldview, education, spiritual beliefs, politics, love, sex, and identity.

If you need further space please add pages at the end of the document



### **Section 3 – The Abuse**

**In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.**

I’m not sure the best way to write this. I've tried several times. An annotated list is the most succinct and efficient method, but it doesn't convey the reality of my situation then. It misses all the small details, private interactions, and uncomfortable moments which combined present a much more comprehensive view of what I experienced. As a result, this will probably come off as rambling so I don't blame whoever is reading this for skimming. I've tried my best to keep this brief.

#### **Some background first:**

From my very first days at CCA I remember I was treated differently by the other staff and students. I was loud, excited, and an extreme extrovert. I would happily talk to anyone and with no filter. During the early school hours before class began all the students (from kindergarten to eighteen-year-old seniors) would be gathered in the student cafeteria lunch room waiting for the morning bell to signal the start of classes. During this time, I would zoom around the room talking to everyone. My older sisters and brother disapproved of this, as I was no doubt an embarrassment for them, but I enjoyed the attention. At the time, I was encouraged by the other student’s laughter at my antics and I was pleased to quickly develop a name for myself as someone who told the craziest stories. I stood out and, in a family where I was the young annoying brat, I was happy for it. This is typical behavior for a child and I’m sure you could find a student like this at any school in the country.

Besides conversing, I was also a big fan of drawing. I liked to sketch scenes depicting lots of action. I'd draw people being blasted apart by artillery, dueling knights, impractical weaponry, and everything else a five-year-old boy finds exciting. If I wasn't telling stories i would race around the room showing everyone who could endure my presence my latest creations.

Unfortunately, the staff were not amused by this. It didn't help that I would doodle in my school books. The 'learning program' (for lack of a better term, there was virtually no instruction) at CCA was contained in work booklets called PACES which students were expected to complete during a semester. There were separate PACES for each subject (Math, History, Social Studies, etc.,) and the more PACES you completed, the better a student you were. Besides containing scholastic information, PACES also had these truly asinine cartoons depicting the ideal Christian student named Ace, his pet lamb, and his equally braindead friends. Their scholastic program was the model for the scholastic program at CCA.

The idiotic cartoons contained in the PACES were frequently mocked by everyone. Even the most indoctrinated students couldn't defend them. Naturally, a few of the more rebellious students would edit these cartoons and I was no exception. While working through a PACE, i would edit Ace's or the other characters dialogue to be more in line with my immature sensibilities. For example, a cartoon

where Ace was lecturing on the virtues of fasting would be changed to him espousing the virtues of cannibalism (while eating a severed head). I was young, and I was just keeping myself entertained. Working in those cubicles was torturous and for someone like me who was overflowing with energy I couldn't focus. You weren't allowed to turn your head, you weren't allowed to talk with your classmates, and all communication with the teacher was handled via the symbols of a cube you would place on the top shelf of your cubicle. I can think of no worse way to teach children.

Besides being a student at the school my family and I also attended the church. The two are inexorably linked. Any social interactions outside of the school or church was heavily discouraged. Failing to adhere to this would result in heavy penalties via social ostracization or spankings (usually both). Likewise, discussion of any topic (for example movies or music) that was not strictly Christian in nature would result in similar punishment.

#### **Beginnings of abuse:**

In 1996 I was in Level 1 and I remember very little. The supervisor, Mrs. Johnston, was very patient with me. She disapproved of my drawings, but she would always laugh it off. I have nothing bad to say about her.

In 1997 I was in Level 2 and I started experiencing problems. My carefree disposition began to get on the nerves of the teachers who were fed up with my drawings and stories. Making matters worse my family was also extremely unpopular with the school/church administration. There was a strict social hierarchy at CCA based on how much a family contributed to the church. Usually this meant how much money a family paid in tithe, but volunteer work was also acceptable (though not as valuable). Being as how my family was extremely poor (we donated everything we had - well over a two thousand dollars in a five-year period - life changing money for us) myself and my siblings were left in a vulnerable state. We were unimportant and could be made an example of. As a result, indiscretions typically resulted in the maximum punishment.

One of my school projects needed a cover page and I drew a man swimming for his life while being chased by a shark. This caused serious concern and my parents were contacted regarding my behavior. I was warned that my behavior would no longer be tolerated.

In 1999 - 2000 I was in Level 3 under Mrs. Olson and I started to receive spankings from the school principal Lou Brunelle. Maybe I received them earlier in Level 2, I don't remember, but I was no longer allowed any leeway based on my age. The infractions could be minor, such as fidgeting in my desk, having my shirt untucked, or messy hair, and I would receive a demerit. Too many demerits (three in one day) and I would receive a Caution slip and occasionally spanking. It was recommended by the school administration that if a student got a Caution Slip they should receive a spanking at home (which is what my family did). At this time the drawings in my PACES got me spanked as well and my behavior was closely watched.

One week Mrs. Olson was unable to teach for some reason and we had a substitute teacher. I am not 100% certain of her name (she was not one of the regular teaching staff). I know her face

though. She had coke bottle glasses, a full face, and blonde hair, pale blue eyes. One day we had an art project where we would need to spread glitter over a pattern of glue to make an image. I was behind on the project when Lunch was called and the substitute teacher insisted I finish the work before leaving. Me and the substitute teacher were alone in the room. I spread the glitter over the glue and rather than lift up the paper to tap away the excess glitter I blew it away sending glitter everywhere. Enraged at the mess, the substitute teacher slapped me across the face very hard and began shouting at me. Later that day, the teacher pulled me aside and apologized for losing her temper. I remember crying to her that I didn't like how the teachers were rough with me; I didn't like how they were hitting me. Despite this outburst of conscience, she brushed me off. Her apologetic demeanor quickly disappeared and she told me that if I behaved, I wouldn't be hit.

On Monday June 1<sup>st</sup>. 1999 I got in trouble again for a reason I no longer remember and I had a meeting with Mr. Schultz and Mr. Brunelle. I went to the office, expecting a typical spanking but that disciplinary session was different. We had the confession and spanking, but rather than get sent back to class Mr. Schultz treated me to a lengthy speech. He believed that the only explanation for my continued bad behavior was that I was under a demonic influence. The demons were able to invade my body because I was not a true Christian. It was explained to me that all of my drawings, stories, and poor academic performance were caused by a spiritual deficiency and that the only way I could redeem myself and save my soul from damnation was by converting to Christianity. This was deeply confusing to me at the time because I had been going to Church every Wednesday, Saturday, and Sunday since I could remember. I knew the Bible quite well and was certain I was already a Christian. Schultz disagreed however and continued to tell me that I was not saved and that I was under evil influences. The whole meeting took about an hour and a half, but in the end they had me convert. I said a special prayer with Brunelle, reaffirmed my allegiance to Christ, and was sent on my way. To commemorate the occasion, a special note was penned in my Bible which I still have. The note reads as follows:

“Monday June 1<sup>st</sup>, 1999 – Howie prayed with Brunelle: asked the Holy Spirit to guide him – Reborn - assured of salvation. Howie is going to Heaven. Special in right standing with God (righteous)”

Considering the importance placed on being a Christian at CCA, this event was extremely hurtful to me. To not be a Christian was unthinkable. I kept this event secret from my family and everyone else at school because I was so worried about what they would think if they learned that I wasn't a Christian. It made me feel very isolated and was a constant source of humiliation for me.

#### **Serious Abuse:**

In 1999 - 2000 I began Level 4 and my supervisor was Duane Krochak. Mr. Krochak had a special reputation for strictness. He was a tall man with a very intimidating presence. Whenever he would walk into the lunch room everyone would go completely silent without him even saying a word. He wasn't like the other male supervisors who if I'm being honest gave off a moronic, easily duped and distracted impression. Mr. Krochak was intelligent and took his job seriously. He was also [REDACTED] and he took a special investment in my education. However this wouldn't manifest fully until me second year in Level 4 where I had Mr. Krochak as my primary supervisor.

A brief interlude, 2000/2001 was when my family reputation was in full decline. My older brother [REDACTED] was getting in trouble regularly and was being threatened with beatings, not just spankings while my eldest sister [REDACTED] was challenging the school administration's incompetence. My

other older sister [REDACTED] was keeping a low profile. As a result of my family's poor social standing, other students saw in me an easy target and made my life miserable – either by reporting me for infractions or bullying me. This bullying had the tacit approval of the school/church. Informing on other students was encouraged as they were helping to correct bad behavior. Brain Johnson, son of Pastor Keith Johnson, in particular was cruel to me. Despite being a student considering his privileges Brain Johnson was practically a staff member at CCA and he took delight in tormenting me via intimidation though that occurred largely at the school's summer camp *Living Waters Bible Camp* where he was a camp counselor.

After summer I continued Level 4 with Duane Krochak as my main supervisor between the years of 2000 and 2001. Mr. Krochak knew my reputation and he was determined to stamp it out. In his own way, I'm sure he saw it as doing me a favour, but his methods hurt me deeply. Many times over the school year I was pulled aside and questioned at length over why I read what I read, why I talked the way I talked (I had a bad stutter and he didn't like my fascination with pop culture), what I wanted to do with my life, why I was so foolish, why I couldn't sit still. He would shout at me no matter what answers I gave, yank me aside by the arm, or push me against the wall. I was made to stand alone in the halls for hours at a time or on one occasion taken to the gym and made to 'run lines' until I could do no more. Running lines is when you push a towel across the floor. Whenever you encounter a painted line on the gym floor, you turn back, each time progressing further and further until you've crossed the entire gym length. Mr. Krochak gave me an impossible number of lines and made me run them until I collapsed. By collapsed I mean I would be unable to move anymore and could only lay on the floor gasping. While I was down, he berated me for being so pathetic. The event gave me painful cramps for a few days and I was quite sore for some time after.

Mr. Krochak's frustrations with me were in due to my dream of becoming an engineer or scientist. In private conversations held alone in class during breaks or lunch that he would force me to attend, I explained that I wanted to build the vehicles and buildings I drew. Mr. Krochak was also an engineer (specializing in audio, he took care of the sound systems for the Church) and he told me that I was an embarrassment to himself and my mother. I would never become anything of the sort. Beyond my behavior, Mr. Krochak was very frustrated with my academic performance. He would mock my stutter, thinking I was putting on an act for attention. He believed from our many conversations on a variety of topics, that I was capable of completing more PACES per year. Like several of my other peers though, I couldn't focus on the PACES because I found the working conditions impossible, but I couldn't say that. Criticizing the teaching methods at CCA would be one of the worst offenses possible.

Conversations like this happened several times during Level 4 and each time resulted in myself being put in an isolation time out for usually an hour, but once for the entire day. I'd usually be made to stand in the hallway, but occasionally I'd be left to stand in a closet if the halls were busy. I have no specific dates, for these treatments.

Over the course of the year, I felt so demoralized that I wanted to die. I was not sleeping well due to nightmares so I was experiencing constant fatigue, and I dreaded going to school. Every answer I gave to Mr. Krochak was incorrect and every action I took, no matter how innocent, was punished. Even if I tried my best to behave there was no way to follow every rule all the time. There were too many and because I was a known disruptive influence I was quickly pounced on by the supervisors or monitors or reported by my classmates.

The early morning waits before class became very hard for me. I was being approached by older students and made to entertain them with my antics. I didn't fully realize it at the time, but I was a clown for them. It sounds silly, but it was extremely dehumanizing. My reputation as the care free kid had gone from one I enjoyed to one I hated. I was the freak to be mocked. My Level 4 classmates did very little to alleviate this. I suppose I don't blame them because I was socially radioactive. To be my friend was a poor decision and I'm sure they had problems of their own. Even so the isolation was unbearable – both inside and outside the classroom.

During this period my spankings had become regular enough that I was being sent to Ken Schultz instead of Mr. Brunel for most of my spankings though during this time Mr. Krochak spanked me on at least one occasion as well. Typically, a spanking meeting would consist of you (the spankee) confessing to the spanker how you had failed the school and how this was a sin. Usually this involved a written confession of some sort followed by the spanking, then the spankee would pray together with the spanker. Sometimes spankings were witnessed by another party (disturbingly so). The whole thing took about 10 minutes. I remember kids being sent to the office then 20 minutes coming back to class crying. Nobody would ever say anything, but we all knew. Girls or guys it wouldn't matter – the spanking system was equal opportunity from what I remember.

Many students padded up their underwear to try and mitigate the pain from getting spanked, but my older brother [REDACTED] made fun of kids who did that. He was a tough guy and I wanted to live up to his reputation so I never used that tactic myself. One time I remember I tried to crouch a little so the paddle didn't hit me in the same spot repeatedly. Mr. Schultz noticed this though (he had a lot of experience spanking so he probably knew every trick in the book), and rather than give me the customary three spankings I got around six or seven, full strength hits high on my upper buttocks, practically on my lower back. That was probably the most physically painful spanking I received.

As Level 4 continued, my poor academic performance did not improve and Mr. Krochak redoubled his attempts to "rehabilitate" me by addressing what he thought were deficiencies in my behaviour as opposed to trying to teaching me. Consequently, I began to fall increasingly behind in math. Working in isolated cubicles with nobody to explain mathematical principals to me for years had finally taken their toll and I was hopelessly bad at the subject. I knew that I wasn't doing well, but I couldn't ask for help. I was too frightened of Mr. Krochak.

I remember my last days in Level 4 were a mixed bag. Mr. Krochak took me aside and explained how disappointed he was in me for not improving. It was a very painful conversation, but at that point I was just happy to be leaving Level 4 behind. Mr. Krochak was [REDACTED] and I know he cared about me in a twisted way, but I can't feel anything but resentment for him. From then on, we ignored each other and never spoke again.

In the summer of 2000, I and my older sister [REDACTED] went to Living Water's Bible Camp which was overseen by Woody Donauer. At this camp the only abuses I suffered was from camp councilors mocking me. One night Brain Johnson cornered me with his posse of other councilors and took me aside to an empty cabin. They made me invent stories on the spot for their amusement, because I was "crazy [REDACTED]", the kid who could talk your ear off about some weird scenario. The whole thing was very bizarre and dehumanizing. I was telling them stories for about half and hour or so.

The year 2001 – 2002 marked my final year at CCA. I was in level 5 under the supervisor Mr. Rysavy who was without a doubt the most incompetent teacher I've ever met. Years of being forced to work alone had finally manifested in myself being very, very, poor at math for my age. Nobody had bothered to explain it to me. Rather than consider the possibility that the school's methods might be flawed the administration of the school decided that I must be mentally challenged. It was the only way to explain my behaviour. During this time I was regularly called insane and mocked by staff and students alike. Consequently, I was a constant nervous wreck, my stutter had gotten worse, and I was extremely paranoid. I believed, genuinely, that I was insane. Everyone thought it, so it must be true.

In order to confirm my mental handicap, the school brought in a specialist to do an IQ test. I don't know if the tester was affiliated with the Church, but I know he was a licensed professional. The man was courteous to me but I was frightened of the test all the same. I had no choice in the matter though. It was decided for me that I would take the test and even my parents couldn't object. What my exact score was on the test I do not know (I bet it was included in my permanent record), but I know I did well enough to dispel the rumors I was mentally retarded. So, now that the administration had no excuse, they needed to teach me math in some way, but Rysavy was literally too stupid to teach math at the fifth-grade level.

The school's solution was to put me in a room with no other students for several hours a day and make me do nothing but math. They assumed that the reason I couldn't do math was because I had a concentration problem or that I was too lazy. In actuality, I couldn't do math because nobody had explained the underlying principles to me. To help me, one of the senior monitors from either level 6 or 7 would check up on me. She was nice and never lost her temper at me.

In total, my extra lessons lasted about a month. I don't remember why they stopped. Maybe they thought I had improved enough to be let out of the solitary lessons or they wanted me back in the classroom to work on other subjects. In any case, I rejoined my classmates full-time to finish off the year.

Besides my math problems I continued to receive spankings on a semi-regular basis. One particular instance stands out in my mind. I was sent to Mr. Schultz's office for a spanking but to my surprise I was joined by Mr. Rysavy and his assistant Garrett Johnson (currently named Garrett Davies). Rather than just supervise, they were going to participate which isn't something I'd heard happening to any other student. I was going to be spanked first by Mr. Rysavy and then by Mr. Schultz while Garrett watched. The atmosphere in the room was very strange because both Mr. Rysavy and Garrett were laughing with their eyes. Upon making me bend over, Mr. Rysavy put his hand on my upper back and told me to settle down. Only when I was completely still would he paddle me before repeating this process. It was extremely humiliating (as I was being witnessed by a much younger man – Garrett) and I remember how they looked at each other after I was spanked. Like they had been enjoying themselves. I consider this to be some sort of perverse sexual act. There is no reason why they would "share" me amongst themselves and why they would place their hands on my lower back as they were spanking me. Telling me to hold still and calm down, dragging it out for as long as possible. It makes me sick. They're all scum.

I was spanked more than three times, but I don't remember how many hits I took. Maybe three from Schultz and three from Rysavy?



After that episode, my misery at CCA continued. At this point I was fully aware that everyone was laughing at me and not with me. I was a jester – an object to be ridiculed. I had no friends. I had no allies except my family. I was considered an untouchable. The staff regarded me as a mentally ill, evil, freak while a large percentage of the student body mocked me with the tacit approval of the staff. I was gaslit into believing that I was insane and I became incredibly withdrawn. I don't know how else to say it but I stopped being happy and I wasn't happy for a very long time after.

As bad as things were there was light at the end of the tunnel. After years of funneling hundreds of thousands of dollars into the church, my family had finally had enough with CCA. After one last bout of summer camp, me and my sister would be leaving for ██████████ elementary school for the fall term of 2002, my older brother was going to ██████████ High School, and the eldest sister had already graduated. At the end of the school year, I distinctly remember asking Mr. Rysavy to explain to me how to do a math problem and his solution was for me to stop trying. His exact words were "That's enough math for this year I think, ██████████." There was almost a month of time left before summer break. He was completely unqualified to teach anything to anybody.

That summer I went to *Living Waters Bible Camp* one last time. Thankfully I accidentally broke my arm and I was sent home early. I don't recall suffering any specific instances of abuse.

The school system at CCA was founded on systemic abuse to make family's vulnerable and susceptible to manipulation. The objective of this manipulation was to defraud them of their money. It was also unjustifiably cruel to students who could not be forced to conform to their teaching model (which were probably the majority of the student body).

#### Church Abuse:

Young children only attended sermons with the adults on Sundays. Wednesday and Saturday, children went to a special service held in a room upstairs from the main sermon hall. If you were misbehaving during these sermons you were spanked. Misbehaving could take the form of chatting during the sermon or simply not paying close enough attention. In addition, every sermon one boy and one girl would win the "Quiet-ze" prize which was a special reward for being an ideal worshiper. The prize was your choice from a pile of candy, toys, and books. It may sound silly, but the Quiet-ze prize was another method by which the church played mind games with the students and it was heavily biased towards some children over others. Kids whose parents were well regarded by the church won, and those who were not would never win. To a little kid, especially a kid from a poor family, winning was a very desirable thing. It would never happen though. For example, I attended the church for six years, was almost statue-esque, and I won exactly once. The school/church's privilege system was designed to manipulate children into doing volunteer labour with paltry rewards.

During my time attending CCA Church, I was spanked by Woody Donhaur. Donhaur handled the majority of the spankings for children both at church and also at the school run summer camp (though I was never spanked at the camp). One time, I had two spanking sessions in a single sermon. I don't remember what the first spanking was for, but the second was for my eyes wandering. My head was still facing forward, but I did not maintain eye contact with Woody while he was giving his sermon. There were always at least two assistants to the minister who would help watch the children.

You could look at the sermon, or be taking notes, you could not let your eyes wander or you would be spanked.

The church existed solely to defraud vulnerable people of their money. They would stir up everyone with chants of incoming prosperity to anyone that gives, take all their money, and then repeat next week. It was a Ponzi Scheme. If you give 10% today, you will receive 100% next year! An incredible amount of money must have flowed into their coffers based on the activity of the church elders. Lavish clothes, jewelry, luxury cars, vacations, etc.,. All paid for by the congregation, many of whom were barely scrapping by like my family.

The church also ran several other out of house money making schemes. One was a yearly donation drive undertaken primarily by children. Two kids would go door to door and beg for money for the Church. Me and my sister were a team on these. They were humiliating. Every family had to do it though or you would be ostracized. Another scheme was largely the same thing, except rather than have the children beg for donations we would sell overpriced chocolate. Whichever family raised the most money was rewarded with an acknowledgment from the church.

#### **Section 4 – The Harms Suffered and Treatment Received**

**1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.**

##### **Mental/Emotional Anguish:**

By far the most traumatic part of the abuses I suffered at CCA was the constant emotional and mental abuse. The treatment I endured from the administrative and teaching staff has to this day made me a very guarded and withdrawn person. I went from being an extreme extrovert who was happy to share my personality with anyone to someone who hasn't expressed himself since to anyone.

Since leaving CCA, I went on to a normal elementary school, a normal high school, and normal university and in that time, I always kept everyone, including all of my friends, distantly. Every relationship I've tried to develop as being more than that has crumbled because I don't talk about my emotions and I become extremely defensive with anyone who tries to intrude on that.

As a result, the first couple years following my time at CCA were not very good. For my own self-preservation, I had learned to be extremely silent and attentive for fear of harsh discipline. I had a difficult time adjusting to what was from my perspective an insanely lax learning environment. Not to mention that the school/church had for years instilled a very warped sense of what was considered immoral behavior. This made it very difficult for me to relate to anyone isolating me further.

I deeply regret how many friendships I spurned in my elementary/high school years. Despite myself, I did have a few friends (though I didn't recognize them as such at the time) who would always invite me to hang out or whatever, but I'd always turn them down. I never did anything with anyone. I was too withdrawn.

Again, I know it sounds pathetic, but in my own defense I was literally fetched to entertain people like a circus freakshow and I was considered insane for years. Not just from kids, but from adults

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

See attached word document.

See attached word document.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

See attached word document.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

N/A

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

N/A

### Section 3 – The Abuse

1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.

Ken Schultz

Ken Schultz was the principal for all but my first couple of years of school while I attended Christian Centre Academy. Ken Schultz was not a teacher nor had he any kind of teaching degrees. He should not have ever been in any kind of position to be in charge of kids or students. He was put in that role and position by the pastor of the church, Keith Johnson.

Keith Johnson was indeed the main man in charge of everything. Keith had on many times said that God would speak to him and tell Keith who he was to put in those school and church positions.

Ken Schultz was made principal of the school by Keith Johnson in such a way. Ken at times displayed much rage, was impatient and treated many students in a very poor manor.

I was paddled by Ken Schultz with a wooden paddle sometime in the late 1980's or early 1990's, on one occasion. It was for no reason at all that would warrant a paddling. I do not recall what the reason was, nor do I remember being told why I was to be hit. I was hit between 3 and 5 times with a few seconds between each blow. I do recall the paddle hitting my hamstring and my back and leaving visible injuries for weeks and hurting my lower spine and tail bone. These back and leg injuries also affected my motion and my ability to walk in a normal manner for a period of time.

My mother was a teacher in the school and also a church member at the time. My father was strongly against me attending that church and school but due to my mother having custody, he was unable to pull me out of the school.

My father was furious that I was paddled in the school and especially that I was injured during the beatings. He made an appointment with Ken Schultz a few days later and instructed the principal that he was not to ever paddle me again. It never happened again.

Ken Schultz had also on many occasions up till I was 17 years old tried to convince me to sever ties with my father completely. Those in charge at the school and church wanted to have complete control and dominance over the students and church goers. They were threatened by friends and family members that may have influenced us to leave the school or church. It was important to Keith Johnson, Ken Schultz and some of the others in charge to have control over us children. Both Keith Johnson and Ken Schultz were threatened by my dad.

My father was a good influence in my life. He has always been a caring and selfless parent. My father and I are best friends to this day. Ken Schultz and Keith Johnson on multiple occasions told me my dad was the devil, working for the devil, was like the devil, did satans work etc... They told me my father was a bad influence on me, told me my father would die and go to hell, told me if continued to see him, and have a relationship with him, that I would also go to hell when I die. At one time, Ken Schultz wanted me to give up my father in such fury, that he himself offered to act as a father for me. They viewed my father as such a threat to them that they were willing to act as parents/guardians in place of my father.



Both my mother and my sister, who also attended both the school and church had both suffered major atrocity a few years after I had left.

Another tactic that the church/school would also use against people who left, was a culture of being ostracised. I had witnessed when other students or church goers left and including when I myself left christian centre academy and finished high school at Holy Cross High in Saskatoon. The leaders of the school and church would instruct friends and family of those that left, to ignore those that left. I personally was unfriended and not included in social activities with my friends. They were not to phone me, contact me, etc... I was ostracised!!! The church and school in combination would twist bible verses, selfishly misinterpret reading and other scripture verses, to paint a negative and ultimately an evil/ungodly picture of those that left their church or school.

**If you need further space please add pages at the end of the document**

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

A large, empty rectangular box with a black border, intended for the respondent to provide detailed information about how abuse affected their life.

**If you need further space please add pages at the end of the document**



Section 3 - The Abuse

1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.

→ **ABUSER:** Aaron French was a "Coach" or Coach, French was a 35-40 yr old male at the time, athletic director at a high school basketball coach, a high school track coach, gym teacher, member of the faculty at the time.

→ **WHEN & HOW OFTEN:** Since 2012 most frequent all the meetings during spring time, before and after the spring break, during the school year at sports practices, meetings, etc. The more frequent meetings would happen weekly or bi-weekly approximately, at the meetings would happen weekly or bi-weekly approximately, times a month, depending on the time of year, the more frequent encounters were more frequent during the spring, and happened a couple times a month (I remember exactly, definitely more since then on other seasons).

→ **WHERE:** the office in the school, gymnasium, children's contact rooms, not being used during the school day, empty and bus (A/E conversion), houses he was doing during summer construction at, school gym equipment room, gymnasium, school van; neighborhood parks during the parts of school year; brick hallways in the school building, a secluded location and trail by the river (Civil of Addition).

→ **WHAT HAPPENED:** Aaron started off showing me favoritism, a general amount of attention. He then started getting me to spend more and more time in his office at the school during school hours, sometimes with friends sometimes not. He started smoking weed, and being his typical me up a regular basis. He would designate a part of the school building for me to meet him at. He would hang out and I would feel up on my body on a few occasions. He was wearing condoms in a few occasions as well, but we never had sex. He would compliment me all the time, and try to get me to talk about how I was the best player on the volleyball team and things of the like. He would praise myself to him one time, he got me to ride my bike to a river view spot in the north end. He had our bikes in a basket and he laid on the grass side-by-side holding hands and looking up at the sky. An airplane flew over and he asked me "If we could go on a vacation together anywhere, where would you want to go?" Aaron French kissed me/made out for a minute straight in the school van in the hallway. One day he was parking lot one evening that was my first kiss ever. He wanted to hold my hand, hug me, hold me, make out with me and I'm sure he had a regular basis. Sometimes he would say things like "For the next two minutes, you can do whatever you want to me. This will switch. I'm not really happy."

what it was, and he was always very ready to protect all over me  
From Sept 2012, Aaron Pennewas questioned and sexually  
assaulted me. I was 13 1/2 years old. Aaron's office was over  
the second floor, and it had a window overlooking the  
gym. Typically, he would close the blinds during gym  
classes that weren't his and sports practices that weren't  
his. During my time on the school's volleyball team,  
I noticed that he started watching me through a single  
blinded slit in the blinds. He would not look away when I  
noticed. Sometimes I could tell he would wink, smile, or  
bite his lip. Sometimes he would walk into/through the  
gym seemingly to just get a closer look. He also taught  
some of my gym classes as a younger teen so he  
was all eyes then too, especially if I was janned  
after a family vacation. I would also catch his eye in  
the rear view mirror of the school van on the way to/  
from track practices at the Saskatoon Field House. In  
one of our first off-site meetings, he was holding my hand as  
we walked behind a tree line in a park and he made me  
promise secrecy because "his career and family life depend  
on it". He was over twice my age and had me thinking it  
was my job to keep everyone's lives together. Unfortunately,  
I did that for years thinking it would be my fault if this  
came out any. I ruined lives one year at an A.C.F. convention  
trip to the States. Aaron asked me "How crazy do you want  
to go?" I had no idea what he meant by that. On one of the  
travelling days, he told me to meet him on the Greyhound  
bus once everyone was settled into their rooms. Pretending  
to forget something, I wandered back out to the bus  
bathroom putting a wrapper in his pocket. I had NO idea  
this was a condom wrapper at the time. We had no  
sex at school. We didn't end up doing anything and I  
can't remember why. Someone must have walked out of  
the hotel or something of the like. One year in high school  
(an off-convention year) I was helping officiate some  
track & field events for Cities High School. Track & Field meet  
Aaron was there and he'd taken the school van. He  
took me back to his house over the lunch break. He lead  
me to his bedroom. I was to take my shirt and shorts  
off while he went into the bathroom attached. He came  
and underwear. He never took those off but he  
contemplated it as he toyed with my bra heavily  
while kissing me. I remember feeling so nervous that  
we might actually end up having sex this time.  
Somehow once again, we did not go all the way. That  
part always confused me. We put our clothes back  
on and went back to Griffith's stadium. For the  
rest of the afternoon I never understood how he never  
gave into going all the way despite having a condom on.  
Please refer to the document titled "CBC Notes" at  
the end of this document for more details.

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2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

I never received any verbal abuse directly, but verbal abuse from the pulpit at church was something I was familiar with

Verbal abuse

Racist acts

Threats

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Humiliation

Degradation

Particular vulnerability or young age

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

Indirectly I did not always understand what was inappropriate

Witnessing another student being subjected to abuse

Intimidation

Inability to complain

Section 4 - The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Growing up in a church where I was a tabernacle, a school without my ego and not being allowed to talk while in school, but I was a perfectly vulnerable individual for a sexual predator. I had all these religious teachings as a teenage girl, but was not taught how to handle an experience, thus in a healthy manner I tried to we're properly trained to ignore them and sometimes have a figure of eight when we get married. Aaron was all the time that kiss I feel extremely violated and some times (telling the world) that as a teenager, I was fulfilling someone else's needs, while I'm not even ready. It was happening at the time when other teenagers outside the school were dating people their own age. I was being used and abused by a man twice my age. Him asking me to swear to secrecy made me grow up real quick in retrospect, because suddenly it felt like my job is to keep everyone's lips together. This whole situation with him made it very difficult for me to get over the instinct of being a people-pleaser as I mature in life. I still catch myself battling fears around disappointing and upsetting others. Growing up, I just really don't follow what people do, I'm just me. I was jumping through those hoops I was at grade two, three's kid, but I'm far from that now. I really hate that I can remember Aaron when I drive around my home (unquish knowing) Aaron just got to up and move to a different city/province without leaving any consequences for his brutal actions. I have not felt any closure or justice at all in regard to my teenage years. I was left on my own to figure out romantic relationships and my people-pleasing tendencies got me stuck in a marriage full of domestic violence. I was familiar with being taken advantage of sexually, psychologically, and emotionally as I grew up, so it took me a long time to recognize it in my previous marriage. I also got really good at putting on a mask and hiding things I also still struggle with asking for help, because I feel like a burden when I do this. I struggle with self-care because I find it hard to make myself a priority. I value I am so willing to put others before me, even to a fault (forgetting me). If I would have been taught how to lead a healthy sexual and romantic life, I really don't think I would have been so quick to naively get married without knowing what I was doing. I could have avoided a lot of abuse down the road. Aaron still shows up in my dreams sometimes, which makes me not want to sleep. I have severe struggles with sleep to this day because of how severely abused I was, so not realized for us kids, I find myself not really feeling the proper weight behind some situations. I downplay serious things, for example, Aaron passively taught me to look for attention in the wrong places, it took me a long time to get some self-esteem back once he was gone. I can't really walk around with a sense of guilt for not saying "No" to him. That's hard for me to get over. I have learned to look out for my daughter and myself first because this can happen to anyone, any time, by anyone. I have had to put a lot of emotional effort into not letting my anger/ frustrations give too much of a negative impact. I wonder how if someone has an interest in when they experience an interest in me. I have to be very careful not to stereotype people.

If you need further space please add pages at the end of the document



Section 4 - The Harms Suffered and Treatments Received

athletic staff in charge of girls, right now. Whenever I can exit and about, if I see a vehicle like one he owned I can't help but check to see if it's him I hate it when people bring up the topic of first kisses, because usually then the memory of that is with someone relatively close to their age. Mine is with a man over twice my age and it was happening to me rather than being consensual. I get asked a lot where I went to high school when I play sports. I usually try to pass on this question if I can, because it usually ends up quite embarrassing. I have come to terms on my own with the fact that if I wanted to see some closure and healing in this area, I would have to seek out justice for myself. I lost a lot of trust in the leadership in my life through this time when I didn't see the need to further help this abused minor. I feel like a level of my innocence, some of my childhood, and a few firsts were stolen from me to be replaced with tainted memories. The whole situation caused me to take a major hit to my self-esteem for a long time. I still actually struggle with it. I felt like my fear of things "falling apart" and coming to light was becoming a reality, like I had talked to many people at once. This is now something I live with for the rest of my life.

2. If you listed a physical injury what physical injury did you suffer and how long did it last?

I received no physical injuries from Aaron Bennet

3. Did you receive treatment for this physical injury while at the school or after leaving the school?

Yes  No n/a

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

n/a

4. Have you ever received treatment or counselling for emotional, mental or psychological effects of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I started attending private counselling in 2019, which I paid for out-of-pocket. I saw [redacted] at [redacted]. I believe I only saw [redacted] a handful of times before I could not afford the private services any longer. I would estimate maybe 6 months. I was referred to [redacted] coworker by a doctor I worked with at [redacted]. [redacted] wait time was long, so [redacted] pressed me to [redacted] colleague at the time, [redacted].

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

January sent to Cannan land 1997 when I was 15 years old.

I remember the three minute showers

██████████ and ██████████ were also there. ██████████ did all of the cooking for everyone there. The 21 year old was crazy. Probably on drugs. It was bizarre to send me somewhere where there was adults with some really unhinged behaviours. I believe we were there because the Lee 's needed manual labour on their farm. We never got paid for the work.

We had to wake up at 6:30am, pray for an hour

I was kicked out for cheating on my school work, copying the answers and I had to homeschool.

I fell really behind in school because they sent me there.

The reason I was sent to Cannan land was because I was fighting with my mom. Right before I was sent away a family member in Regina was trying to get me to move in with them. My aunty called Ken Schultz and basically Lee wouldn ' t let me drink pop on the weekends because he said " god told him I was addicted to pop Being away from everyone was isolating. We were only allowed one call a week to our parents.

There was an abusive 21 year old who was in the program as well who tried to physically hurt me a few times. I was only 15 and he tried to torment me. He took off from the program eventually.

Everything about our routine was scheduled and controlled.

Some of the labour we did was taking down trees, with chainsaws. We did a lot of manual labour. It was very hard work. It was. 1/4 km we had to drag a sled full with firewood. We all hated the work everyday.

I got very behind on my school work and sometimes would have to do it at night.

When I was 18 I signed myself into school at ██████████. The school had told me if I got honor roll I would be put on the basketball team. I got honor roll and they never put me on the team. So I left. My mom told Keith Johnson and he pulled me into the office I told him I was leaving because I needed the credits because I was so behind or I wouldn ' t graduate. Keith said he wanted me to stay and tried to persuade me. They wouldn ' t let me attend youth group anymore but I was allowed in the adult services.

It took me 2 more years to get my grade 12 after that because I was so behind.

When I was 14 I was kicked out from the school for fighting with my mom. They kicked me out for not " obeying " my mom.

They were always meddling in our life. It was harder on the single parent kids because they would try and act like pseudo parents.

one time i was trying to put the 4 square ball over the door because we used to put them behind the classroom door and nathan rysavy gripped my shoulder and pushed me so hard i almost fell and i had a bruise . i remember [REDACTED] talked to me that day and said that was bullshit and i should do something but i didn ' t say nothin. The whole class saw it.

i also remember being forced to do lines on my hands and knees with a potato sack in the gym with mr gartner once for punishment for demerits or falling behind in school or something i forget . that really sucked. i remember my legs burning.

i also remember vanessa rysavy opening the door to the boys change room once and yelling if we didn ' t hurry up she was going to walk in there. It was very creepy.

i remember having a meeting with mr shultz and got in trouble about having a jock jams cassette tape that had the song raise a little hell on it and i got it taken away i think.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
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| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Because of the interference in sending me to Cannan Land and getting kicked out a few times for things that had nothing to do with my behaviour at school. I was behind on my school work and it took me years to catch up and it was very hard. I had to take grade 12 classes, bussing to class, while working two jobs to support myself because I was kicked out of the house.

I also missed out on playing sports, because I was sent away, and behind on my school work. I never was able to have a "normal" high school experience of just being a kid going to school.

I had good and bad experiences. The moments where we were allowed to be kids are the good memories, but they were always overshadowed by everything else.

I basically lost two years of my life. They gave me really weird harsh counselling like I was a bad person, when the only issues really were that my mom and I did not get along. So I had to deal with the consequences of that at home and at school for some reason.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Running lines/towels for being behind on school work when they were the ones who kept kicking me out and sent me away. Working on the Lee's farm at Cannan Land was hard labour for someone my age. hard on my body.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Just regular talk therapy

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

My mother was attending Saskatoon Christian Centre (the Church, now Mile Two Church) when I was born in 1998. I therefore attended the Church from birth. The Church and Christian Centre Academy (the School, now Legacy Christian Academy) were the only community I ever knew until we were excommunicated in 2011.

My mother was manipulated and brainwashed, and the church controlled every part of her life, including financially. They paid my mother less than minimum wage at her job, causing us to live in poverty during my childhood. We would barely have enough food and resources to survive. But the Church, particularly Ken and Elaine Schultz who were my family's elders, manipulated my mother that if she ever got another job or took us out of the school, she would be sending us to a life of misery and damnation. They also isolated her socially from the outside world (though not from family) causing her to be totally under their thumb. Years later, when she decided she wanted to go back to school to provide a better life for us kids, they strongly advised her against it, told her she was making a horrible mistake, and her kids would suffer. In essence, they kept my family in poverty in order to control us.

Before I started at the School, I would be taken care of in the childcare during church services. They called this childcare "The Nursery." They split the childcare into different years: 1-year-olds, 2-year-olds, 3 and 4-year-olds, and so on. Once you were around the age of 8 you went to "God Squad," their Sunday school for young kids.

The Church also had an area in the building at 102 Pinehouse Drive called the Steward's Room. The Steward's Room was a place where volunteers, usually if not exclusively women, would make snacks for kids in the Nursery/Sunday school, and do other things to facilitate services. In the back of the Steward's Room was a small room with a sliding door. This room used to be used for recording services, so it had a strong level of soundproofing. When I was at the Church, this room was used exclusively for paddling children who had done something deemed wrong by Church staff or volunteers while on Church premises. The room was not typically used by the school.

When I was 3 or 4 (in 2001 or 2002), I did something deemed wrong by nursery staff/volunteers. I do not remember what the offence was. I was taken to the room at the back of the Steward's Room and paddled for my transgression. This involved being repeatedly hit with a large, wooden paddle on the buttocks. My mother was a volunteer in the Steward's Room and witnessed me being taken to the back room and leaving red faced and crying. I do not remember who did this to me.

Throughout my young life, my mother was encouraged and taught how to paddle me if I did something wrong according to Keith Johnson's handbook and course for parents. I remember paddles being sold at the church store. This paddling did occur in the home all throughout my childhood innumerable times. I am aware this lawsuit involves only what happened on church and school property, but I feel it is important to mention the tacit and explicit encouragement, instruction, and facilitation the School and Church took part in in my mother paddling me at home. If I did something wrong at school, sometimes instructions were sent home for me to be paddled.



I started school at the School in Level 1, the entrance level grade for children there, around the age of 5/6. My teacher for this class was Debbie Johnston (now Debbie Lee), a woman. I remember once, all the kids in my class came back from a break and the teacher wasn't there yet. Being little kids, myself and a couple others in the class thought it would be funny to take our shoes off and run around the class. We convinced the other kids to as well because we thought it would be fun. When the teacher came back, she scolded us for misbehaving. She then called in at least one male teacher from the older classes to come deal with the situation. I remember specifically Mr. Krochak (male teacher from Level 4, he is now deceased) coming and taking each of the "instigators" out into the hallway to interrogate us. I remember being so terrified, because I knew what happened when you got in trouble at school - you got paddled.

The interrogation lasted quite long, they would bring us out one by one, then in groups, then when they were done, they brought us all out to the hallway to announce their judgement. I remember myself and some other boys in the class being culpable. I just remember crying and being terrified, and I have a slight memory of being led down the hallway and away from the class, but unfortunately, I can't remember beyond that. I think my brain has blocked it out.

Those first couple of years in school were when I struggled the most. I was not yet broken-in enough to their rules. I remember being scolded quite often, feeling isolated in my cubicle and just wanting to talk and play with the other kids more. And I lived in constant fear and threat of being physically punished. It was made clear to myself and all the other kids that the punishment for doing something they thought of as wrong was being paddled.

The only other specific incident I remember from that year was once, I was playing with toys in the Level 1 classroom with a classmate, [REDACTED]. I was 5 or 6 years old, so this would have been in 2003/2004. We were talking about how we had been paddled/getting paddled as a punishment. I think we thought it was really normal and were just talking about it in general. I was pulled aside that day and told I was in big trouble, but I didn't know what for. The next day, my mom came to the school and took me to the principal's office, Dr. O (John Olubobokun, male). I was terrified that he would paddle me or worse because I knew that was what happened to you there if you did something wrong. He asked me what I had said in my conversation with [REDACTED]. I told him. It was very much an interrogation. He told me to never, ever talk to anyone about getting paddled, especially people from outside the Church/School. He said that I would be in big trouble if I did. They convinced me that being paddled was done out of "love" for me, but that people from the outside (not part of the church and school) wouldn't understand. I never spoke of it again out of fear.

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By the time I got to Level 3, I was around 7 or 8 years old, and I had learned that to preserve my own self, I had to abide by the rules. They had successfully "broken my will" as Keith Johnson says in his handbook. I mostly behaved and wasn't in trouble often because I was so terrified of being physically punished.

I also lived in fear of doing things wrong in the eyes of the Church leaders for fear of being bad, sinning, disappointing God and going to Hell. As an adult, I have been diagnosed with OCD, which I will discuss more in the 'harms' section.

Full statement continued in attached document.

If you need further space please add pages at the end of the document

August 30, 2022

**Abuse statement:**

My mother was attending Saskatoon Christian Centre (the Church, now Mile Two Church) when I was born in 1998. [REDACTED] I therefore attended the Church from birth. The Church and Christian Centre Academy (the School, now Legacy Christian Academy) were the only community I ever knew until we were excommunicated in [REDACTED] 2011.

My mother was manipulated and brainwashed, and the church controlled every part of her life, including financially. They paid my mother less than minimum wage at her job, causing us to live in poverty during my childhood. We would barely have enough food and resources to survive. But the Church, particularly Ken and Elaine Schultz who were my family's elders, manipulated my mother that if she ever got another job or took us out of the school, she would be sending us to a life of misery and damnation. They also isolated her socially from the outside world (though not from family) causing her to be totally under their thumb. Years later, when she decided she wanted to go back to school to provide a better life for us kids, they strongly advised her against it, told her she was making a horrible mistake, and her kids would suffer. In essence, they kept my family in poverty in order to control us.

Before I started at the School, I would be taken care of in the childcare during church services. They called this childcare "The Nursery." They split the childcare into different years: 1-year-olds, 2-year-olds, 3 and 4-year-olds, and so on. Once you were around the age of 8 you went to "God Squad," their Sunday school for young kids.

The Church also had an area in the building at 102 Pinehouse Drive called the Steward's Room. The Steward's Room was a place where volunteers, usually if not exclusively women, would make snacks for kids in the Nursery/Sunday school, and do other things to facilitate services. In the back of the Steward's Room was a small room with a sliding door. This room used to be used for recording services, so it had a strong level of soundproofing. When I was at the Church, this room was used exclusively for paddling children who had done something deemed wrong by Church staff or volunteers while on Church premises. The room was not typically used by the school.

When I was 3 or 4 (in 2001 or 2002), I did something deemed wrong by nursery staff/volunteers. I do not remember what the offence was. I was taken to the room at the back of the Steward's Room and paddled for my transgression. This involved being repeatedly hit with a large, wooden paddle on the buttocks. My mother was a volunteer in the Steward's Room and witnessed me being taken to the back room and leaving red faced and crying. I do not remember who did this to me.

Throughout my young life, my mother was encouraged and taught how to paddle me if I did something wrong according to Keith Johnson's handbook and course for parents. I remember paddles being sold at the church store. This paddling did occur in the home all throughout my childhood innumerable times. I am aware this lawsuit involves only what happened on church and school property, but I feel it is important to mention the tacit and

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The interrogation lasted quite long, they would bring us out one by one, then in groups, then when they were done, they brought us all out to the hallway to announce their judgement. I remember myself and some other boys in the class being culpable. I just remember crying and being terrified, and I have a slight memory of being led down the hallway and away from the class, but unfortunately, I can't remember beyond that. I think my brain has blocked it out.

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trouble quite often. There was a time, I can't remember what she had done "wrong," but her punishment was to go into the hallway with a medicine ball (a weighted ball) and do a wall sit (squat up against the wall) holding the ball for as long as they said she needed to. She was out there for hours. I remember seeing her in the hallway, screaming and crying because she couldn't do it anymore. We could hear her from inside the classroom too. It was not uncommon to see others being punished physically like this. This would have been in and around 2004 and we students would have been the ages between 5-7.

By the time I got to Level 3, I was around 7 or 8 years old, and I had learned that to preserve my own self, I had to abide by the rules. They had successfully "broken my will" as Keith Johnson says in his handbook. I mostly behaved and wasn't in trouble often because I was so terrified of being physically punished.

I also lived in fear of doing things wrong in the eyes of the Church leaders for fear of being bad, sinning, disappointing God and going to Hell. As an adult, I have been diagnosed with OCD, which I will discuss more in the 'harms' section. As a young child, I developed an obsession about religion and "being good." I was so petrified of sinning or doing something to disappoint God that I would spend every waking minute of my life praying to God asking for forgiveness. I would spend hours reading the Bible and doing "devotions" (religious workbooks for kids) to try to get closer to God. I lived in perpetual psychological and emotional fear of damnation and being "bad" in the eyes of God because of what they taught us in the School/Church. They also had a view that therapy was evil, because you should only need God to teach you what is right for your life and to solve your problems. Despite displaying many characteristics of OCD and anxiety all throughout my childhood, it was never even a thought to bring me to a psychologist. I was taught to turn to God for any problem I had.

As I got older, into my pre-teen years (11,12 so the years would be 2009, 2010) School and Church officials enforced ideas daily of what I needed to be: a good, Christian girl and eventually wife. There was NO room for personal taste or expression. I once was taken out into the hallway and reprimanded for wearing multi-coloured nail polish. There were only certain colours of nail polish that were approved: red, purple, pink, and brown I believe. That is just one example of how extreme the control was. The intimidation, manipulation, and control over your life was constant. I was never allowed to take part in extracurricular activities outside of the Church or School. That was their policy so that they could make sure we would have no outside influence on us whatsoever.

In the School, they monitored every aspect of our lives. They made us fill out attendance sheets for the church every week to see if we had been going to enough church services, which were multiple times a week. If you were seen by the teachers to be less spiritually committed or convicted, you were treated worse and seen as a bad influence. There were times when friends or my siblings' friends would "leave" or be excommunicated, and it was made explicit that we were never to talk to or see those people ever again.

I don't think I ever once was taught by a teacher who had had any education or training to be a teacher. The work was self directed and self taught. If I had a question, they would help as best as they could, but I believe there were not many ways they could really help me.

It's hard to explain how constant the surveillance and control was. On Wednesday mornings, when I was in Level 5 or 6, we would be taken into the Church to "pray in tongues" which involves speaking a gibberish language in the effort to channel the Holy Spirit. The teachers, Mrs. Carla Thuringer, woman, and her teacher's assistant would walk up and down the aisles making sure we were praying properly. If you weren't, you were taken aside and reprimanded for not focusing on God. Underlying every moment in the Church and the School was the threat of physical violence/punishment and mental, emotional, psychological, and spiritual abuse and manipulation. If you ever expressed anything contrary to the opinion of the School and Church, you were told that you were evil, a bad influence, and contrary to God. There was also the constant threat of excommunication if you did or said anything too "wrong" or against them.

It was also specifically taught and enforced that homosexuality was an abomination and abhorrent. The existence of homosexuality in the world was explicitly hidden from us, and when it was ever talked about, it was regarded with abject disgust and derision. It was made clear that homosexual people were of the lowest quality, and were certainly going to Hell.

One other specific instance I can recall was quite traumatic for me. I don't know how to classify this situation. My brother was good friends with another boy his age, [REDACTED]. [REDACTED] was part of the Church/School and the youngest in a very large family. Their family was also deeply involved in the Church's sister church, City Centre Church. He had an older brother who was about ten years older than him. When I was about 10 or 11 years old (my brother and [REDACTED] would have been 12-ish), there was a summer barbeque party at another family's house in a rural area, nearby to the [REDACTED]. My family and I were not there in-person, but were told about this instance later in church. The father of the family who was hosting the party left a loaded gun sitting out. [REDACTED] and his friends found the gun, and I guess didn't think it was loaded. They were young boys so they thought it was cool to play around with a gun. I don't know if he thought it was fake or just not loaded, but as a joke, [REDACTED] took the gun and pointed it at his older brother, [REDACTED], and fired. The shot hit his head and killed [REDACTED] instantly. We were told about this in a church service. It was a huge loss, as [REDACTED] was beloved by the community and only in his early 20s. We were told at that service that Pastor Keith Johnson and the [REDACTED] family believed God could bring [REDACTED] back to life. So, my family and I attended a large service at the connected City Centre Church where [REDACTED] body was placed at the front of the congregation, and we all prayed for God to resurrect him. It lasted hours, where we all just stood in pews in front of the body, which I think was in a coffin-type holder, and prayed as hard as we could for God to bring him back from the dead. Obviously, it didn't work. That experience was extremely emotionally, spiritually, and psychologically traumatising to myself and my family. No one, including the [REDACTED] family were offered any therapy or suggested to do so, to my knowledge. The father of the other family, the man who left the loaded gun out, killed himself years later from the guilt.

I'll finish with how we were excommunicated. My sister, [REDACTED] who was in grade 12 level, had been accused of talking about secular movies, talking about boys, and talking about wanting to graduate and be done with the School. In January of 2011, my sister and mother were brought in and interrogated by Ken and Elaine Schultz, our elders. They suspended my sister from school for four days, and told her she had to make a decision. She had to clean up her act and commit to going to Faith College, the mandatory Bible

college the school ran for students after graduating high school, or she had to leave. After some discussions, Ken gave my mother an ultimatum: either [REDACTED] goes to Faith College, or we're out because we are a bad influence on the community. My mom wouldn't make my sister go to Faith College, so we were told to leave. My mom picked us up from our house and told us to bring some grocery bags. We drove to the school/church after hours and were escorted through the building as we gathered any possessions we had in the building. We were looked at as disgusting traitors. I knew what was happening, and I was extremely distraught and upset. We were escorted out of the building and that was it. We were completely cut off from the only community and people I had ever known. I was heartbroken and terrified and felt completely abandoned and betrayed.

### **Harms:**

It was a difficult adjustment. I had undergone such a traumatic loss but it went totally unaddressed, and I was a fish out of water at school. It was difficult to make friends and to follow the public school program. There were severe gaps in my knowledge base, especially with history, geography, and science. I was often put in the library by myself to do schoolwork from the textbooks because the classroom learning style wasn't working for me and was too stimulating.

A few months after being excommunicated, I began having panic attacks for the first time, which I still experience to this day. I would often have to leave the classroom in Grade 7 and 8 to go to the bathroom and have a panic attack. I entered a deep depression and experienced extreme anxiety. Eventually, I started experiencing suicidal ideation, and I asked my mother to never leave me alone because I was afraid I would harm myself. I felt as though I was in a black hole. The School and Church had eroded away my identity so much that there was nothing left. Everyone I had ever known outside of my family had turned their backs on me. I had none of my own thoughts, morals, opinions, ideas, or desires. And all of a sudden I could have those things. I had a breakdown and an identity crisis so badly that my mother brought me to a therapist for the first time. I was still 13 years old.

I attended several therapy sessions with a male therapist who had seen a few other people who had been excommunicated, so he had an understanding of the situation. It helped a little bit, and I started a slow journey towards rebuilding myself. I tried going to another church and youth group to replace the hole in my life, but it just caused me more anxiety and I found that so much spiritual harm and trauma had happened to me that I couldn't attend church. To this day, if I encounter a Christian church service, I experience extreme anxiety and have panic attacks.

I also felt a deep shame about what had happened to me. I was seen as very strange by my classmates in public school and that caused me a lot of anxiety. I was also very angry. And I felt like no one understood me and what had happened to me.

It was also around this time (puberty) that I started having sexual/attraction thoughts towards other girls my age. This absolutely terrified me. I was convinced that was the worst possible thing that could happen to me, as I had been taught by the Church. I was tortured inside by these thoughts, and thought I was a horrible, evil person. I couldn't even bring myself to tell

the therapist about it. It wasn't until many years later, as an adult in my twenties, that I fully came out to myself as bisexual. Even though over the years my opinions towards the LGBTQ community completely shifted from what it was when I was a kid, I still had a lot of internalised homophobia. Other people could be gay, but I couldn't. To this day, I still haven't come out to my mother. She has shifted her opinions too, but I feel afraid.

My high school experience was rather uneventful, other than I continued to have anxiety and painful flashbacks to my time in the School and Church. I moved to ██████████ for university in 2017. While I was performing well in my classes, I was struggling with increasing anxiety and depression. I eventually went to another therapist in my second year, and worked with her for some time on my anxiety and depression. At this time, I also was having severe difficulties with romantic relationships. I didn't have the right tools of self-confidence and emotional regulation, and I suffered with an intense fear of abandonment. This led me to be in an emotionally and mentally abusive and manipulative relationship.

In my third year of university, I started experiencing intense mental distress including unrelenting intrusive thoughts. I felt tortured inside my own mind. I began to experience suicidal ideation once again. I felt like no one could help me because I was so ashamed of my problems. After over a year of suffering with this, I was eventually seen by a psychiatrist for the first time. She diagnosed me with OCD, generalised anxiety disorder, panic disorder, and a past of acute depressive episodes. I underwent three months of intensive therapy to address my OCD. At the core of much of my OCD is the thought that I am intrinsically a bad person. I struggle with fears and intrusive thoughts of doing something "wrong," and a significant obstacle in my therapy journey has been the idea that I am my thoughts. In the School and Church, it was hammered into us that even having a thought of sinning was just as bad as sinning itself. If you thought about 'bad' or 'evil' things, you were bad and evil. This has made it really difficult for me to separate myself from the intrusive thoughts that I have as a part of my OCD. My OCD and other mental diagnoses have affected my relationships with every person in my life.

On top of all of the above, I suffer from frequent nightmares involving the School and Church. Even after over 10 years outside of that institution, I still dream of being trapped there. These intense nightmares affect my sleep and my ability to properly work and function during the day.

When I found out that the story of the School and Church was going public and all the news articles came out, I was totally blindsided. I was ultimately glad it was happening, but I was completely triggered. I was in so much distress, I couldn't eat. I had to take time off of work to deal with the distress, and in order to explain myself I had to tell my employer about the School and Church. The whole experience was overwhelming and caused me to lose wages.

While insurance has covered a large part of my therapy costs, I've still paid most likely between one and two thousand dollars out of pocket over the years.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input type="checkbox"/> Verbal abuse  | <input type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

It was a difficult adjustment. I had undergone such a traumatic loss but it went totally unaddressed, and I was a fish out of water at school. It was difficult to make friends and to follow the public school program. There were severe gaps in my knowledge base, especially with history, geography, and science. I was often put in the library by myself to do schoolwork from the textbooks because the classroom learning style wasn't working for me and was too stimulating.

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I attended several therapy sessions with a male therapist who had seen a few other people who had been excommunicated, so he had an understanding of the situation. It helped a little bit, and I started a slow journey towards rebuilding myself. I tried going to another church and youth group to replace the hole in my life, but it just caused me more anxiety and I found that so much spiritual harm and trauma had happened to me that I couldn't attend church. To this day, if I encounter a Christian church service, I experience extreme anxiety and have panic attacks.

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Full harms statement attached in document.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Pain and bruising on the buttocks from paddling as a small child.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

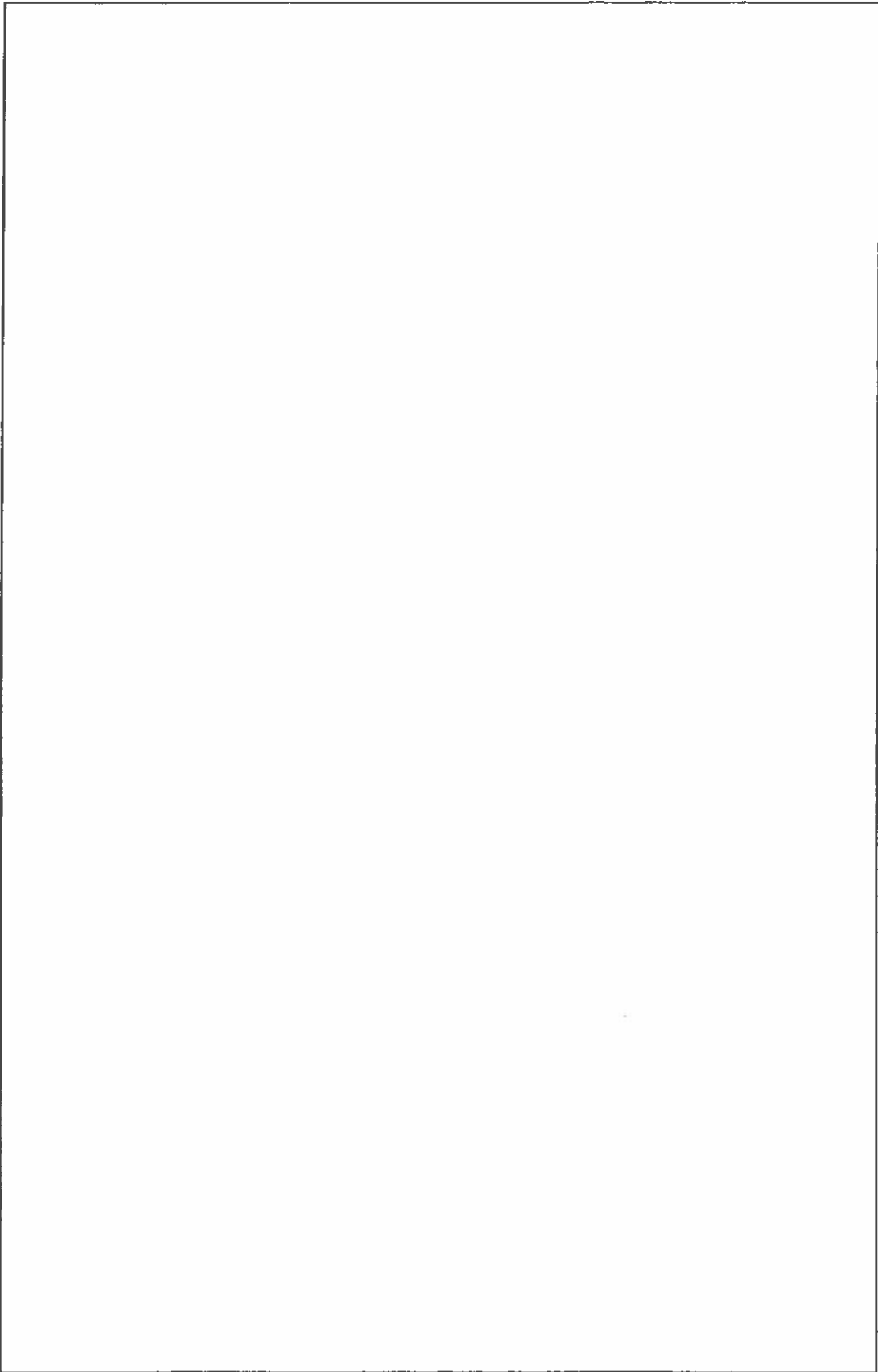
Talk therapy, [REDACTED] in Saskatoon in 2011/2012.  
Talk therapy, [REDACTED] Registered psychologist, in [REDACTED], [REDACTED] in 2018-2020.  
Exposure and Response Prevention Therapy for OCD, [REDACTED], MSW, [REDACTED] (virtual) at [REDACTED] in 2021  
Talk therapy, [REDACTED] Counsellor, in [REDACTED] at the [REDACTED], 2022-present

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

There are at least 4 times I was spanked while attending CCA. The first 2 times occurred approximately in 2002, when I was 8 years old. The first time I kicked another student and was sent to Duff Friesen's office, as he was the school principal. The second time I was caught lying and was then sent to his office again. Duff Friesen spanked me twice with a wooden paddle on both occasions in his office while I bent over a chair. There was no one else present in the room when this happened.

The third occurrence was approximately in 2004 when I was swinging on the bathroom stall door with a friend. I was sent to Duff Friesen's office and spanked me twice with a wooden paddle as I bent over a chair. The fourth occurrence was also in 2004 when was caught cheating and sent to Duff Friesen's office where he spanked me twice with a wooden paddle again as I bent over chair. There was no one else present in the room on either of these occasions as well.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |  |
|---|--|
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| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |  |
| <input checked="" type="checkbox"/> Intimidation  |  |
| <input checked="" type="checkbox"/> Inability to complain   |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I feel that this abuse resulted in feelings of abandonment. The church and school were combined and controlled the lives of those who attended. My family was broken apart because of this place. My dad was shunned by the church and my family because the church told them to. Other family members of mine who had left the church were also shunned by other members of my family and the church. Since then, our family has never been the same.

I also was never taught about healthy relationships and was made to feel like contact with the opposite sex wasn't okay. This included the "6 inch rule", which meant we needed to stay that distance from students of the opposite sex. I still have difficulty dating as a result of my years attending this school.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

No lasting physical injury was left by the spanking that occurred.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle (Principal/male) -Between the periods of 1994-1999 I was spanked by Lou Brunelle approximately 15 different times. I was spanked with a large wooden paddle, resembling closely a cricket bat. The spanking always took place upstairs, in Lou's office. He would start with telling me what I did wrong, make me bend over a chair, and than spank me, 4-5 times, depending on if I cried, moved, or not. Then after I was made to kneel and pray, ask God for forgiveness, and sent back to class. Some of the examples of things I was spanked for: 1. Running into the boys bathroom to chase a boy who had stolen my lunch, I was spanked for going in the boys bathroom, he was not spanked for stealing my lunch. 2. Being behind on my schoolwork. 3. Retaliation when a classmate slapped me in the face in gym class by punching her in the arm, again the other student had zero repercussions .4. My family briefly left the school in early 1997 to move to [REDACTED] and returned back in late 1997. When we returned, my sister [REDACTED] joined the school. It was very apparent Brunelle was not happy I had returned. He was not going to allow me back in the school, stating "I ' m not sure if there is enough room for you" to my mom. He essentially wanted my mom to beg to be allowed back, saying "your spaces have been taken up", trying to punish her for leaving the church and moving away briefly.

John Olulububoken (Director of school/Elder in church, male)- The Director's daughter, [REDACTED] was a grade below me. In Grade 11 at a volleyball tournament, she flew into one of her unhinged rage fits and kicked down the bathroom stall door in Radisson. I tried to fix the door, and another student saw me holding the door. [REDACTED] and the other student reported me to John that I had broken the door. The next day I was brought into his office and he said "tell me about the bathroom door in Radisson". I told him his daughter had kicked it down. He told me I was lying and began to do the gaslighting thing he does, where he makes you feel like you're crazy and you second guess yourself. His daughter kicked down another door two years later and there was 8+ witnesses to it. He spanked me and I ended my friendship with both girls. When I Graduated, John took my graduation portion out of the year book because I had left the church. It was the part where all the graduates say what their favourite things are ect. I witnessed John push my step dad up against a wall in the foyer of the church and put his hand around his neck and yell at him. I would spend countless lost hours in John's office for his interrogations. They would consist of him asking leading questions or simply stating "you're going to tell me what was discussed at lunch", hoping I would share a students misconduct, but at the same time implicating myself that if I witnessed someone doing something they shouldn't be, and I didn't "report" it, I was also at fault. I can't specifically tell you how many times these interrogations took place, but they were frequent. When I did "confess" things, which rarely happened, he would document everything I said on his laptop, print it off, and make me sign it. In [REDACTED] & I's grade 11 year, [REDACTED] ended up in emergency at City Hospital and I had gone to visit him a few times. I believe he was there for 3 days or so. The second time I came to visit him, John showed up at the hospital with another student, [REDACTED]. I was inside [REDACTED] room and I heard yelling between John and a male nurse, [REDACTED]. I was unaware at the time why they were yelling. Security was called, John was escorted out of the hospital by City Hospital Security. This ward was the ward my mom worked on at the time, so the staff there knew I was their co-workers daughter. [REDACTED] pulled me aside and asked me if [REDACTED] and I were okay. Told me I could tell him if we needed help. I told [REDACTED] why [REDACTED] didn ' t want John in his room, because john had told [REDACTED] the following days before he was going to "discipline him" when he returned to school. Another nurse [REDACTED] also witnessed the interaction with John on the ward. When I returned to school that Monday (this occurred over a weekend) I was paged to John's office and he began interrogating me over what I said to the medical staff and why they kicked him off the ward. He demanded to know the names of all the medical staff that interacted with [REDACTED], brought up the fact he knew my mom worked on that ward, but specifically said I would not be leaving the office till I provided the name of the specific nurse he had the altercation with.



me that I was trying too hard or not trying hard enough and I was "having an attitude". I was spanked 3+ times strictly because she either was upset with me, because I was too competitive, so I would back off and then I was "purposely not trying hard enough to make them look bad". She was very emotionally unhinged. Sometimes she would cry, sometimes she would scream at us. It was hard to ever gain her approval or know exactly what the expectation was because of her unstable emotions.

Lynette Weiler- Volleyball Coach. Lynette was psychologically/emotionally abusive. Lynette would remind me I wasn't charactered enough to be the team captain, because if I was charactered enough, "you would have been team captain". She often had her daughter (4 years younger than me) take my place in practice or games if I was in "trouble". Lynette would often make derogatory comments about my Mom, "Your mom couldn't pack you a homemade healthy lunch?" If I had received money to purchase food at a tournament. Or "I notice your mom didn't make your game to see you serve, too bad." She constantly reminded me I was from a broken/single parent family. "In two parent household's"... was something she would frequently mention. Lynette also participated in giving John O reason to either pull me from games or spank me, for being "too competitive or not trying hard enough". My poor performance on the court was either chalked up to because I was in "rebellion" or I wasn't doing what she wanted me to do. In my grade 12 year at the very end of the year at awards I received the MVP award, which was decided by the athletic director, although I was told all year how I wasn't "good/charactered/godly/enough" by my coach's Fran and Lynette. In my grade 11 school year my mom and stepdad had separated. As a way to get back at my mom, my stepdad called John O and told him I wasn't allowed to play in the home tournament we were hosting, because I had been "disrespectful" to him. (He took off from our family in the middle of the night and popped back up a couple months later, abandoning the two children he had with my mom. This was after he had been physically abusive to me and my mom) Because there was a severe power imbalance between men and women at the church, John O called me into his office and said I wasn't allowed to play in the home tournament. My mom and John O and the coach's got into a yelling argument. My mom told them he isn ' t even my dad and doesn't have any sort of legal right to me. They didn't care. Finally, the athletic director (Blaine Donauer) stepped in and said I was playing, after I had disclosed to Blaine about my ste4p dad physically abusing me at home. I had to walk out mid game in front of all my peers, and stands full of church people and my family, so everyone knew that I was in trouble for something because I was coming on half way through the game. Later on John's O daughter told me the only reason her dad let me play was because we were losing our first game by a lot and he didn ' t want to be embarrassed.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Global affects of the abuse:

1. High/none existance pain tolerance. I developed an unhealthy pain tolerance from the years of abuse. I have been injured or in need of medical treatment but was not able to idenitfy that on my own, until I was medically not doing well. For example, I broke my wrist and it never was treated. By the time I finally went to the doctor he said there was no point in putting a cast on it. My appendix burst in my mid 20's and I didn' go to the hospital until day 3, only because I turned a weird shade of grey and could not straighten up my torso (was leaned over). I was hospitilized for 3 days. I also had shingles but did not go to the doctor until 3 months after I started exhibiting signs, until I ended up with frozen shoulder and could not move my shoulder. I often have to wait for other signs to show up as I don't feel pain the way the majority of people do.

2. PTSD - This has effected me in my post-secondary schooling as well as emplyment. I also stuggle with sending my kids to school and not being completely over involved and critical of everything the teachers/school is doing. If they one of the teachers has overstepped their boun daries in the past, I have flown off the handle. Ive gotten in to screaming matches with a former principle of a catholic school my kids attended, because he called the school a "house of god".

3. Sleep/Lack of. I use a sleeping aid. I often have nightmares about John Oluluboken, not bein able to leave or get out of the church or away from him. Often waking up in cold sweats, taking a moment to realize I am not back there, it is just a dream. Sometimes I wakeup at 3-4am after dreaming about CCA/CCM and I cannot get back to sleep. I sometimes dream about John Oluluboken hitting me in my sleep and wake up with residual pain where I have to remind myself it wasnt real but my body seems to think it was. It will subside once I fully wake up and get out of bed.

4. Anger/ Hostility: I have dealt with feeling incredible anger towards everyone involved with the school and church for years, who stood by and did nothing. Most of it is innternalized, but sometimes I have exploded over discussions about religion (mostly with my immediate family). Lots of internalized anger because of the whole situation.

5. Extreme independance/isolation/self-sabatoge: I struggle in my relationships, first with making new freinds. I have had mostly the same friends since I was 4 years old. I struggle with what peoples motives are to be friends with me, are they being freinds with me to get information from me? The whole system of pitting students against other students and encouraging students to tell on other students (so they had more reasons to corprally punish us) created a strong mistrust in mysefl. I would say I am a very social person, but I alwasy find myself questioning the motives of people in an unhealthy way. I have extreme distrust in people in every area of my life. I have sabotaged heaalthy relationships to gravitate towards unhealthy and abusive relationships. When I realize I am in a abusive situation, I have isolated myself from eveyone and everything, for sometimes years at a time. I do have a hard time getting to the point where I can engage in a emotional romantic relationship, hence preferring surface relationships where the other party doesnt care about me. These are all things I have actively been in therapy for, for years. I am a runner. I have run from cities, provinces, relationships. ect. Isolate and run away is my trauma response. I can also cut off people and emotionally detach without hesitation. If someone does something to intentionally hurt me (in my view) I can cut off people and not think twice. When I find myself getting close to individuals, I have sabotaged it with blowing up over silly things as an excuse to end that friendship or relationship so I did not have to get closer to that person.

5. Binge Eating/Bulimia Nervosa disorder. I began having a binge eating disorder in my grade 9 year and it continued until 2019 when I was finally able to kick it. I was at the heaviest I had ever been, 320 pounds at the begiingin of 2019. It was a unhealthy combination of bingeing and throwing up. I have never sought professional help for it, although my family is very aware of my struggles with binge eating/anxiety puking.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Physical injury was mostly bruising, welts, my body going into shock, shaking. possible nerve damage given my high tolerance for pain, although I've never explored that with a medical professional.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

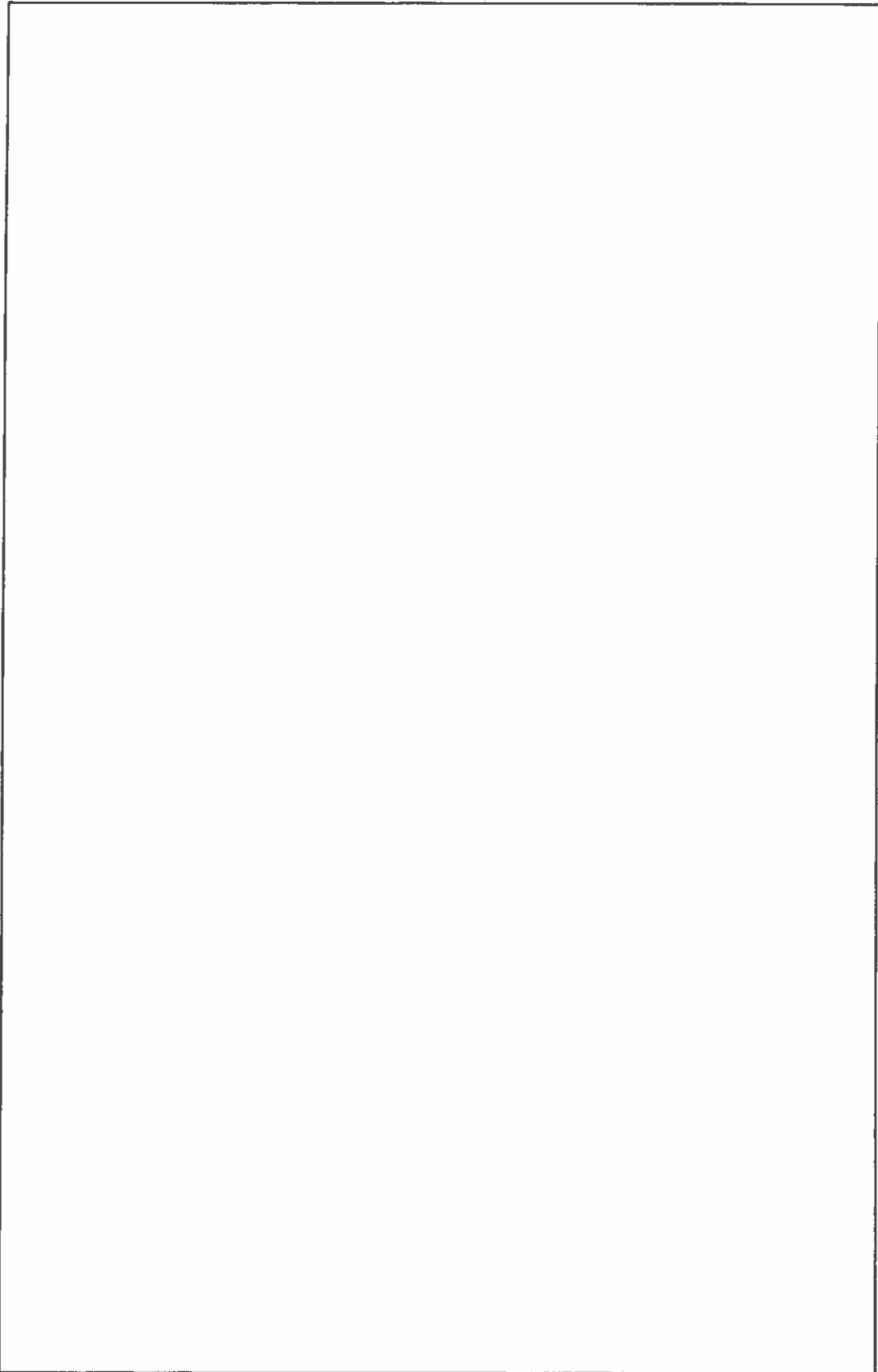
I began counselling in 2005, traditional talk therapy. I continued as I could afford it or as my work benefits allowed. I have had several different counsellors over the time period of 2005-2014.  
I began counselling with a psychologist in 2014-2016 but discontinued due to the high cost. It was with [REDACTED]  
In 2018-2020 I used the online counseling platform [REDACTED] and used a few different counsellors over Covid.  
I began counselling in person again in 2021 and have continued with the same counselor. I do a combination of talk therapy and EMDR every second week.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There are at least two incidences of corporal punishment that I experienced while I attended CCA. The first occurred approximately between 2000-2001 when I was 8 years old. I had been talking to a classmate while she was writing a test. This classmate told on me and I was taken to the principal's office. At this time, the principal was Lou Brunelle. I was corporally punished twice by Lou Brunelle as I was bent over a chair in his office. The secretary at the time was instructed to stand in the doorway watching as this happened.

The second incidence I can remember was approximately between 2001-2002. I was 9-10 years old at that time. I had gotten in trouble for putting up my middle finger as a joke in music class. I was brought to the principal's office and corporally punished twice as I bent over a chair in this office and the secretary watched from the doorway. The principal at this time was Duff Friesen.



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## 2. Aggravating Factors

- What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

Verbal abuse

Humiliation

Racist acts

Degradation

Threats

Particular vulnerability or young age

Violence accompanying sexual abuse

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse

Failure to provide care or emotional support following abuse requiring such care

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)

Witnessing another student being subjected to abuse

Intimidation

Inability to complain

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Since attending this school, I have a significant dislike for religion in general. It has given me a bad view of all Christians because of the controlling nature of this place and the guilt that they put on us for little things such as wearing immodest clothing or talking to other students of the opposite gender. Telling students that masturbating was against the Bible and making students feel that any sexual interaction prior to marriage would make you undesirable and tainted for your future partner. We were told nothing about sex or healthy sexual practices.

When I left the school I knew nothing about the importance of condoms or the dangers of STIs. I contracted HPV and had multiple abusive interactions with future partners because of the lack of direction given to me when I was younger. I also did not know anything about drug use and was easily talked into using cocaine by older adults when I was 18. This progressed into using crack cocaine and ultimately I ended up having to spend a Christmas in a rehab center in [REDACTED] that same year. I continued using drugs after this until I got my life back together the second year of University when I was about 20 years old.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

No lasting physical injury was sustained from the corporal punishment.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

[REDACTED] - social worker/ counsellor in [REDACTED] - approximately 2010-2012

### Section 3 – The Abuse

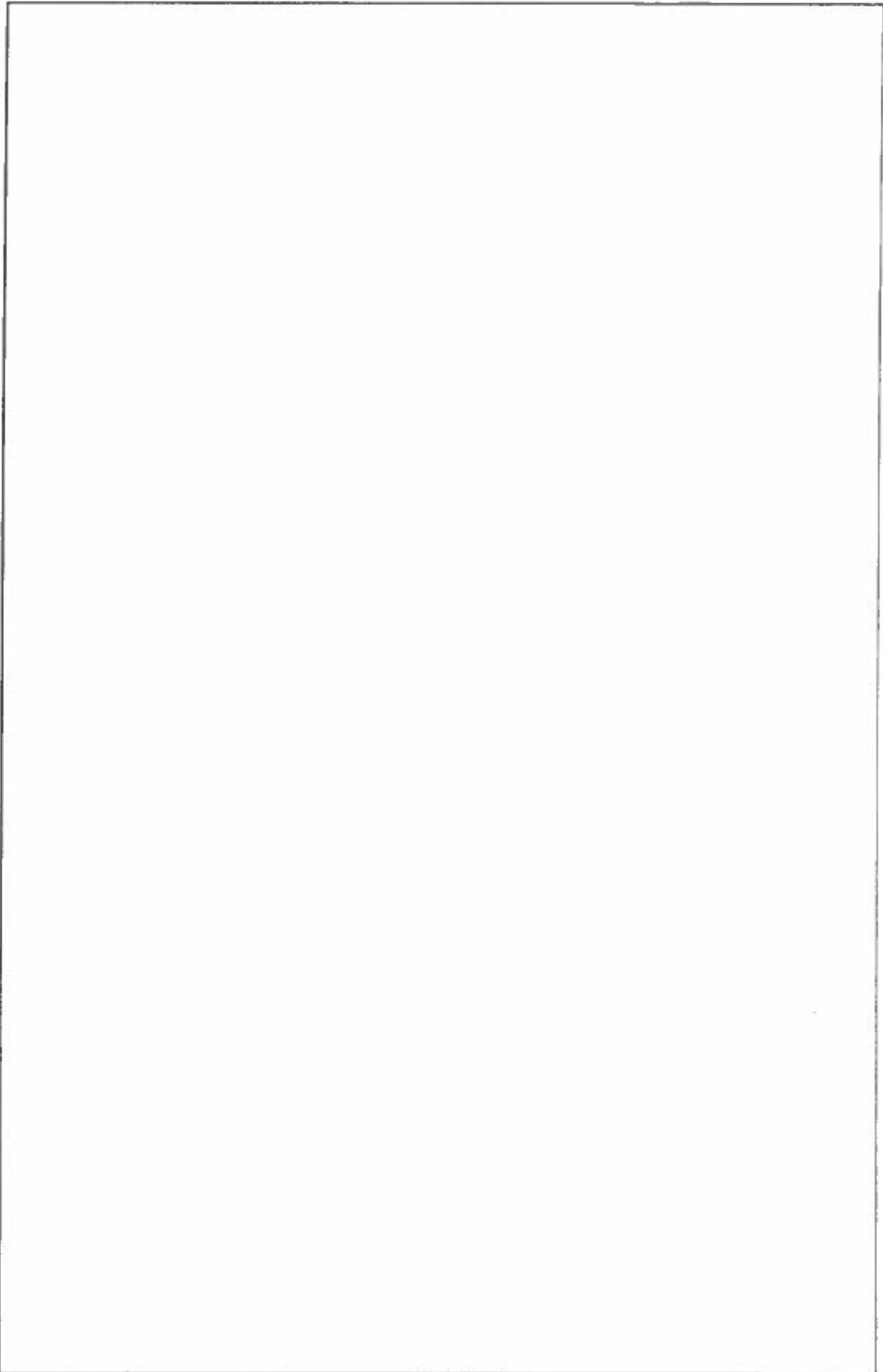
1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I was raised in this church from the time I was born up until I was twelve alongside my immediate and large extended family. Although my family and I did move to [REDACTED] for 3 years to attend a church/school connected to CCA/CCM, we did move back in 2004 to re-attend up until 2008. The focus that I would like to maintain throughout this statement is the emotional damages from the psychological trauma that I experienced in growing up and leaving this institution. Although I do have memories of being spanked aggressively by other adult members of the church, this happened prior to our departure to [REDACTED] when I was quite young; therefore, I cannot say with complete confidence which adults were with me at these times.

Around the age of 5 or 6, I began to have recurring nightmares up until my adolescent years, which my immediate family members can attest to. These nightmares echoed teachings and videos that would be shown to us in children's class that contained images of hell fire and puppets standing in hell alongside Satan. The puppets were told that, because they didn't follow God, they would spend an eternity in hell. If the kids did not have children's class, they were to sit with the rest of the congregation to listen to Keith Johnson echo the same ideas to the adults. A major focus in all children's teachings and Keith's sermons surrounded the idea that if you didn't obey the 10 Commandments, you would risk an eternity in hell; however, your attendance to this particular church pretty much solidified your spot in Heaven, as long as you were faithful to the church. Furthermore, we were constantly being told that people outside of our church/people that leave the church were going to spend an eternity in hell.

My family and I's departure from CCA/CCM in 2008 was largely due to my brother and I's deteriorating psychological state. As they began to enforce more stricter legalism, the institution began to enforce mandatory signage of what services we attended that week (Wednesday, Saturday, and Sunday) as well as having to write down how much money we gave as an offering in each service (I believe this started the school year that we left or the school year prior?). If any services were missed without good enough reason, you were academically punished. This caused a lot of psychological distress for me as the 3 services per week that would usually last over 2.5 hours were causing harm to my mental health, but then I was being pressured throughout my schooling 5 days per week, enforcing that I was there and that I gave them an appropriate amount of money. My brother and I would often come home from school crying as this, coupled with being academically punished through demerits for very small, minor issues, put an enormous amount of pressure on us. We constantly felt like we were walking on eggshells.

Everything worsened even further when more families began to leave. My best friend, [REDACTED] and her family left, and I was instructed to never speak of or to her or her family ever again. I was constantly being told on in school because I would keep bringing her up. I couldn't come to terms with the fact that she turned evil overnight like everyone else was saying. I was always given a very strict talking to by the teachers and my parents were constantly getting called. I started to disconnect from my other friends at CCA/CCM and I began to spend all my recesses by myself. Because of how incredibly bad things began to get, my parents started to make appointments with another school. This was incredibly hard for them as they had spent 25 years there. There was an incredible amount of intimidation from the church leaders/psychological abuse about us being damned if we left. Furthermore, our entire extended family went there (with whom we were all extremely close), and there was a lot of fears about them cutting us off if we left, which they did end up doing after being instructed by Keith and the other church leaders.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts  | <input type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

My parents made the decision to pull us out of the church/school when I was twelve. This decision literally cost us everything. We were immediately shunned by the entire church and school, including our extended family. At this age, we were told that our family was "toxic" and that we were going to hell. Because we didn't know anyone outside of the church/school, the isolation was very difficult to cope with, as well as the self-esteem issues that arose from having an entire congregation filled with people that you grew up with and love, suddenly pretend you don't exist anymore. I remember seeing Keith Johnson at Starbucks shortly after we left. I was 12 at the time, but I smiled at him and said hello. He ended up giving me the dirtiest look and would not stop glaring at me until I left the Starbucks crying. At age 12, I started cutting my arms and contemplating suicide frequently. The church raised me to fit in only with them, so outside of the church, I didn't know how to talk or connect with anyone. I had my first severe panic attack at 13 that was so severe that my mom called an ambulance. I was having panic attacks every couple of days and began to refuse going to the lake or leaving to anywhere that was far from the hospital. I was taught my whole life by the church that mental health disorders weren't real and that it was instead the devil, so I was convinced that these attacks were, instead, signs that I was dying. My visits to the hospital at RUH were so frequent when these attacks were happening, that a cardiologist put a Holter monitor on me for 24 hours to help me understand that this was in fact an anxiety disorder. Furthermore, due to what my family and I believed about what mental health was, as well as our stance on counselling that was taught to us in my time at the church/school and my parents 25 years there, we struggled to access any mental health services/feel comfortable when we did access these services.

My struggles continued, and I began to have a very big problem with alcohol at 15. Drinking was something that I found helped with my anxiety. With regards to my new schools, I had difficulty transitioning from CCA's curriculum to the public school's curriculum for several years. I rarely attended classes and would often skip school to day drink. I did eventually drop out of school, and it took me years to get back into it and complete my schooling, but I got my high school diploma when I was twenty-two.

I do want to note that my mother died of cancer when I was 16 years old. In the last 4 years of her life after leaving CCA, our relationship was severely fragmented due to depression. I do blame the church/school for the lost time with my mom, as how they treated her especially was incredibly cruel.

Ultimately, the abuse that I endured from this institution put me on a very difficult road in life, and it has taken me years and a tremendous amount of work and time to get on a decent path.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have done this very intermittently. I had a lot of trouble accessing counselling in my younger years. In my adulthood, I did see a psychologist at [REDACTED], my family doctor, [REDACTED] and a psychiatrist, [REDACTED] where I talked a bit about CCA/CCM. However, I was stand-offish in these conversations as I have always struggled to talk to anyone about my experience and the aftermath of CCA. Rather, most of the attention has been set on my continuous issue with anxiety.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I want to start by mentioning that I originally started grade 1 at a Christian school in Winnipeg. I have more memories of my 6 months at that school than I do the 3 years I had at Christian Centre Academy. I went from a "normal" school of learning to color, make friends, doing show-and-tells, and starting to read to something that felt more like a military confinement. This was a shock to my system to go from something so social and encouraging to a place that was run extremely strict and where socialization was minimal. My parents told me that at the time they couldn't understand how I went from such a happy kid to suddenly I would cry and hold my legs day every morning and beg my dad not to take me to CCA.

Abuser: Ms Olsen (or Olson) / Female / Staff / Grade 1-3 Teacher.

Adult who witnessed / allowed the abuse: Ms Hutchinson / Female / Staff / Co-Teacher

Abuser: Mr Brunelle / Male / Staff / Principal of School

I had Ms Olsen as my teacher and Ms Hutchinson as my co-teacher for all 3 years of my schooling at Christian Centre Academy. The classrooms were large spaces with cubicles lined up facing the walls, these were my grade 1-3 desks. When sitting in a cubicle the walls would protrude on both sides acting as blinders so you could not see other students. There was no teaching involved, we were to work out of our home-school ACE (Accelerated Christian Education) booklets, we had different booklets for each subject. If you had a question about your school work you were to put a cube on the top of your desk and have the cube turned to the image of whichever subject your question was for and one of the teachers would eventually come and assist you. Once your work was done you were to get up from your cubicle, push in your chair, and go to a table in the room that had all the answer keys for the booklets, you would then mark your own work.

1) Isolation / Mental Stress at a Vulnerable Age - Ms Olsen believed that I did not apply myself, because of this assumption anytime that I did poorly on an assignment or I would ask too many questions about an assignment she would isolate me from my classmates. This would mean during breaks / lunch I was allowed in the classroom to mark my work, but during class hours I was forced to sit in the hallway alone for the majority of the day. I was also instructed that I was not allowed to speak to anyone while in the halls. I was sent into the halls on a regular basis, I would estimate at least once a week sometimes several times a week for an entire day or half day. Being so young, vulnerable, and afraid of the consequences these times of being alone were very difficult, Ms Olsen would purposely not explain anything to me, I would never know if I was allowed to come back in or how long I was suppose to be in the hall. I would often begin to cry in the hallway and if she came out and saw me crying she would threaten to take me to Mr Brunelle for a paddling.

2) Physical Abuse / Mental stress at a vulnerable age - Early on in Grade 2 I did poorly on a test, I marked my own test, but when the Ms Olsen asked for my score to be recorded I told her my failing mark. We were forced to tell / share our marks with all the other students as a competition, but for those who struggled this was humiliating. Ms Olsen immediately sent me into the hallway to sit alone. Shortly after she came out and told me to follow her. We went up the stairs to the principals office, she never told me where we were going, why we were going there, what was going to happen. I was terrified & once I realized I was in the principals office & understood that I was in trouble I began to cry. Ms Olsen told the principal that I wasn't trying and purposely failed my test and that I required the paddle. At this point I was going into hysterics I was unable to speak through my crying. Ms Olsen then left the room, and closed the door behind her so it was only Mr Brunelle and myself - Mr Brunelle asked if I knew why I was getting the paddle, but I was so upset at that point I had begun hyperventilating and was unable to acknowledge or speak to him. He then had me bend over his knee and paddled me, I am unsure how many times I was hit.

I can recall receiving the paddle on two additional occasions from Mr Brunelle , but always requested by Ms Olsen. These paddles never left physical marks that I can recall but were extremely traumatizing and I would shut down entirely or go into hysterics / hyperventilating when they would happen.

3) Humiliation / Mental stress at a vulnerable age - Ms Olsen and Ms Hutchinson use to teach our gym class. They had a rule that before gym class all students must get changed in the changing room - separated by gender. I was a shy and timid child and felt uncomfortable getting changed in front of my classmates, so I would often say I had to use the washroom and then quickly get changed in a stall hoping that no one would notice. One day when I did this, one of the other students noticed I got changed in the stall and went and told Ms Olsen (watching your fellow students and telling on one another was extremely encouraged at this school), Ms Olsen came into the change room and had everyone sit down along the walls. She then asked me if I got changed in a stall and I told her that I did. She then instructed me to get undressed in front of my classmates and the get changed again in front of them, claiming she was showing me it was not a big deal. This was extremely traumatizing to me and I remember trying to hide my tears during the entire gym class that day.

4) Mental stress at a vulnerable age - My final week of school was part way through grade 3. I had been instructed to spend majority of the week in the hallway already (I am unsure of the reason). I had stopped being sad and started to become angry about constantly feeling bullied by Ms Olsen and several of the students would make negative comments to me. One afternoon when the students lined up to go back into class from a break, I was sitting in the hall beside them. One of the female students (unsure of name) made a comment to me about being "bad", since I knew I was not allowed to speak - and if I did the other students would report it to the teacher, I instead stuck my tongue out at her. This of course was immediately reported to Ms Olsen. Ms Olsen came out physically grabbed me by my arm and dragged me to the principals office for a paddle, luckily Mr Brunelle was not in his office. I spent the rest of my day silting in the hallway, even after school finished and everyone went home Ms Olsen told me to stay in the hall and not to move. Once the school was empty she came and got me from the hallway, physically grabbed my arm and had me stand in front of her while she told me that people who tell on you are good friends and I was to write an apology to my fellow students. The entire time she was talking / holding my arm I was crying quite hard, I remember her grip on my arm was tightening and was beginning to hurt. If I broke eye contact with her she would jolt my arm and grip it tighter. In the middle of this my dad ended up walking into my classroom and seeing this. Me crying very hard and being held and spoken down to by Ms Olsen. My dad had been waiting in the car with my brothers to drive me home, but when I didn't come outside he came to my classroom - he said he knew which was mine because my lunch kit was still in the hall where I had spent the day. My parents removed me from the school that day after my dad witnessed that scene - they said they were concerned I was going to get the paddle the next day.

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The mental stress that this school puts on its students and congregation is near impossible to explain to someone who has never experienced it themselves. They had full power over the families and students, I know that after I left Ms Olsen ended up moving to the USA to be with the pastors brother. The stories I heard was that he physically abused her to the point that she was unrecognizable, he destroyed her passport, and told the entire church that her claims were all lies and to exile her. Last I heard not even her own daughter would speak to her.

I know that this current situation of all the students coming forward are being used at this school / church as a tool. They will be saying that the media and these students are possessed and doing the devils work, that this class action law suit is god testing their faith. Anything that is against the church is immediately manipulated into a "teachable" moment for these people. It helps them avoid any responsibility. Seeing that Mr Brunelle himself stated in an article that the church / school is not affiliated with their past leadership is what made me want to join this case, he literally was the one person who could have stopped the abuse, instead he not only allowed it he joined in. We need to break the cycle at this cult.

If you need further space please add pages at the end of the document



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Isolation at a vulnerable age: I learned that I was alone, that I couldn't rely on anyone. During times of stress, I pull away from others, I don't let them in, I find it hard to bond with others. I went through depression and grade 8 and 9 and I would isolate myself by sitting in a closet in the dark for hours.

Physical Abuse at a vulnerable age: I recognize bad situations and I force myself to stay in them even if I don't think they are going to improve, just like at CCA. I have anger and anxiety everyday about work, but I'm too afraid to leave. I stayed in an abusive relationship longer than I should have. I have a fear of speaking up to avoid punishment or for fear it won't make a difference. I have a fear of being alone with older men and a fear of being with people in positions of authority.

Humiliation at a vulnerable age: I grew up with a lot of body shame, I dressed like a tomboy because I had a fear of being seen, by both men and women. After the humiliation incident, I lost my trust in women and in leaders. I was forced to do something I didn't want to do and felt afraid and angry. The fear of humiliation is crippling and causes me to avoid everyday situations at work. I have a hard time speaking up in public, hosting meetings, dealing with conflict, and causes me to be hypervigilant.

Mental stress at a vulnerable age: I was intensely afraid at CCA, I felt emotional exhausted, and learned to fear that the worst-case scenario is likely to happen. I struggled with an overall feeling of anger and anxiety. I feel like a ticking time bomb sometimes, with my anger being bottled up and them bursting out. I'm afraid to have children because I don't want them to experience this.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Yes - I received the paddle a few times, I did not require treatment for this.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

N/A

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Psychology / Counseling from [REDACTED] located at her home office in [REDACTED]  
April 2019 - Present  
I have been working with [REDACTED] for over 3 years now, the first time we met we discussed my experience with CCA and continue to do so.

The Abuse- I attended CCA from K -grade 12 1993-2006. In the early years at Christian Centre Academy I was a fairly good student and non confrontational so there is not too much abuse or conflict I can remember in the first few years other than the occasional paddling which I recall being carried out by Lou Brunelle. At this age I am not sure I would recognize what abuse is or how to identify what qualified as abuse because you are so young and it was my first and only experience in school. However, I do remember the paddling's being painful when they happened and developing a more acute fear and avoidance of paddling's as I got older. There is record of at least 2-3 such paddling's in grades 1-2 in my student file which I remember were carried out in the principal's office with I solid wooden paddle much like a small cricket bat. As the years progressed to middle school I believe I slowly started to grasp just how bad the consequences could be if I messed up or didn't follow the rules. A great fear of authority figures and not doing things correctly began to form during this time.

As I progressed into grades 8 and 9 (2001-2003) things definitely took a turn for the worse. At this age I began to really struggle with the self-taught ACE system. This system required you to teach yourself out of little booklets called PACES, score your own work and work by yourself in a cubical with three walls by yourself. There was no lesson plans and no accredited teachers to assist with understanding things such as chemistry, physics, biology and math. They also taught in the booklets that the world was created in seven days and that evolution is false. There was no sexual health education and nothing offered about the harms of drugs/alcohol. While working you would be completely insulated from other students. For the most part you could not seek help or consultation from other students on how to do any of the school work and the teachers many times were completely incompetent of providing assistance especially as I got into the more difficult subjects in grades 10-12. In retrospect, being expected to learn maths, chemistry, physics etc. without an accredited teacher giving lessons and providing support was basically setting me up to fail in these subjects.

Because of these learning pressures and additional stresses such as a part time job at the age of 13, being forced to go to the church (that ran the school) 3-4 times a week (2.5-3.5 hrs per church service), and coping with extreme disciplinary measures for not meeting education goals on time I started to make quite a few mistakes in scoring my PACES (booklets). As soon as they teachers identified I was making quite a few scoring mistakes the school director Ken Shultz immediately branded me "a cheater" and said I was dishonest to the point I must be expelled from the school. This is what I would identify as a pivotal point where systematic repetitive abuse began to take place in many forms. Instead of offering meaningful coaching/help with the scoring/self-taught education system the teacher/teachers would isolate me further from the other students (make me skip breaks), verbally put me down, make me do physical workouts (push-ups, towels, duck walks, sit-ups) etc. Joel Hall was the teacher most responsible for this part of the abuse I went through (as outlined in the email in my student file that he sent to his supervising teacher Jordan Gaertner\*) This same teacher use to get what I would describe as a nonempathetic (perhaps even sociopathic) satisfaction from keeping me isolated from other students and administering these punishments and verbal put downs.

Over the course of grades 8,9, and 10 I was often kept from interacting with other students for days or even weeks during these disciplinary periods and was not allowed to play sports. *(And other activities)* Solitary confinement was something that did happen on numerous occasions I was left feeling ashamed, humiliated and degraded in front of the other students.

The Abuse- John Olobobokun/ Keith Johnson

The most serious abuse I experienced was undertaken by John Olobobokun between 2003-2006/ grades 10-12 and executed under the direct philosophy and supervision "orders" of Keith Johnson which was the highest ranking official/Pastor of the Church and School. Nothing he asked his staff to do seemed to be questioned in any meaningful capacity. He was a feared authority figure and claimed to have the power to hear the voice of "God" and always new best for the direction of the church and its members. He demanded absolute power and it was understood nothing he demanded should be questioned.

Attached is the police report which is now in the care of the Saskatoon Police Service which clearly describes the events of the abuse between 2003-2006. Grades 10-12.



## Statement

My name is Daniel Kenneth Webster and I was a student at Christian Centre Academy (CCA) from the age of 5- 18 years old (1994-2006). This school was under the direct control of Pastor Keith Johnson and it was well understood he directed the school directors to use paddling (hitting buttocks with wooden paddle with force to inflict pain) and required all children in the school to be indoctrinated with extreme evangelical Christianity which they must adhere to. The period of abuse I will be making a statement on will be 2003-2005. In 2003, Mr. John Olubobokun became the new Director of the school which would be an equivalent position of Principal in the Public/Catholic system. Due to my ongoing problems at the school with the self-taught learning system and the extreme religious ideology my parents initial plan was for me to be taken out of the school. This all changed when John was hired as the new school Director at CCA, I was informed I would be attending the school again and under a personal mentorship of Mr. Olubobokun.

When I brought forward my concerns of not being able to get the high school credits and education every child should have due to my struggles with the self taught ACE education system, John aggressively screamed at me in an excessively intimidating fashion. This was the first of many more meetings with him over the next 3 years that had the same patterns of emotional/psychological abuse. Yelling/screaming various threats, intimidation, and in a hostile manner communicating that I would do exactly as I was instructed or my life would be made a living hell. Multiple suspensions and expulsions were handed down to me in this three year period for such petty things as talking about my positive experiences serving in the Army reserve with other students, and questioning the school staff's policies in any capacity. I also remember one expulsion for failing to show enough religious enthusiasm at a youth church service which was run by the Church (Saskatoon Christian Centre) which oversaw the school.

The only instance of physical abuse took place in Feb of 2004. I was having an argument about typical teenage things with my parents in regards watching a movie they didn't like (Anger Management-Jack Nicholson) when they got frustrated and I believe told him to address it with me when I was at school that week. I remember it was a Friday and the secretary paged me to the school office and I was told to go into John's office. He then informed me that he was going to physically discipline me with 5 paddle's to the buttocks. Even at the age of 15 I knew this was illegal and ethically wrong so I demanded my father be called and John obliged and called him. When my Dad showed up I pleaded that he end this madness. When Dad made an attempt to diffuse the situation, John loudly informed him that I would be expelled from the school if I didn't receive the punishment. My Dad then told me to take the punishment like a man. Feeling I had no choice I grabbed the chair arms and bent over as I was directed to. John was a physically strong /athletic man probably around 6,1 180-200 lbs and judging from the amount of physical pain and black bruises that were left I would estimate he used the majority of his strength to swing the paddle. He proceeded to hit my buttocks 5 times. In between strikes I would plead with him to stop and had to muster a lot of concentration to stand there due to the pain and humiliation I was experiencing.

*Dianna  
Davidson  
(Secretary)*

This experience left me physically bruised to the point it was painful to sit for a few days after and there was large dark bruises but that was minor to how it utterly destroyed my self esteem/worth as a teenager already going through challenging years and puberty. I was in a state of constant fear to the point I would have severe panic attacks when called to John's office after this instance. My relationship with my father completely disintegrated to the point that I would avoid him whenever possible and keep our interactions to a minimum for a long time after. It took years to reconcile and repair the trust with my parents. I believe my struggles with excessive alcohol consumption in my early twenties is a consequence of these experiences. Anxiety, depression, and sleepless nights have at times just been a constant part of life I've had to come to terms with in regards to the memory of these experiences.

This concludes my statement.

Feb 1st, 2022



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

Verbal abuse

Racist acts

Threats

Violence accompanying sexual abuse

Failure to provide care or emotional support following abuse requiring such care

Witnessing another student being subjected to abuse

Intimidation

Inability to complain

Humiliation

Degradation

Particular vulnerability or young age

Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse

Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)



#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Harms suffered are well covered on typed text attached.

As far as affects on my life this should be as follows...

- Heavy abuse at alcohol in early 20's
- Broken relationship with parents <sup>[Some Drugs]</sup> [Party]
- Many missing High school credits making post secondary a lot harder to ~~proceed~~ persevere after so called graduation from CCA. Spent 2 years getting those credits I missed so I could attend U of S.
- Huge bouts of depression and inability to sleep for sometimes days at a time.
- Anti social behaviour
- Inability to operate properly in social settings & communication problems.
- Serious temper and intense aggressive outbursts when triggered
- Knocked out and beaten up at bar when too drunk - received care at ~~Emergency~~ Emergency for serious concussion (Age 20).
- Have seen 2 psychiatrists in early-mid twenties to try to talk things out.

If you need further space please add pages at the end of the document

2. If you listed a physical injury what physical injury did you suffer and how long did it last?

Large black bruises to buttocks area and upper thigh when one paddling missed buttocks and hit upper thigh. lasted around 1 week (7 days) was painful to sit and extremely sore.

3. Did you receive treatment for this physical injury while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

None

4. Have you ever received treatment or counselling for emotional, mental or psychological effects of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Not S counselling services 2013.  
Family counselling Centre Summer 2014

### Section 3 – The Abuse

1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle (Male)- Principle of Christian Centre Academy (CCA); I was paddled no more than 3 swats on the bum with the wooden paddle on multiple occasions in his office. There was always a secretary present and this happened 1-2 times per year (I cannot remember exact dates or exactly how many sessions) from 1997 till he was no longer in office at CCA.

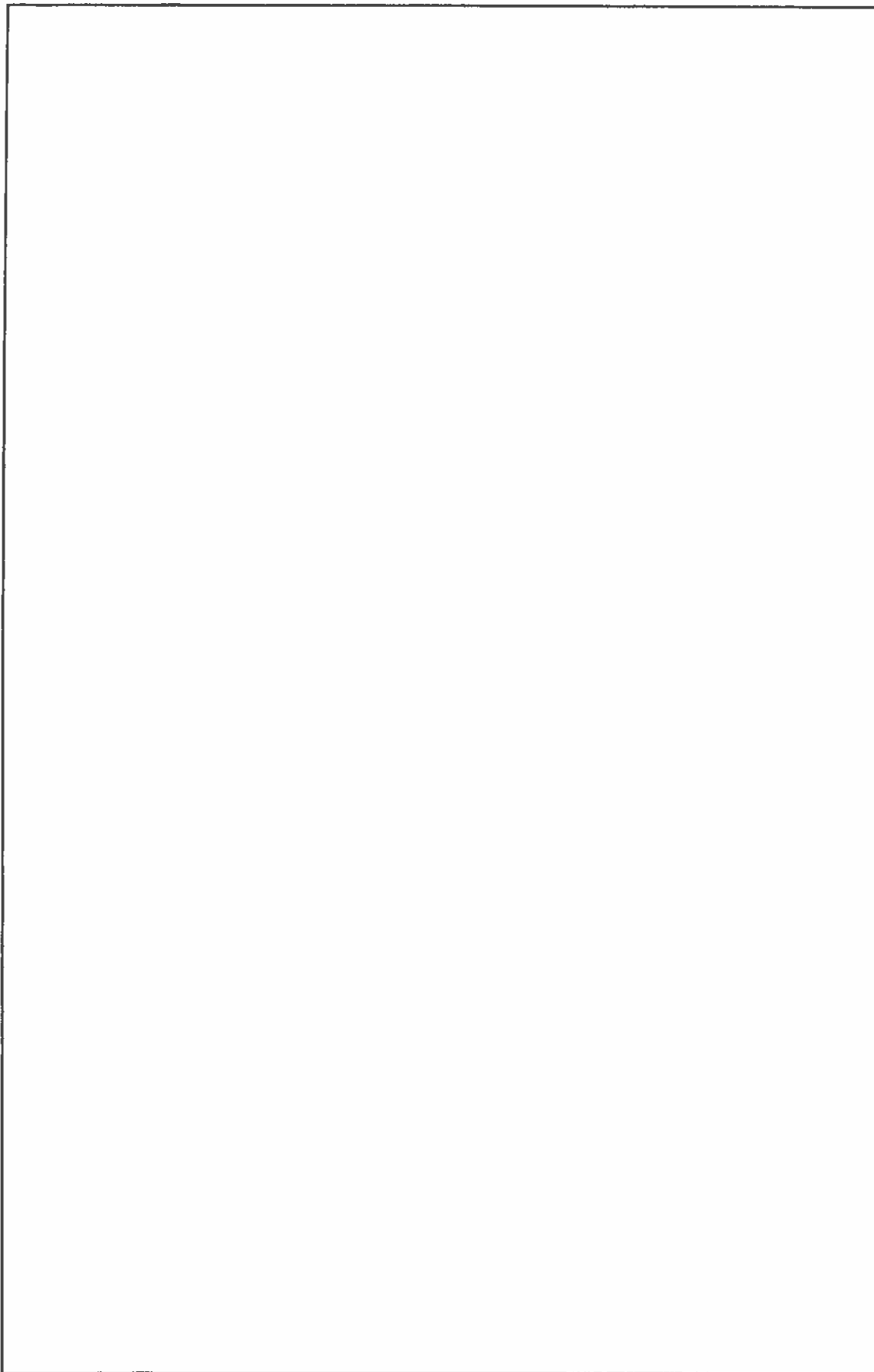
Duff Friesen (Male) - Principle of Christian Centre Academy (CCA); I was paddled no more than 3 swats on the bum with the wooden paddle on a couple occasions in his office. There was always a secretary present and this happened 1-2 times per year (I cannot remember exact dates or exactly how many sessions) from he was in office till I left in Spring 2005.

Dwayne Krochak (Deceased) (Male)- Teacher of Level 4 (Grades 4&5); For memorizing the score key, incorrectly scoring my work or not getting work done on time or other forms of "Cheating" they called it. I was forced to sit in the hallway on my knees while holding heavy dictionaries out on both arms for approx. 5 minutes - if the dictionaries dropped another minute was added. I was also forced to do wall sits in the hallway for approx 5 minutes - if I dropped, timer was reset. I was forced to push a board wrapped in a towel and run lines - If my knees dropped from exhaustion I was forced to do another set. Also, forced to stay in my cubical all day (no breaks and lunch at my desk, I could only leave for the bathroom), this was on one occasion I was behind in a PACE because I needed to erase the whole thing and I was to focus on that one PACE all day and work fast to redo it.

Joel Hall (Male)- Teacher of Level 6 (Grades 8 & 9); He made me erase PACEs and work fast to get them redone which meant that I stayed in through breaks and lunches (eating at my desk). He sent me to the principles office on a few occasions to be paddled. One time I forgot my gym clothes and he forced me to stay in my cubicle and write on a piece of paper again and again "i will not forget my gym clothes" until the gym class was done.

John Olobobokin (sp?) (Male)- Director of CCA 2004 (not sure of the exact year); He would give long lectures of yelling at all us students to tell on our friends for not obeying rules (if we noticed anything), he would call random meetings or prayer meetings during school time and take us out of class for hours at a time. He paddled me one time (in grade 9 when I was 14) for secretly listening to a band (Jump 5) that was banned from the school and when he asked me to turn in all my friends who listened to the CD I would not which made him angry. On a few occasions he made me write again and again a scripture verse (can't remember which ones they were) on 2 sides of ruled paper and this was for not understanding the PACEs instructions and rushing to get it done because I was behind.

When I was 14 I was having a hard time living at home with my step-mom, my dad and step-mom were divorced so I had the option to live with my dad. I decided one Friday after school to spend the weekend with my dad for an indefinite amount of time. After my parents divorce a few years prior, my dad was no longer attending Saskatoon Christian Centre and John O. had ex-communicated him from the church, basically banned him from coming into the church. When I decided to stay with my dad for a weekend that Sunday John O came up to me in church and asked me if I was living with my dad. I said for the weekend and maybe another week, I wasn't sure how long I would be there for because my step-mom and I were not getting along and being at home with her was stressful for me. John then said If you are with your dad tomorrow morning (Monday morning) then don't bother coming back to school. He kicked me out of the school if I was going to stay living with my dad. Well, I never stepped foot into the school again.



If you need further space please add ~~pages~~ pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

This will be an overall conclusion of the abuse suffered at Christian Centre Academy and how my life has been affected over the past 17 years ( I left when I was 15, came back to the church for a short time at 16 and am now 32 years old):

- Pain Tolerance is very high and I think this is from multiple paddlings and other forms of discipline. I always felt and still feel like asking for help is a sign of weakness. I am very headstrong and want to do everything myself and will spend time figuring out how to do it, asking for help or showing any kind of weakness is a last resort. An example of this is when I gave birth to my son I internalized my pain and found that labour and delivery was not as painful as other people say it is. I did not struggle but I was grateful to have help but I certainly joked around with the nurses and doctor in the delivery room to distract myself from the pain of childbirth.

- I have PTSD from anyone in power. I have shy'd away from speaking to pastors, teachers, bosses or powerful men I have met. I feel anxious when I am called to anyones office (especially at work) when I felt like I could possibly be corrected for something even if their reason for bringing me to the office was a progress report or a meeting regarding operations or my opinon. I have felt professionally like my opinion didn't matter and I felt anxious and almost like I couldn't breathe if I was praised for anything, felt too good to be true.

- Currently my son is 4 so as I am considering schools for him to attend next year I am having a very hard time picking a school because of the abuse and regulations I was subject to. I like the idea of a private bible based education but I cannot imagine history being repeated for him by sending him to a school like that. But I am also afraid of public schools because "abusers can be hiding anywhere". I think my biggest concern would be that whatever school I pick has regulated teachers and an education that will allow my son to be creative and think for himself and learn how he learns best.

- I struggle with trusting people in authority, I have been let down by authority figures my whole life, not just at school, so this is something that I havn't been able to conquer. I trust my husband because he is my most loyal best friend but we dated 3 and a half years before getting married. I also have attachment disorders and I believe that this is due to many friends leaving the school/church over the years and I was no longer allowed to talk to them. I was told in therapy that I struggle with Avoidance of Attachment and this is why being ignored is so painful but also why I don't attach to anyone other than my husband and my children. I have a very estranged relationship with family members and I even struggle to make close friends. I would say I have 1 best friend, other than my husband, who knows my life inside and out and she has known me since we were 7 years old.

- I struggle with thinking outside the box and being creative. I didn't start exploring that side of me until this year and realized I have a passion for graphic design and I'm good at it. I have always been a strict rule follower and afraid to break the law in any sence. The idea of being a rebel even if it is the right thing (depending on the situation) gives me anxiety.

- My whole adult life I have worked hard, and often times 2-3 jobs. This comes from a deep longing to meet my needs. My husband is the sole provider for our home and this has always been a competition for me in some way. I feel like I need to provide as well or "help him" even though my role right now is working my business part-time and staying home looking after my children who are 2 and 4. I struggle deeply with this as I want to be with them and make memories but I feel like I need to do more.

- I am sure that I have some sort of learning disability or different way of learning as the ACE system didn't work for me. I was constantly "Cheating" to finish a PACE because I didn't understand it. MATH would frustrate me to the point of crying and I would stay up late to cram homework in so I was not in trouble the next day. I was slower then other kids and I did experience a great deal of trauma in my early life prior to attending Christian Centre that was never looked into or assessed. I still have never been assessed or diagnosed but I know how to manage my learning abilities especially in my business and I take extra time to teach myself something if I don't understand. This is something that was overlooked in the school growing up.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Bruising on the low back, bum and upper thighs every time I was paddled. Usually this lasted 3-5 days depending on how severe the paddling was.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

When I was in kindergarten, during [REDACTED] 2002, my class was instructed to finish four pages of a word building exercise before our morning break. Everyone in my class finished before the break except for me. Since I didn't finish, I was required to skip break and sit in the class room until I finished. About half way through the break, my best friend came in and asked if I was done to which I replied "not yet." She then offered to help me finish so that we could go outside and play together. She completed the exercise for me and as we were walking out of the classroom to go to break, Debbie Johnson who was our kindergarten teacher, stopped us from leaving the classroom. She asked if my friend had helped me to which I responded "yes, I was having trouble." She then told us that we had cheated, grabbed us by our wrists, and walked us up to the principals office. There was a reception area where we had to sit in chairs for 20-30 minutes and weren't allowed to talk to each other. After 30 minutes the principal called us in one at a time. When it was my turn to go in, he told me to sit in a chair facing his desk and asked me what happened. I told him my friend helped me finish a word building exercise so that we could go and play. He explained to me how I had disobeyed my teacher and God by cheating. He then told me to stand up, turn around, and place my hands on the arm rests of the chair. He told me I had to look straight ahead. If I moved, adjusted my arms, or looked anywhere other than straight ahead, he would spank me more than the three times allotted for the sin I committed. After I was spanked three times, Debbie Johnson grabbed my hand and held it. I had to apologize to the principal and her for cheating. I then had to pray for god to forgive me for cheating. After that she grabbed my hand and took me back down to the classroom. At that point I had gone for almost two hours. I was sent home with homework as I didn't have enough time to finish my work that day cause I was in the principals office for so long. The principal, Duff Friesen, was the one who spanked me that day. My parents were not notified until we got home and I gave them a piece of paper signed by my teacher saying that I was disciplined for cheating on my schoolwork that day.

The second time, I was in first grade. Debbie Johnston was my teacher. This would've been the [REDACTED] 2002. I was drawing pictures at a table with my friends. I had drawn a picture of something I can't quite remember. Debbie saw the picture and asked me what it was. I said I didn't know in a joking sort of way. She asked me again and again I said I don't know as I was trying to be funny. She proceeded to grab me by the wrist and took me to the principals office where I had to sit in the reception area alone for 45 minutes. After that time, the principal, Duff Friesen, called me into his office and told me to sit in the chair. Debbie Johnson was sitting in the office as well, to the side of the desk in a separate chair. Duff was already informed of what had happened by Debbie Johnson. He proceeded to ask me what happened so I told him that I drew a picture and when Debbie asked about it I told her I didn't know. He asked me why I would answer that way and I said I didn't know. This conversation went on for 40 minutes as he kept asking me the same question and I gave him the same answer each time. After 40 minutes of him asking, he asked again to which I replied, "I didn't know that I wasn't allowed to say I don't know." He then snickered, look over at Debbie Johnson, said to her "wow this is deep" in a sarcastic tone. They both laughed about the situation. Once they stopped laughing he told me I was lying cause I did know what I drew. He then told me I would be receiving three spankings. He told me to stand up, turn around, and place my hands on the arm rests of the chair. I was told to look straight ahead and he said if I turned around or moved my hands or body that it would warrant more spankings. After he spanked me three times, he told me to sit back down. I had to apologize to Duff and Debbie for lying and repent to god for sinning.

After both scenarios, I was sore for the next 2-3 days from how hard Duff Friesen had spanked me. It's also worth noting that I was recently diagnosed with Autism and OCD. Any learning disabilities I had were brushed under the rug and I was told to pray and ask god to help me learn better during my time at this school. I was convinced for years that something was wrong with me because "I wasn't normal"



In [REDACTED] 2003, I was attending church at Saskatoon Christian Centre (now Mile Two). I was in the classroom where Sunday school was held. Our teacher that day was Lynette Weiler. As she was talking to the class, I leaned over to one of my friends and cracked a joke. Lynette saw us whispering to each other. She then stopped the class, pulled my friend and I out into the hallway and asked us what we were talking about. I told her I cracked a joke and we were just laughing. She then had us wait in the hallway so that she could find a substitute to take over the class. Once the substitute arrived, Lynette Weiler grabbed both my friend and I by the wrists and took us to a basement area where there was a staff lounge. The first room had a couch in it where my friend was instructed to sit on. Lynette proceeded to take me to the back room which was a kitchen area. She told me that I would be getting three spankings that day, as I had disrespected and disobeyed her by talking in church. She told me to turn around, place my hands on the kitchen counter, and look straight forward. I wasn't allowed to move or look back as it would've warranted more spankings. After she spanked me three times, she told me to pray and repent to god for sinning. I then had to ask her for forgiveness for disobeying and disrespecting her. After that, she opened the door and told me to go sit on the couch where my friend was sitting and to send my friend to the kitchen. Once my friend went back to the kitchen, I sat down on the couch and continued to cry as I was in so much pain from the spankings I just received. I was afraid to stand up as Lynette had told me to sit on the couch. I thought if I stood I would just get more spankings for disobeying her again so I continued to sit on the couch in pain. While I was sitting there, I could hear everything going on in the kitchen area where my friend was in with Lynette. Lynette took her through the same procedure she did with me. When she started spanking my friend, my friend cried out in pain and kept yelling buch ouch ouch over and over. In spite of my friends reaction, Lynette proceeded to spank her, all while my friends screams and cries were becoming more severe with each spanking. After the third spanking, Lynette told her to stop yelling/crying as she didn't want her to disturb anyone else in the building. Once they came back out of the kitchen, Lynette took us both back to the classroom and was cracking jokes/talking with us all the way back.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The abuse has affected my life tremendously. Anytime someone raises their voice I immediately get scared and have extreme anxiety. Although I'm an adult and can stand up for myself, it has taken me years and lots of therapy to actually do so. I have had countless nights of no sleep due to these traumatic memories playing over and over in my head. I was recently prescribed meds by a psychiatrist for OCD, anxiety, depression, PTSD, generalized anxiety, and sleep disorder. Many of which issues were started because of the abuse I experienced at this church and school.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

Bruising on the buttocks. Pain/soreness would last anywhere from 2 days to a week each time I received spankings

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have started seeing a psychiatrist by a team called [REDACTED] in [REDACTED]. My psychiatrist is [REDACTED] is the one who prescribed all the meds listed above. I have also been seeing a therapist for 14 months. [REDACTED] name is [REDACTED] and she works at [REDACTED] specializes in religious trauma. [REDACTED] is also based out of [REDACTED]

Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person’s job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

My mom always stood by and supported whatever the church wanted, including the “counsellors” they assigned to us that weren’t actual counsellors. My mom thought if she went against anything with the church, she would be abused by the church and my father. My time at Christian Centre Academy began in the 1997/1998 school year. My time at Christian Centre Ministries began earlier than when I joined the school. I grew up in ██████████, Sk. Keith Johnson sent John Thuringer to start a school and church in ██████████, Sk. Our school and church was in one building, a small building. I was five years old when John Thuringer started the school and church in Leader. I have happy memories of being involved in extracurriculars and having a normal life and once John opened that school, my life changed. My Kindergarten teacher was Christine Pollinchuk. I was told I had lied about a situation, surrounding a question that I didn’t know the answer to, so I made it up. She told me I was lying, although I didn’t feel I was lying, but I felt awful. I was brought up to the church office, where John Thuringer’s office was. I didn’t have much interaction with him prior because I was five, but he seemed pleasant prior to my interaction with him. I still couldn’t fully understand why my teacher was so angry. This was the first time I was introduced to the paddle, a wooden object. I was really scared and I was sobbing crying. I was told I had to kneel over a metal chair and position myself in a way he wanted me to, but I was having trouble positioning myself, putting my buttocks in the air, and I was having a hard time understanding what they wanted for me. I was so terrified, and I didn’t even understand what was going on. These people were essentially strangers to me, and I thought they were good people who wouldn’t hurt me. I could hear the paddle whizzing through the air, it was so hard and so swift when he hit me. It hurt so bad. I felt everyone knew. I didn’t want anyone to see me after. I didn’t want anyone to look at me. I felt in that moment everything changed. I felt I would never be able to stop someone from hurting me. My life has never been the same since. I began to disassociate, walk with my head down. Shut down.

My dad under the direction of Keith Johnson and John Thuringer started using the same methods of punishment at home. My dad handmade a paddle in his woodshop he was very proud of. Keith Johnson and his teaching created a monster in my dad. Maybe my dad was predisposed to being a monster, but I feel the church really engrained in him that he would be protected and always backed up by the church in what he was doing, and that it was legal. He felt safe in the teachings of Keith, and confident in what he was doing. My life has never been the same since I was 5 years old. John Thuringer was at the school for about 2 years, and Keith Johnson sent someone else down, Fred Koss (now deceased). Fred never physically punished me, but his son, Jonathon Koss, he would physically punish all the time. It was very hard to hear and the building was very small. I would hear his cries and screams. Majority of the time it was just Jonathon Koss and me. At our largest, the school had 8 students. I was there for 7 years but I never really knew who anyone actually really was. We sat in cubicles, and we had to use flags if we needed anything. I hated my life there. It was isolating. I felt alone. I developed a persona where I could only be dependent on myself, there was nobody else out there looking out for me.

If I could describe to anyone what hell is like, that’s exactly how I would describe growing up in the environment of the church and school.

In 1997, I started attending the main school, in Saskatoon, Christian Centre Academy. I didn't have many friends because people were told they weren't allowed to associate with me because I was labelled rebellious. I wasn't rebellious, I was scared, and hurting. Everything I did, I was being watched. I wasn't allowed to even go to the movie theatre, without being called "wordly". We were not supposed to engage with anything considered wordly. There was no grey area, everything was black and white. My mom also lived in fear. We lived in fear, everyday of our lives of the repercussions of the church if things weren't followed to the letter of the law.

I didn't realize how far the abuse went you know mentally or emotionally, or even verbally until I watched former students' interviews.

I felt growing up the popular kids played volleyball or sports, you had to be superior in order to do it is how I saw it because I was different. I realized everyone's experience was different than mine.

For me others had to play sports because they were really great but for me I wasn't allowed, because which I didn't actually know any of this until recently, but for me my experience personally I wasn't allowed to play sports because my grades weren't good enough. I did have great grades because we had no choice. We had to. 80% was the passing mark which is considered excellent anywhere, however it wasn't good enough to just get 80%, it was better for you if you were getting 90% or 100% the best. You were always pushed to do that and if you didn't you were looked at by the staff at the school as not good enough.

We had to do memory verse memorization from the Bible. We had to memorize them and recite them in front of the class and for me this very difficult. I have a hard time being around a lot of people and public speaking. I didn't understand why it was a problem for me then, but I do know now, it's from the abuse and trauma. The staff at the school made you feel worthless and convince you that you are never good enough. I have always felt this.

I tried out for choir. When you try out for choir, they make you sing in front of everybody. There was no option not to you had to sing just to see where you would be placed. You had to have somewhat of a singing voice. I was placed in high soprano and I hated it. I hated the choir but it made me feel like I was apart of something for once and I wanted to just be apart of something. I wanted to feel like I was just worth something. I remember I was removed from choir because I wasn't you know praising and worshipping God the way that they thought I should and I didn't love God enough to be a part of a choir so I was removed from it. I didn't have a lot of friends for my understanding nobody was really allowed to associate with me or nobody really wanted to. I was considered weird and I wasn't really popular or the greatest looking back then. I just didn't know how to fit in and socialize because of the church's teachings.

My mom ignored a lot of it and she still suffers today. She just follows everything that she's told and it was hard because I needed someone to love me and protect me and it was really hard because I didn't have anyone. I did have one friend at one time, her name was [REDACTED]. She was really good to me. She was there for a short time. There was an incident that happened. There was a basketball game in Moose Jaw and my grandma lived there and we spent a lot of time there. Me and [REDACTED] went and stayed with her, we walked to the tournament, the church wasn't aware that we were there solo. The church was upset that we weren't with a group or our parents they were mad. They watched us, not in a normal way, like a parent watches a child. It was extremely creepy. They were all watching our every move. I was talking to a boy from the opposite team at the basketball game. I was approximately 15 years old. I was the most suicidal and I felt like I had enough. I was the most suicidal at this point of my life that I have ever been and I didn't care about anything and I felt like I had nothing left to lose because I wanted to kill myself. Amy Klassen (She is Keith Johnson's daughter and her and her husband Shian Klassen were the Youth (continued in separate document could not add pages to this document)

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Pastor's for many years.) was upset I was talking to a boy from the opposite team. [REDACTED] and I were walking back to my grandma's house which was only 3-5 minutes away, it was dark out, but it wasn't very late. Amy Klassen followed us in her vehicle and told us we had to get in her car and we asked why. She stated we were not with an adult, and she saw me talking to a boy. She immediately accused us of going to meet up with the boy with the opposite team. It wasn't a safety concern; it was a control issue. I told Amy Klassen, no I am not getting in the car with you. I can't remember what she said after that, but it was enough that we ended up getting into her vehicle. She demanded I give her my grandma's address, because she didn't believe me. She wanted to make sure this was where my grandma actually lived. She went to the house. Amy had never prior to this showed any compassion for me as a young girl and it really upset me how she spoke to me and treated me, and controlled me outside of the church and school. Amy spoke to my Grandma, my Grandma had to confirm with her that she was indeed my Grandma, and my Grandma basically shut the door in her face. It was the first time I felt a sense of security, having my Grandma stand up for me. After that incident, if that's what you want to call it, which was really two 15 year old's walking two blocks, without being harassed, yelled at and controlled, I got back to Saskatoon and I was called into the office to address the situation. I don't remember the details exactly. They called me so disobedient and out of control, and rebellious. John Thuringer was the person who spoke to me and said he was going to discipline me for my actions (talking to a boy). John wasn't the principal at this time and I don't remember why he was even doing it.

There was a time at home, my father wanted to do early morning prayer at home and wanted me to dance to the Christian music he was going to put on. I said I would not dance for him. My father was physically, sexually and psychologically abusive to me. I said no. It was something we weren't allowed to do, it was complete defiance. It caused me a lot of issues today because saying no is really hard for me as an adult. When I said no to my dad, he picked me up by the throat, threw me on a chair, he ran towards me again, picked me up again from the chair, I started having a psychological break. He kept shaking me and slamming me into the chair. My mom looked at me blankly and said "why would you throw a temper tantrum?" I knew at this point nobody in my life cared about me or was going to protect me. I went to my room and bashed my head into the wall several times, hoping the pain I felt inside would just go away. The church tried to do counselling with me, Shian Klassen was my counsellor, appointed by Keith Johnson. He basically just read the Bible to me, and talked to me about forgiveness. My father did come clean about the physical and sexual abuse. The church obviously believed in physical abuse as Keith Johnson would preach from the pulpit how he would beat his son until his ass bled, which has happened to me as well, which is perfectly okay with the church. Shian Klassen in counselling, told me I need to sweep things under the rug with my dad like it never happened, and I was like WHAT?! Because I could not forgive my dad and I was so angry. How can you forgive someone who sexually abused me my entire life. When I was at home, because they couldn't control me, because I wouldn't submit and be obedient, they came up with an idea to send me into foster care with acquaintances of our family. My dad got a call from Keith Johnson directly, he said we believe God is telling us the best thing for [REDACTED] is she needs to go live with these people. It happened very quickly. I was picked up by these people to live with them, and I left like nothing ever happened. The church harboured my dad there until he died. They knew what he did, yet he was allowed to be around children, he was allowed to be an usher, he was never kicked out of the church, and they protected him. They protected a pedophile and abuser. They left me, an innocent child to figure it out, isolated from my family. I only lasted in that house for 6 months and I was on my own at the age of 16 because of the extensive trauma I had. They couldn't handle me or help me. I live on my own since I was 16 after that.

there until he died in August 2022 from cancer. They knew what he did, yet he was allowed to be around children, he was allowed to be an usher, he was never kicked out of the church, and they protected him. They protected a pedophile and abuser. They left me, an innocent child to figure it out, isolated from my family. My mother was told she was not allowed to have any contact with me. I recently asked my mom a lot of questions, because I wanted answers as to why she was never there for me. The relevant information I learned was, my mother came to visit me in [REDACTED] when I was in foster care and went against Keith Johnsons and my fathers wishes. When she tried to fill her car with gas to return home her debit card was declined. My Father had her card cancelled for going against the wishes of Keith Johnson. My mom was stranded and had no money or way to return home and had no home to return to. I only lasted in foster care for 6 months and I was on my own at the age of 16 because of the extensive trauma I had. They couldn't handle me or help me. My trauma began to surface in full force as I was finally in an environment that was safe.

#### Effects:

I have been in therapy off and on. I have had 3 therapists at one time. Five years ago, I developed agoraphobia, couldn't leave my house. I was at the dollar store and I just wanted to lay down on the floor, I couldn't move and I couldn't breath. I had to find a way to get healthy because I am a mother, so I started intensive therapy. I was told by my therapist that because I had children at a young age I didn't have the ability to address my trauma, as I was kept busy all the time. I did experience the effects my whole life but not full force until my children became more independent as teenagers, my trauma started surfacing in full force and came out in very difficult ways. I dedicated a little over two years of my life to intensive therapy to address the trauma that was beginning to take me down a scary path. I had specialized trauma therapy for sexual abuse a psychiatrist and a psychologist to help with the mental, emotional and physical abuse. I was medicated to just get through my days. Even growing up I was on several different medications including antidepressants to cope. I would get very sick as a child all the time, as my body couldn't handle being under extreme stress all the time. Bladder infections, Uti's, Kidney infections, chronic migraines related to the various types of abuse and not having proper health care due to someone outside of the church finding out about the various types of abuse I was subjected to on a daily basis. When I was in foster care I was taken to a doctor as they could clearly see I was sick and neglected. I remember I couldn't even walk even a few blocks without feeling dizzy and out of breath. If my home life wouldn't allow me to have proper health care the school or church should have and they never cared either. I was diagnosed with anemia, mononucleosis also known as short mono. I assume I contracted this from my father as he was the only person I ever was intimate with and not by choice. I was also extremely malnourished, I was prescribed a high dose of iron to take on a daily and medication and rest to address the mono. I was told I was lucky to be alive considering my condition at the time. Neglect and negligence should never be something someone experiences anywhere ever. The only time I felt safe growing up was when I would get hospitalized, which was only when it was life threatening. I have always had a fear of people touching me. Even in the hospital sometimes I would freak out when people touched me. I try to live a "normal" life, but I feel I've never had a normal life. The trauma is lifelong. Even when you feel you're coming out of the darkness for a while, it's 100% a



commitment everyday to work on staying healthy. The trauma never goes away. You never stop having nightmares, or remembering. It never stops. I can't even describe or get into every detail as it causes me too much pain to remember. This Intake has taken me months to write as I go into a depressive state and heightened anxiety for weeks following. I am still worried today about what could possibly happen to me for speaking out about some of the incidents that happened to me during my time at the church/school. There are not enough words to describe how my life was destroyed by Christian Centre. I never got to have a normal childhood and my adolescence was lived in fear, isolation and rejection.

I am on permanent disability for the rest of my life. I have nerve damage in my back from the physical abuse administered by the school and enforced in our home which includes chronic burning sensations in my arms, sometimes for weeks at a time especially when the weather changes to colder weather. Due to the years of living in a high stress environment and daily physical abuse that was encouraged and enforced by Keith Johnson I also suffer from insomnia, chronic IBS, a variety of anxiety disorders, panic attacks, PTSD, Major Depressive Disorder and chronic muscle spasms. I have hoped to die in my sleep for many years, I was tired of the continuous nightmares and living with the pain my body goes through on a daily basis. When I was 15 I went through the cabinets of my house and took every drug we had in the house. I just wanted to end the existence of manipulation and cruelty. I hated my life so much. I was never taken to the hospital, only monitored by my father and given discipline for acting out.

I have been dedicated to helping myself recover from the abuse. And no matter how much work I put into myself and effort I put into my recovery, I still struggle. I have taken courses on Dialectical Behaviour Therapy, Cognitive Behaviour Therapy and many other beneficial courses to help me create a balanced life. It has been and still is a daily journey of commitment towards self love, self confidence and overall healing.

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Global Effects of the abuse:

I have been in therapy off and on. I have 3 therapists at one time. Five years ago, I developed agoraphobia, couldn't leave my house. I was at the dollar store and I just wanted to lay down on the floor, I couldn't move and I couldn't breath. I had to find a way to get healthy because I am a mother, so I started intensive therapy. I was told by my therapist because I had children at a young age I didn't have the ability to address my trauma. When my children became more independent and teenagers, my trauma started surfacing and came out in very difficult ways. I dedicated a little over two years of my life to intensive therapy. I had specialized trauma therapy for sexual abuse and another psychiatrist and a psychologist. I was medicated to cope. Even growing up I was on several different medications including antidepressants to cope. I would get very sick as a child all the time, as my body couldn't cope being under extreme stress all the time. Bladder infections, Utis, Kidney infections, probably related to the sexual abuse and not having proper health care. The only time I felt safe growing up was when I would get hospitalized. I have had a fear of people touching me. Even in the hospital sometimes I would freak out when people touched me. I try to live a "normal" life, but I feel I've never had a normal life growing up. The trauma is lifelong. Even when you feel you're coming out of the darkness for awhile, its 100% a commitment everyday to work on staying healthy. The trauma never goes away. You never stop having nightmares, or remembering. It never stops. I can't even describe every detail. Because of that church and school, my life has been hell. Even growing up I don't even understand all of the effects of the abuse in my own life, but life is really hard for me.

I am on permanent disability. I have nerve damage in my lower back/buttocks. I have chronic burning sensations in my arms, sometimes for weeks at a time. When it's cold, my body has a really hard time. I have neck problems, lower back problems, broken tailbone. All because of the abuse I suffered at the school and because it was enforced in our home. I have tried to commit suicide, many times. I have hoped to die in my sleep for years. I went through the cabinets of my house one time and took every drug we had in the house. I just wanted to end the existence of manipulation and cruelty. I hated my life so much.

I have been dedicated to helping myself recover from the abuse. And no matter how much work I put into myself and effort I put into my recovery, I still struggle. I have taken courses, on DVT, CBT, ect... and I can't have a normal relationship with a people. Relationships and trust are non-existent.

I have spent more time trying to recover from this place, then actually living.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I have nerve damage in my lower back/buttocks. I have chronic burning sensations in my arms, sometimes for weeks at a time. When it 's cold, my body has a really hard time. I have neck problems, lower back problems, broken tailbone. All because of the abuse I suffered at the school and because it was enforced in our home.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

Growing up I was on several different medications including antidepressants to cope. I would get very sick as a child all the time, as my body couldn't cope being under extreme stress all the time. Bladder infections, Uti's, Kidney infections, probably related to the sexual abuse and not having proper health care.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

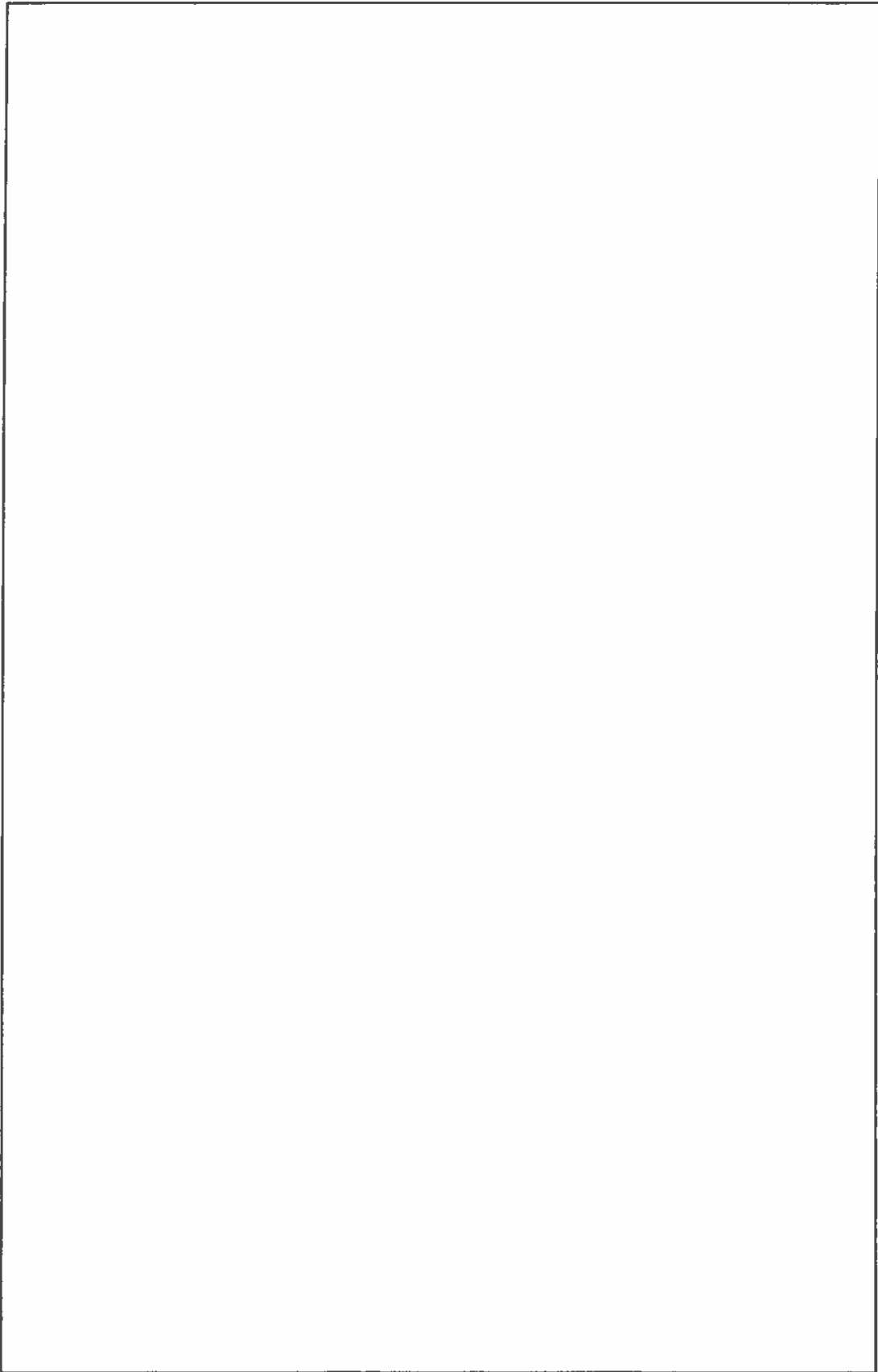
Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

**Section 3 – The Abuse**

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

In level 2 during the regular morning checkup for our goals. My PACES were laid out for the teacher to check. However, the PACES were in the wrong order. The teacher said that it was a sign of carelessness and me and the student next to me [REDACTED] who had also made the same careless mistake got sent to the Principals office to be paddled. I hadn't tried to put my PACES in the wrong order and to my knowledge had not made this mistake before. [REDACTED] got paddled first and I had to listen from the seating area the punishment he received. After he left and I was called in. I remember having to pull my pants down which were white and told to bend over and put my hands on the Principals desk (Lou Brunell). I received three swats with a large wooded paddle wrapped in black electrical tape. After I had to pray a prayer or more like repeat words that were said to me to say asking God for forgiveness.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation   |
| <input type="checkbox"/> Threats   | <input type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I suffer from depression and anxiety. I'm afraid to make decisions. I'm afraid of raising children of my own. I have tried to take my own life. I have a past of substance and alcohol abuse. I have trust and commitment issues. I always feel like I'm in trouble and always feel as though I am not good enough.

I have trouble staying in the same area for more than 2 years and have lived all over Canada since leaving Christian Centre.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

The best way I can do this is to start from the beginning. So many of the abuses I experienced were subtle or built up over years and years of coercion and brainwashing. It's important to understand the nuances of this institution (both school and church) to fully understand how and why I experienced some of the things I did. I will do my best to detail as much as I can remember. For all intents and purposes I was born into this place. My mom left [REDACTED] with her two kids and one on the way to move back to Saskatoon to the only community she knew there - Saskatoon Christian Centre. She had as a young adult attended this church in the 1980's. She had developed friendships and felt like she was being nurtured in her faith. So when she was now a single parent she felt this was the safest space she could be. Her main contacts at the church when we moved back to Saskatoon in 1998 were Ken and Elaine Schultz. We even lived with them for a time at various points. They set us up with an apartment and a car. We were already extremely indebted to them [REDACTED]. Christian Centre Academy was a k-12 school. I began school in 1998 and began kindergarten. Of course as a small child you are completely moldable and believe whatever is being told to you. I remember being a small child and even in kindergarten we were beginning to practice what would be the rules of the game. Individual cubicle desks where you faced the wall. Consequences for things like talking, turning around in your desk.

It is hard to explain but I remember the threat of paddling every single day I attended church or school. It's important to understand that the church and the school were absolutely interconnected and were one institution. Keith Johnson and Ken Schultz would often preach that you could not attend the school if you did not attend the church and I cannot think of one family who attended the church that did not eventually put their kids in the school. Thus, the same leaders existed in both institutions. The same rules applied, and the same consequences no matter where you were in the building at any time.

#### Paddling:

Paddling was used in the nurseries, child care centres and school. I myself do not remember being paddled at or on school property but I absolutely witnessed children being taken out of nursery or the classroom to be paddled. Often I would hear the screams or cries or the three swings of the paddle in another adjacent room. There were a few distinct paddle rooms in the building. One was in the back of what was called the Steward's room. It was a room where women prepared snacks and assisted in the functioning of the nurseries. There was a smaller sliding door in the back of that room which was soundproofed. This room was soundproof because they also used to record the sermons in there on tape. The stewards (usually moms or parents) would work in the stewards room. Every congregant had a job in the church whether it was a steward, a janitor or an usher or cook. The steward's room had a paddle which was checked out. I remember being in the steward's room often as my mom volunteered there sometimes and seeing it in the back soundproof room hanging on the wall. Later in life when I was 12-16 I volunteered in the one and two year old nurseries (basically daycare during the sermons). Whenever a child was misbehaving (this could be anything from talking back to not sitting when asked or being too hyper) the head nursery leader would call the parent to come and "deal" with the child and they would be taken to the steward's room for paddling and return 10 minutes later red in the face from crying.

(continued in Word Document of additional pages)

### Section 3-The Abuse

#### 1) Continued...

There was also a room downstairs in the 2 year old nursery for supplies, puppets, etc. where I remember Brien Johnson coming to paddle either his kids or someone else's kids. Brien Johnson was often called to paddle his kids or Garrett Johnson's kids. This was witnessed on a weekly basis if not more frequently in my experience from the years of 1998 – 2010 which was the last year I stopped working in the nursery.

Again, it's important to reiterate that at this point, since most parents and kids had been going here since infancy, paddling was extremely common place. No one was shocked by it. It was the only means of dealing with a child and one of the only consequences. It was practiced in everyones home and the church and the school. We attended school 5 days a week and church at least 3 if not 4 times a week. The goal of the church was to involve everyone so extensively in the routine and functioning of the church that they became like a body part of the institution. So again, because no one really came in or out of the congregation/membership very often no one questioned anything. Around 2004 I remember sitting in church services being told by Keith Johnson that parents were no longer to say the word paddling anymore because the secular society had outlawed it. They said to refer to it as "discipline." As kids we were told never to say we got paddled but that we got "a discipline" instead.

I remember in level 2-3 several of my friends who were more active than me, I was fairly shy, were paddled many times by teachers. Usually the one male teacher on the lower level floor (level k-4) Dwayne Krochak (male, teacher) would paddle the boys. I remember another teacher Shelley Newton and Debbie Johnston (female, teachers) paddling younger students as well. I say these names but it is also important to remember that very very few of the teachers at the school were accredited teachers. They were mainly single moms or other parents that needed work. Because of this the teachers were basically just extensions of the elders and church staff and really had no control over what they were told to do or how they were told to discipline or they would have lost their jobs. I do not believe these people were inherently bad, rather doing what they had been brainwashed to do.

I witnessed paddling in the school and church up until 2011. The main paddling room in the school was upstairs in the principles office behind the school administrator. There were several small rooms there. John Olubobokun, Duff Friesen, Ken Schultz and John Thuringer (males and staff) who were all directors of the school when I was there all paddled children there. My brother was paddled by John Thuringer in 2008-2010 in that office and often came home red saying he had been paddled.

Things that were deemed paddleable offences were everything from talking in class, gossiping, being accused of participating in anything secular, lying or being thought to have lied, cheating, or allegations of these things. In school you were given grey demerits for small things. Not having shoes polished, wrong uniform, etc. If you got enough demerits you got a yellow caution. If you got 3 cautions you got a paddle or suspension. Cautions were given when teachers thought you may have lied, cheated, spoke about anything secular or sexual. Cautions were especially intimidating because too many of them and you'd

be paddled. Again, the threat of paddling was constant. They used these non physical intimidation tactics and rubriks to keep children in line. I received cautions on several occasions. In level 4 (roughly 2002) I was at lunch with another student and I had seen an advertisement for the movie "My big fat Greek wedding." My other friend had seen it too and we were quoting lines. One line contained the word ass which we said out loud. Another student told Dwayne Krochak the teacher at the time. We were both called into his classroom to explain what had happened. I was so terrified of being paddled that I lied and said that I didn't know that the word was a swear word. I was given a caution and had to apologize to the other kids and student. The other student in this situation did not lie and just said she was quoting a movie and she did know it was a swear. She was paddled. After this incident for one year I had so much guilt that I had lied. I remember lying awake in bed and being physically ill for months over the guilt. Again this was at the same time as we were being told constantly that lying was a sin, sin makes you go to hell. I was an extremely anxious child because of this. After a year of having physiological symptoms of anxiety and guilt I told my mom that I had lied about this swear word a year prior. I was made to write an apology to Dwayne Krochak but as time had passed and I had eventually done the right thing I was given a pass.

I remember receiving cautions on other occasions. Another occasion was in roughly 2005 when myself and another student were attending fall camp which was a week every year before the school year started when all upper years students stayed at the school and participated in spiritual learning, devotions and sports. Me and my friend had a crush on a boy in our class and we were giggling saying that he was cute and trying to find ways to talk about him to each other. This girl was so overcome by guilt that we had been talking about crushes that at the end of the week she told a counsellor, Tara Benneweis, (female, school and youth counsellor) what we had done. We were made to stay after and run individual sets of lines in the gym and our parents were told.

To finish off regarding paddling – there was always an underlying physical or verbal intimidation factor that every student was aware of. Keith Johnson at several points throughout 1998-2005 ish I remember bragging and telling students that he had paddled kids so hard the paddle had broken in half. Paddles were sold in the church resource room. Parents were taught that if the child did not cry enough you had to do it again. My friends would make sure they cried even if it was a "light one" to ensure they didn't get more. Friends padded their underwear and tried not to make it obvious.

### Counselling and Spiritual Abuse

One of the key tenets of the school and church was spiritual guidance. When you turned 13 you began to go to Excelerate (which was what the youth group was called from about 2004 onward. Every teenager was assigned a different counsellor. Girls were assigned females and boys, males. The counsellors were mainly the elders' wives or women in their 20s/30s who were deemed to be spiritual enough. The counsellors that I had were Elaine Schultz, Avril Johnson, Tara Benneweis. But others were Anne Mcmillan, Simbo Olubobokun, Tracy Johnson and Carla Thuringer. I was required to participate in monthly counselling meetings in which I would have to describe how my spirituality was going and they would comment on any ways they noticed you were going astray. I dreaded these meetings because I was terrified I wouldn't be considered spiritual enough. Between 2007-2010 I was really questioning my

belief in God and questioning some of the concepts of Christianity in general. I began to slack off in my "devotion" notes and they noticed I was not raising my hand as much in church or things like that. I was always constantly being berated for my clothes. There was a strict uniform in place at the school but there were casual days and casual clothes were worn at church. There was a very strict "modesty code" of which all girls were to follow. This was circulated verbally and in writing. Shirt necklines were not to be more than 2 fingers width from your collarbone. Skirts or dresses had to touch the ground if you knelt down. Pants had to have 2 inches of slack under your butt. There were to be no additional piercings, tattoos or hair colour. These were strictly enforced and these women would be monitoring me and my clothing at any school or church function. Often times in these counselling meetings the women would notice that I had been buying clothes that were a tad more "seductive" meaning maybe 3 finger width's down. My mom at this time was also questioning a lot of the rules of the church/school so she let me slack a bit away from the modesty code. This was noticed. At one point around 2009/2010 Avril Johnson called a meeting with me and my mom to discuss that my jeans had been consistently too tight. My mom said she didn't think so. Avril gave me and my mom a handout of approved types of jeans and stores of which I was allowed to shop at that had been deemed loose enough. I was also consistently taken by Dawn Beaudry (female, teacher) or Tara Benneweis into the uniform equipment closet room beside the principles/administrative offices. Here, various women would inspect my clothes, have me kneel to the ground and feel around and pinch under my butt to check for inches. Also bras were not allowed to be shown or the outline to be shown under clothes. One time I was wearing a white shirt and a black bra and you could see the outline. As soon as I got to school Dawn Beaudry dragged me to this equipment room, told me that this was basically slutty and that I had to wear a large sweater the rest of the day to cover up. (2008-2010) I was also told to go home and change or given school sweat pants if jeans were deemed too tight.

These counselling sessions were also used to discuss excommunications or feelings around the fact that my friends had been kicked out of the church. Several of my friends' families had either been kicked out or left the church and now considered shunned in a mass exodus that happened in 2006-2008. I was distraught because my best friend had left and I was told I was no longer allowed to see or talk to her or anyone who was now a mocker or sinner because they had left. I asked if I was allowed to write them a letter and was told no. If we saw any of these people or families at the mall or grocery store we were told to look the other way, not to interact or communicate with them. It was psychologically scarring the excommunications and shunning. Witnessing families broken apart. My mom secretly allowed me to see one of my friends who had left from 2008-2010. I had to see her in secret. I had to erase all her phone messages or any letter when other friends came over. I knew me and my family would get in a lot of trouble if anyone found out we had been in communication. Again, constant guilt and fear.

I was told by Avril Johnson in teen girl counselling sessions that boys could not control their urges and that anything we did could be considered sexual to a boy. So we had to keep ourselves pure and modest for our boys. All my teenage years Avril Johnson would have sessions on menstrual issues and clothing to ensure that nothing we did was considered sexual. We were told that tampon use could be considered to encourage sexual activity. There were several girls on the volleyball team whose moms allowed them to wear tampons but it was only whispered about and they were considered to be slutty. I was never given appropriate education on any menstrual or sexual health products.

### Education harm

The ACE school curriculum was flawed to say the least. I never learned about basic science principles such as evolution or any reproductive health studies. We were told that dinosaurs died in the flood and that the world was 10000 years old based on when Jesus died on the cross. As such, any doctrines or literature outside of this was heresy. In 2005-2010 when various movies or books would come out, namely Harry Potter, Lord of the Rings, Star Wars, etc. we were told these were modes the devil would use to infiltrate our minds. There also were never enough qualified teachers to teach us. I remember in grade 11 having questions about chemistry and biology but at that point there were no high school teachers other than Dawn Beaudry who was not comfortable helping with this. They had a former account come in and help teach people math. I was given very basic chemistry assistance from Duff Friesen. Some of our required credits in order to graduate were new testament studies or very strictly theological. We were told for years that university was just not necessary or the main goal in life. The main goal would be to create a strong Christian family. Thus there was not an overtly strong emphasis on education. They also preached a strong message of anti-vaccination. As such myself nor my friends or family received basic vaccinations as kids. We were also explicitly told (both myself and my mom and all parents of teenage girls) that we were never to get Gardasil as it would only encourage sexual activity. I was told that modern science was an infringement on gods ability to heal the body. There were times where I would be experiencing pain and I would pray for hours hoping that god would heal me or my pain.

### Political harm:

It was widely taught that we were to support conservative political candidates in order to support the ultimate preservation of the church. I was pulled out of school on multiple occasions to door knock or flyer drop namely for Maurice Vellacot's campaigns, for Brad Wall or for Randy Donauer. I heard it preached from the pulpit that it was expected everyone in the church would vote for the conservative or SaskParty candidate. It was never even a thought in my mind that I would ever be allowed to vote for anyone else and I did not ever know what other parties were called. It was expected that we engage in political campaigning during school hours.

### Isolation and avoiding secularism

As mentioned we were expected to completely shelter and isolate ourselves from anything secular. We were instructed as were our parents that anything secular or "worldly" was prohibited. Any movie I watched was approved or sold by the church. I was only allowed to listen to Christian music approved by the church. I was not allowed to go to any venue such as a movie theatre. We were not allowed to listen to the radio in the car. Even when I bought a CD at Scott's Parables, my mom had to go through the lyric booklet to ensure the word Jesus was mentioned in every song. When we would go for a field trip or church function for example, bowling, we were not supposed to look at other groups of children as they may be wearing inappropriate clothing, have tattoos or be saying swear words. The school across the street BJM would sometimes have school events on the shared grass space. If they were playing any music we were not allowed to go out for recess because it would be heard. We had to wear baggy

clothing to every sporting event and the boys were told strictly not to look at any girl who may be wearing tight shorts or a sports bra.

We were never allowed to have jobs. When I was 16 I wanted to start saving some money for a car. I wanted to get a job at a senior's home across the street from the church. I was told that it would not be allowed because of potential secular exposure. My mom spoke to the director John Thuringer and eventually it was approved by him and Ken Schultz that I would be allowed to work part time.

My own expulsion/isolation:

From 2008-2010 there was a mass exodus and expulsion of students. As a result there were many many families who were excommunicated and shunned from the members inside. We were all verbally instructed not to speak or communicate to them in any way. However, my mom and my family stayed in contact with a couple families. We started to learn more about the outside world and the circumstances around how some of them were kicked out. It became clear that this was not the place we wanted to stay forever which was a hard thing but I wanted to finish grade 12 at CCA because the thought of going to another school or one or two years was very difficult.

Over my final 2 years (2009-2010) my mom began to be a bit looser with rules in our own home. I started watching a bit of tv and she even let me go to a movie. There were one or two other girls in my grade whose parents let them do the same. I always kept these things as private as I could but I was basically "playing the game" for those last 2 years and lost a lot of my drive for intense spirituality. As mentioned above, counsellors and staff began to notice that my participation was waning. I was always a very good student.

In December 2010 me and my mom were called into John Thuringer's (director of the school and elder) office to discuss an incident someone had reported about me and another student. They overheard that we had went to River Landing and had a can of spray paint and painted rainbows and some art on a rock. Other students apparently had overheard us talking about boyfriends and movies.

In this meeting John Thuringer basically asked for an account of what happened and said there will be follow up conversations.

On January 3, 2011 on the first day back to school after winter break a meeting was called between Elaine Schultz, Ken Schultz my mom and me. (recorded on audio file that I am in possession of). The Schultz' basically told me that conversation around the counsellors (Carla Thuringer, Avril Johnson, Keith Johnson), was that I was increasingly becoming a negative influence on other girls. Talk about movies or boyfriends was "strictly not allowed" based on their principles and standards. Gaslighting and verbal intimidation language was used endlessly. Saying things like "negative influences like entertainment and guys, that's something we've been set against since 1982." "How does this look for your walk with god when you are talking about things the school has a strong policy about." "You're not a leader you're a follower, you're not bold." "If you don't want to be here then don't. we aren't going to have negative

peer pressure that's our right to say." You have been trained to serve the lord wholeheartedly and that is our demand. It is a demand."

After more rhetoric about how abhorrent my behaviour was (again, talking about a movie or a boy), I was suspended for 4 days pending a reevaluation of my faith and decision making. I was told that Dawn Beaudry (female teacher) would bring me down my homework and I was not to interact with any other student or talk to anyone. That she would be my "shield" as I left the building. I was not to come back on school premises or pick my siblings up from school."

Later that week I was given an ultimatum. I could sign a contract to attend the 2 year faith college or be kicked out. We decided as a family that we were not going to bow down to this. We came to the building after hours and cleared our stuff and by Monday we were enrolled in new schools.

After this our family and myself were completely ostracized. If I saw a former friend or student at the mall they would not look at me. My mom was so objectively horrified by this excommunication and my being kicked out of school. My mom went on [REDACTED] to try and shed light on this institution of gas lighting and abuse. Keith Johnson in a sermon someone recorded later that week called me and my family "apostates" and "mockers."

My mother wrote a letter on June 6, 2011 to Kevin Gobel Director of Independent Schools and copied Donna Harpauer Minister of Education (I have a copy of this letter). She stated:

I am writing as a parent to express my deep concern regarding some of the policy, procedures and practices in place at Christian Centre Academy (CCA) located at 102 Pinehouse Dr. in Saskatoon. Firstly, I don't profess to be completely knowledgeable about the regulations regarding Independent Schools in Saskatchewan. But there are a few things I would think are being violated at this school and are a cause for deep concern and investigation on the part of your department. Also, I have an inside view of what goes on as I was a classroom assistant and worked in this school for 6 years. Let me relate to you my own situation.

My three children presently in grades 12, 9 and 7 have attended Christian Centre Academy since Kindergarten until this past January. On the first day back to school after the Christmas break I was summoned to a meeting with one of the "Elders" of the church – not the school director or principal. In this meeting (which, according to the Elder, Ken Schultz, had to be immediately that day and couldn't wait) my daughter and two other girls were accused of "being a negative influence on the younger grade 9 and 10 students" as they had been heard talking about boys, movies and TV shows around other students. According to him this was unacceptable behaviour. When she was asked if she had done this she admitted to it and was subsequently suspended from school for one week. Can you suspend a 17 year old grade 12 student from school for talking about boys??? One of the other two girls admitted it as well and was similarly suspended. The other girl lied through her teeth and was let back in school two days later! At another point in this meeting my daughter was asked if she was going to attend Faith College, which is the two year post secondary ministry training school of Saskatoon Christian Centre, the parent church of CCA. She said she did not believe that was something in her future after graduation. At that point she and I were informed that attending Faith College after high school graduation was a condition of attending Christian Centre Academy. So in other words, if you did not commit to go to Faith College after graduation then you were not allowed to attend school at CCA. I have a tape recording of this meeting. In a conversation a couple days later with



Ken Schultz, when it was again made clear that she had no intention of attending Faith College, we were given the ultimatum of either leaving CCA and her finishing her grade 12 year at another school or committing to attend Faith College upon graduation and staying at CCA. I believe this constitutes a denial of education to my daughter because she did not believe attending Faith College after graduation was in her future. We were told that either we leave (all my kids, not just the oldest) CCA or they would make it "very difficult" for us to stay. She was told that if she was just there to put in time and walk across the platform for a piece of paper at the end of the year she could go somewhere else and do that. This is no slacker student we are talking about. She is running a 90%+ average in her high school years

and is a leader among her peers in many areas and extremely well like by all teachers and students. But obviously not by the "leadership" of the school or the church. I was never offered a meeting with the principal or director of the school and was never informed by him of these regulations. I was only informed by the "elder" of the church. In light of all this I chose to leave the church and pull my kids out of the school to avoid further pain and torment to my children. My kids then all transferred to other schools in Saskatoon.

There are numerous stories of students and families who have been mistreated and manipulated by the leadership at CCA. Some of these people are willing to tell their story, some are not for fear of retribution. That in itself speaks volumes. MANY families have similar experiences with CCA and have either been forced to leave CCA and have been denied the right to education there or they have pulled their kids out of this school in order to protect them. Some of them are all willing to testify to such treatment.

Another area of concern is the administration of some of the final exams. There is a particular student who just this past month chose to leave CCA and finish the school year by doing work at home. The high school teacher at CCA then mailed her the final exams (to Ontario) for her courses she needed to complete for graduation and had her do the final exams on her own then mail them back to the school. Last I heard final exams needed to be administered by an accredited teacher and you had to sign to say you had supervision by such a teacher during the exam. This student had no such requirement put on her by CCA and has received a final mark in the classes. I'm sure your department has processed these very exams.

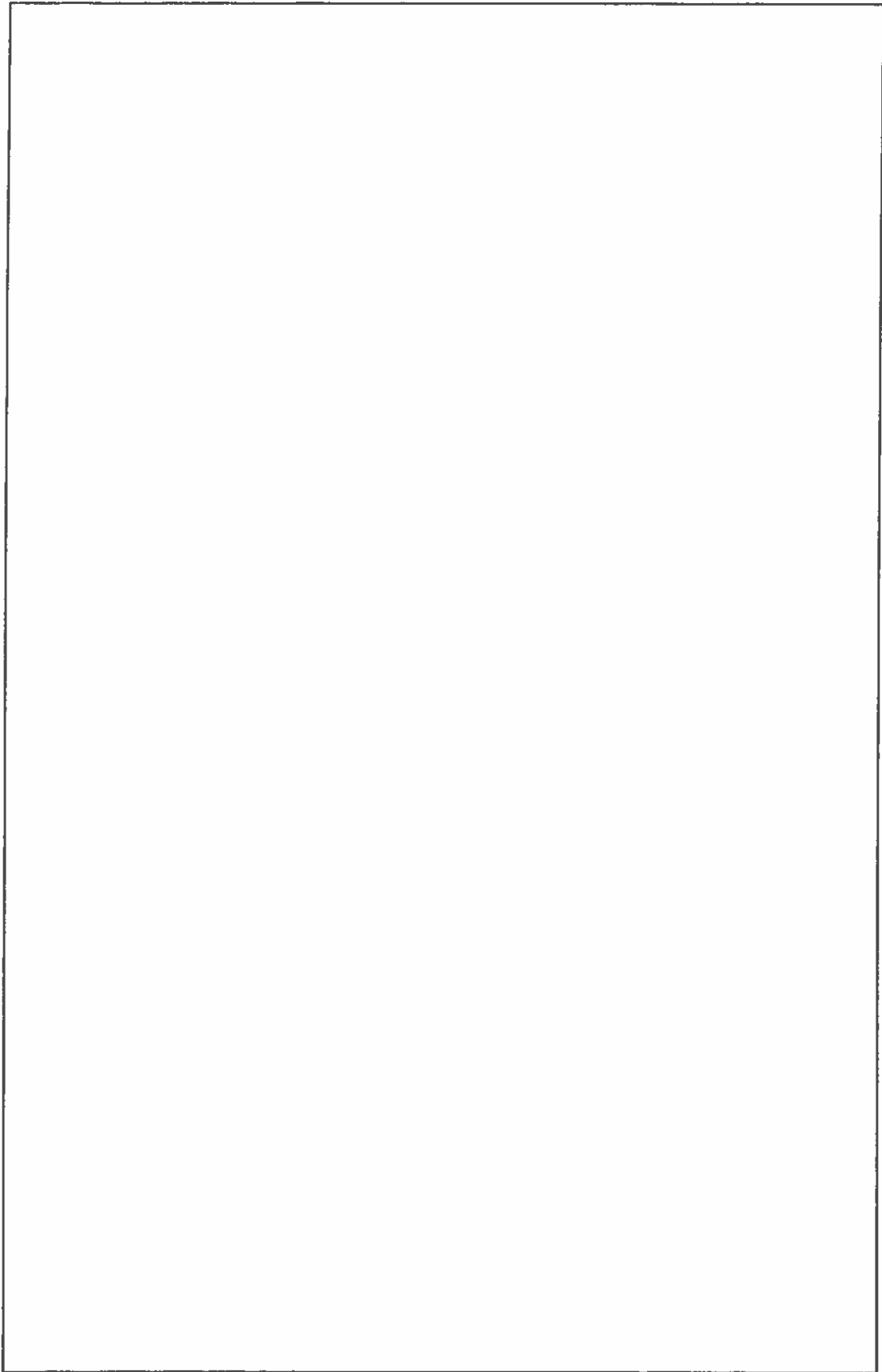
There is also the area of concern in the quality of teachers for certain subjects. For example, there is no teacher at that school qualified to teach or assist in any of the high school sciences. If my daughter had questions about Bio 30 or Chem 20 she had to ask a student who had already completed the work to help her with it as no teacher was qualified or could even attempt to help her. And they were not allowed to go on the Internet at school for fear they may come across "evil" information in their research. The only teacher that is qualified to teach anything at the high school level is in Math and English. The student enrolment has significantly dwindled in the past several years as many people have pulled out or have not re-enrolled their children due to similar concerns.

Christian Centre Academy is a sham. On the outside when a representative from the Department of Education comes to see the school it looks like a delightful and respectful learning environment, but actually it is a place that is run by an iron fist and if you don't run by their rules they kick you out. It is a place seething in injustice and corruption and is running rough-shod over anyone, any student, any family that gets in their way.

I am asking the Department of Independent Schools to seriously investigate this school and to look at

the ways this school may be in violation of one or some of the regulations outlined in the Department of Education's policy relating to Independent Schools. This is not the gripe of one parent, but the common situation and concern of a great number of parents and families that have had similar treatment at the hands of this school and church. We may have no legal right to stand on, but felt compelled to at the very least, notify your department of some of the gross injustices being served the students of this province through this school.

Thank you for taking the time to look into this matter. Please, for the sake of other students who are still there or others who may yet come along, take this seriously and investigate this school. My contact information is below should you require any further information or require the names and stories of the many other families who have been gravely affected by the practices of this school. As you can see I am going to the media with this story as I believe the public should be made aware of what is taking place in the name of education at Christian Centre Academy.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input checked="" type="checkbox"/> Verbal abuse  | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                   |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I think the abuses mentioned above have impacted almost every area of my life - my health, relationships, mental health and family dynamics.

Since I was a child experiencing this (probably 2003 onward) I developed varying degrees of OCD and body-focused repetitive behaviours (BFRB). Namely chewing at my skin and picking my fingers until they bled. I have experienced this my whole life and still do (managed now by medication).

I have diagnosed anxiety of which I take medication. Anxiety and guilt have enveloped every part of my life in some form or another. I was always in constant fear of sinning or doing something wrong. The isolation of friends and excommunication affected me for a long time.

Spiritually I struggled not knowing what I believed or up from down. I tried to go to other churches for a bit after we got kicked out but over time I developed a deep disdain for religion.

I am still extremely triggered by organized religion and evangelical Christianity. I have panic attacks when I witness a movie or show about cults or structured organized religion. I have had panic attacks where I scream and shake.

I have had anxiety whenever anyone asked me about my childhood or school. I sometimes lied about what school I went to because it was so hard to explain.

I never learned anything about sex, drugs or alcohol and as a result did not use them safely.

I was completely unprepared for university and had no idea some core principles of science or biology.

My brother has been severely affected and his mental health has suffered. I have had to be a primary caregiver and support for him over the years even when he has had semi-suicidal ideations. It has been extremely hard and anxiety provoking seeing him deal with repercussions of the abuse at the school.

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2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

By strict order of Keith Johnson and Ken Schultz and other elders I was refused the Gardasil vaccine and did not even know it existed. As a result I never got it. In 2021 I was diagnosed with Low-Grade Squamous Intraepithelial Lesion (LSIL) which is low grade pre-cervical cancer cells.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

Never any treatment while in the school.  
In 2021 after my diagnosis I had a repeat test and biopsy in February 2022. I still had LSIL and am awaiting another test in February 2023 to see if it has progressed. This is a direct result of not having Gardasil and any HPV protection.

I also was diagnosed with anxiety in 2016 and have prescribed medication (Effexor 75mg)

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have attended therapy several times over the years. In 2018-2019 I attended several sessions with couples counsellors because of the chronic anxiety and panic responses I was having with my then partner.

In 2019 I saw [REDACTED] Registered Psychotherapist in [REDACTED] for a period of around 6 months to deal with some of the guilt and anxiety.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Much of the specific abuse I suffered took place more in conjunction with the church than with the school, but the close connection between the two means it all kind of bled together for me. Because I was so young and the events were so traumatic, some of my memories are admittedly spotty or blurry. The interview I gave to the Saskatoon Police was also kind of confusing and disorienting, and it's left me questioning some details in my memory as these events were over 30 years ago, but I will recount them to the best of my ability. I believe the information about what took place within the church is important to understand the context of what happened at the school, so I will detail all of those things.

When my family started attending Christian Centre Ministries, I had recently been sexually abused by the father of my younger sister. My mother seemed unwilling to accept the reality of the situation. I don't know when or what specifically she told church leadership, but I was labeled as stained by sexual sin from the earliest time I can remember in connection with CCM. I was repeatedly subjected to "healing" sessions to "deliver me from the spirit of lust" that I was told had caused me to seduce my mother's partner. Twice that I can clearly remember between 1988 and 1990 I was made to participate in the healing prayers that were frequently part of church services. One of these times was after my mother had given her testimony to the congregation about how she was saved by Jesus despite Satan having a direct hand in my conception and me being trapped in that sin. I was held from behind by a church usher, and Keith Johnson (the pastor of CCM at the time) put one hand over my face and prayed for my deliverance and forgiveness. The usher also prayed loudly in my ear. Keith pushed on/slightly slapped my face while he prayed, which was a mixture of English and "speaking in tongues." After a few minutes of this frightening and disorienting experience I was crying and shaking, and at that point Keith pushed me hard with his hand on my face and the usher allowed me to fall backwards on the floor. I had a tissue or napkin or something dropped on my face, and I was told to stay down until everyone else being prayed over in the same session was done. The second time I remember being prayed over like this was very much the same except I was just called up to the altar from the pew rather than it being connected to my mother speaking.

Approximately 10 times within the same time frame, I was prayed over in private by Ken Schulz, a man who I believe was a church elder and had a position at the school. I don't remember his exact role. Some of these instances took place in classrooms or offices at Christian Centre, and some were at Ken's home while he and his wife were babysitting me. Ken would start by holding my hands and praying with me, telling me to ask God to forgive me for sins of the flesh. Then he would put his hand between my legs and often his other hand on my chest and continue either praying in English or speaking in tongues. When this happened at the church, it would be while I was sitting, kneeling, or standing in front of him. At his home, which I believe happened about 3 times, I was sitting or lying on the couch. During the times it happened at the church, he would have me bow my head and lean forward to put my hands in his lap. Several times he put my hands directly on his crotch, and at least once I remember feeling what I'm now pretty sure was his erect penis. I was always wearing a dress at the church, and he would usually put his hand under my skirt. At his house I remember one specific time he put his hand inside my pants and underwear, but I'm not totally sure whether the other times were inside or outside my clothing. If I moved at any point during these prayers, Ken would tell me that I was acting lustful and increase the intensity or volume of his prayers. He would often also put more pressure between my legs at this point. I think there were only a few occasions where I moved; I learned fairly quickly that if I stayed still it would end faster. Other times during these prayer sessions Ken would paddle me. He always followed the instructions I remember Keith giving to parents in church, putting one hand on the small of my back and covering my tailbone with his thumb. Often Ken would put his hand inside my underwear at the back so his thumb slightly went between my butt cheeks. The paddlings always left me with welts and several times they caused bruises.

During an evening church service, I think it was some time in 1989, John Power (another church elder) prophesied over me that I would die in unspeakable pain as a consequence of my sexual sin. No amount of prayer or devotion ever seemed to change the church leaders' minds about my sexual impurity. When Keith Johnson baptized me (I think it was in 1990), he held me underwater longer than the count of 3 I had been told to expect. When I started struggling, he put his hand on my upper chest nearly around my neck and held me down until I stopped struggling. I think that was only a matter of a few seconds, because I remember deciding that it was better to drown in the baptismal font and have a chance of going to heaven than to suffer whatever John Power had seen.

Once I told another girl in my Vacation Bible School group that she was pretty. I think this was in the summer of 1989, right after kindergarten. I was yelled at by the leader/teacher in front of the whole room for "disgusting behaviour" and all the other kids laughed and made fun of me for the rest of the day. At the time I didn't know what a lesbian was, but some of the older kids called me that for the rest of that summer and any time I saw them at church going forward. I was repeatedly told by Sunday school teachers after that incident that I needed to pray for forgiveness so I could be a good wife some day.

With regard to the abuses at the school in particular, the children of the church leaders participated in continuing my punishment for being impure. [REDACTED] and [REDACTED] who were [REDACTED], once tied me to some sort of pole out in the field behind the school (I think it was a soccer goalpost) with the sash from my dress. They threw handfuls of dirt and gravel into my face, then prayed for God to purify me so I would be able to find a husband one day. They said they were trying to help me because their dad had told them he couldn't help me get saved because I caused too many men to stumble (sexually tempting them to interfere in their relationship with God). The teacher supervising recess saw all of this happen and did nothing about it. I believe this happened during what would have been my grade 1 year, so 1989 or 1990. One day during a classroom activity or play time or something similar around the same time, I tried to hold hands with [REDACTED]. The teacher (I don't remember her name, but she was a blonde woman) grabbed both my wrists hard enough to hurt and dragged me down the hall to the principal's office. I believe the principal at the time was Lou Brunelle, but the faces of the adults involved in this incident are blurry in my memory. I spent an hour or so in the office being told Bible stories of fallen women like Delilah who betrayed Samson and Bathsheba who seduced David, then being reminded that if I kept causing men to stumble I would go to hell for eternal punishment. Then I was made to take off my tights from under my dress (they had ruffles on the bum which would act as a cushion) and was paddled. I think I was hit 6 times that day.

The only other time I can recall being physically disciplined in school was when I was not allowed to go to the bathroom during class and ended up peeing myself. Before I was allowed to change into the spare set of clothes I had in my locker, I was taken to the office and paddled on my wet skin so it would hurt more and remind me to have self control. I was told that I should pray for Jesus to help me hold it so I wouldn't disrupt class. I remember being very distressed about this situation (I think this was in 1990 during my grade 1 year) because I had seen many other students be paddled quite severely for having accidents during class and then be humiliated by having the whole class told they had done so. It was a fairly common occurrence because we weren't allowed to leave class for the washroom, and often the lineups at recess would be long enough that some kids didn't get a chance to go. I think that time I was hit 3 or 4 times.

All of these specific incidents are in addition to general constant fear-based messaging and control tactics, threats of eternal torment for any small infraction, and encouraging my parents to further abuse me at home.



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input type="checkbox"/> Threats   | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The constant focus on my sexual purity or lack thereof after suffering sexual abuse at home, as well as being told my impurity was endangering men's souls, resulted in me feeling like damaged goods most of my life. I ended up acting out sexually in unsafe ways, having a child I couldn't care for, and getting into multiple abusive relationships because I believed I needed the approval of a man who would be the head of my household in order to be safe or valuable. I spent decades unable to manage conflict appropriately because I was constantly made to feel undeserving of any comfort or safety. Any sense that I may have made a mistake sends me into a panicked spiral, which often includes self harm, because I have struggled to unlearn the messaging that mistakes will condemn me to literal eternal torment in hell. I have recently realized that I am a lesbian, and the years I spent unable to face my own identity can largely be traced back to the homophobia I was exposed to at Christian Centre and the specific bullying I was subjected to for calling a girl pretty.

I still have nightmares about being held underwater and giving myself up for dead. The sight of a man wearing a gold watch gives me panic attacks because there was often a gold watch on the hand Ken Schulz put up my dress.

I attempted suicide in 2010 after a comment made by a Christian man I was dating triggered a flashback to John Power's prophesy.

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I have received counseling through Mental Health and Addictions Services at a few different times in my life. i am currently seeing a private therapist named [REDACTED] who i originally connected with through [REDACTED] and who now provides remote services through her private practice. i have been seeing her for about two years. I have also been under the care of a psychiatrist ([REDACTED]) since my suicide attempt in 2010.

## Section 3 – The Abuse

1. In your own words please tell us who abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), what happened, approximately when and how often the abuse happened and where it happened. Give as much detail as you can.

I was paddled multiple times by Duff Friesen, Principle of CCA in his office. Some times with a witness.

Aaron Behnweis, Physical education teacher, when I was leaving the classroom one day on recess. He was waiting for me in the hallway. When I got close he grabbed me, and threw me up against the wall in front of all my classmates. He repeatedly called me a loser while pinning me to the wall. All because I didn't want to play Basketball on his team.

During my time at the School I was constantly picked on and bullied by teachers and assistants. Because I wasn't smart enough at school work or, and not spiritual enough, I was put in the Isolation room (Art room, TOP floor, end of the hall on the right) multiple times. I understand how that I needed additional help in school, and got punished for it.

The teachers and assistants that physically abused me are Duff, Friesen, Aaron Behnweis, and paddled once by John Olukobokun.

The teachers, Leaders, and assistants that abused  
me mentally and spiritually are named.

Keith Johnson

John Dubobokun

Fen Shaltz

Matthew Rysary

Duff Friesen

Joel Hall

Aaron Benheweis

Garrett Davis

If you need further space please add pages at the end of the document

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The abuse has affected my confidence.  
The lack of a proper education i believe has left me at a great disadvantage.  
I "graduated" from CCA with out a grade 12 diploma  
Right out of school I got ~~the~~ a job at [REDACTED]  
I knew I would have to quit before probation was up due to not being able to provide a grade 12 diploma.  
The abuse was affected my religious beliefs. as of today I want nothing to do with christianity.  
Growing up in teenager years as hard as it already is, adding physical, mental, and spiritual abuse. has done its damage. Even to day it often gets brought up at family events and more experiences get shared, a few times I have seen in the news people in the church/school ~~more~~ accused of sexual abuse. these were people I at one point were alone with or about.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

I had bruises from paddling. bruises would last a few days  
a few times I would ~~trip~~ and black with my hand. my hand  
would get hit by the paddle leaving me with injured hands.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Everyday that I attended Christian Center Academy from kindergarten to graduation was accompanied by tension and fear of doing something wrong that would lead to some sort of discipline. As a child my kindergarten teacher (cannot remember her name) would stand us up and spank us on the bum if we were doing something while sitting at our desks. This happened to me at one or two occasions when I was slouching in my desk chair. There was a room called the reading room where elementary age children had to go regularly. There would be reading machines that the supervisor (Merla Sandburge) would set to a certain speed and reading material placed in it. You had to read the information as it moved past the screen and then answer questions about what you read. The machines were often too fast for me and I would try to grab the paper to slow it down, Mrs. Sandburge would hit my hands and give me a demerit. I really struggled with spelling and would write some of my letters backwards I was forced to miss all recesses and sent to the reading room to write out all my spelling words 50 times each, till I passed spelling tests. I would cry and write out my words while my friends played. This was a regular occurrence for throughout my elementary years. I never received any assessment on why I struggled in my schoolwork, I was told I was lazy and sent to a room by myself to fix the problem. I suspect I am dyslexic and would have benefited from a certified teacher seeing me struggling and seeking educational assessments rather than uncertified teachers that weren't trained to understand learning disabilities. The form of self-taught education did not work well for me. I struggled to read and teach myself and grew to believe I was stupid. The education I received through American PACES and uncertified teachers left me with an unsatisfactory education and ill prepared for pursuing my dream of attending university. As a teen, my teacher was Mr. Duff Friesen. I would raise my flag to ask for help in math, my flag would go unanswered for hours at a time and when he did answer my flag, he would look at my desk see I wanted help with math, laugh and say [REDACTED] shake his head and walk away, leaving me helpless to continue to try to teach myself algebra. I was forced to miss school trips, recess, gym, and music because I could not complete my work. At one point a friend of mine told me her mom was taking her out of the school because she took the PACES to a University of Saskatchewan professor and asked if they would prepare her daughter well for university. The professor felt doubtful that the daughter would be prepared for university so the mom was putting her daughter into a more traditional school. I went to the then vice principal Lou Brunelle, and said I was concerned that I would not be able to pursue post secondary education. Lou Brunell laughed and stated that he had seen my work and I would not be going to university, but to stay in school because "No husband wants a stupid wife." The message I received from this was that I was too dumb for school and my only value was as a wife one day. Knowing how our school worked, I knew questioning Mr. Brunell further would have ended up in severe discipline. I gave up that day. The school always insisted that their education was certified by the Saskatchewan government and that the education minister spoke highly of them. I used to beg my parents to let me go to a regular school where I thought I'd do better, but my parents insisted that they were told by leadership that the education minister was impressed with the system and I was just lazy. I have felt so cheated in my education and embarrassed by it. Because a large portion of my PACES were American I graduated not knowing much about Canadian government and systems because I learned about American history instead.



I was never spanked as a teen. I was never sexually abused. The spiritual abuse in the school and church were intense. As a child I was terrified of Pastor Keith Johnson and the leadership of the school. I heard of many students being paddled routinely for seemingly small things. Keith Johnson would yell and rant from the pulpit scaring everyone into submission. He would brag about spanking children. We would regularly be told that we had to submit our plans and thoughts to leadership so they could divine whether we were in God ' s perfect will. I was always in fear of being out of God ' s will. When I was about 14 my best friend's family was forced to leave the church. She lived a few houses down from me. I was brought into Ken Schultz's office and told I was not allowed to talk to my friend anymore because she had a spirit of division in her that would affect me. One day I had friends over and invited her anyway. Then next day at school I was called to the office they made me wait hours outside his office while students would walk by and look at me. Other students would go into the office and come out crying and red faced. I was terrified. When I finally was called into the office. Ken Schultz told me he knew I had the girl over to my house, that I could not hide things from the spirit and that he had called my parents and they were in trouble because of me. I was never supposed to talk to her again because I would be tainted further by their sinful spirit. Through my teen years I was regularly taken aside and told I had a rebellious spirit and was going to end up in sin even though I was a really good kid by normal standards. I had a job at a local retirement home from the time I was 16-18 where I received glowing references. I went to 6:30 am prayer, and three services a week. I didn ' t use any substances or drink alcohol and I tried to follow all of the rules. Still, I was considered rebellious. Leadership would encourage others not to spend time with me. I was pulled aside by teachers and pastors regularly to be lectured on how I wore my hair, the clothes I wore inside school and out of school and the friends I had at school and out of school. I lived knowing that someone was watching me everywhere I went. At one point Elaine Schultz pulled me aside and told me that the way I stood was too alluring and that slouching women looked slutty. Another teacher told me that when I came around a corner my breasts should never be the first thing that emerges, and I should stand in such a way that I accomplish this. I was a skinny small chested girl but, these comments about me made me feel like my body was a problem. I began taking laxatives and purging because I believed having curves was a problem. Before we went on school trips Mrs. Schultz, Mrs. Macmillan and other female teachers would make us bring our bathing suits to school, put them on in the change room and come out and show the women. The women would make us turn around and bend over and move around so they could decide if our bathing suits were modest enough. This was always embarrassing and felt weird having the women assessing us in our bathing suits. This was just a few of the ways that I was made to feel ashamed of being a woman.

My life was micromanaged by the leadership at the school. I was told on several occasions that I was not allowed to be friends with some people even if they were in my small class. I was told by Ken Schultz I was not allowed to be friends with my best friend at 16 because leadership felt we were bad for each other. We were told we had to prove that we should be able to be friends. We were encouraged to break ties with family that wasn ' t part of the church. I was pulled aside at one point and told that I couldn ' t talk to or see my oldest sister because she was living outside God ' s will. My parents were encouraged and taught to discipline us regularly for any act of disobedience or for showing emotions that weren ' t acceptable. My siblings and I were spanked by our parents regularly because of Keith Johnson ' s teachings. My parents lived in fear that if they didn ' t spank us we would end up " sinners. " My younger siblings were regularly spanked by Mr. Brunell. My little sister became suicidal at a young age due to the constant negative attention and abuse at school.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation   |
| <input type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age   |
| <input type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation  |   |
| <input checked="" type="checkbox"/> Inability to complain   |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The feeling of being stupid has followed me all my adult life. Because teaching myself with PACES was slow, I never finished all the books required even though I stayed in school an extra year. I graduated with a certificate that says " Completed Vocational Training " . I did not have final marks in many grade 12 courses and did not have enough credits to have traditional grade 12 completion. This caused me shame. Following CCA, I enrolled myself in a traditional high school to finish my grade 12 credits. If I was attending a school with credited teachers that could help me instead of leaving me to teach myself I would not have had to spend extra time seeking out and making up for where the government approved Christian Center Academy school system failed me. I have lived with self doubt and low self esteem regarding my intellectual abilities stemming from years of poor education in a school that put intense focus on my personal life and ignored my educational needs.

There are many ways that spiritual and emotional abuse happened throughout my childhood at Christian Center Academy, and it has taken years for me to process it. I suffered with bulimia as a result of the constant negative attention from female staff regarding my body. I still struggle with negative body image today.

I struggled and continue to struggle with self doubt because I was told from a young age that I couldn't trust my own judgement or emotions.

I still have dreams where I am being taken aside by leadership and told that I messed up again and will be punished or that I am going to hell, I wake up in a sweat and feeling ill.

I feel great guilt that I could not save my younger siblings from their abuse and pain at the hands of the same institution.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

There are two incidents of abuse that I would like to write about - these are the worst ones I can remember but since this happened so long ago the exact details are very hazy for me. I have basically spent almost a lifetime to try and forget these types of memories so its been very hard to remember all the exact details.

My goal with providing my account of these incidents is to help support all the other students in this lawsuit and hopefully get CCA completely shutdown and de-funded.

My Dad was never very supportive of me going to the school and thought there was something wrong about it but did nothing to change my situation. My Mom ultimately was who decided I should go there but even this decision, I think, was based on my cousins going there at the time and ultimately resulted in parental/family proper due diligence failure. Having said this, I was the guinea pig being in the very first class of this school so it would have been harder to do research or know exactly that this would be a cult that marketed themselves as a safe religious private school.

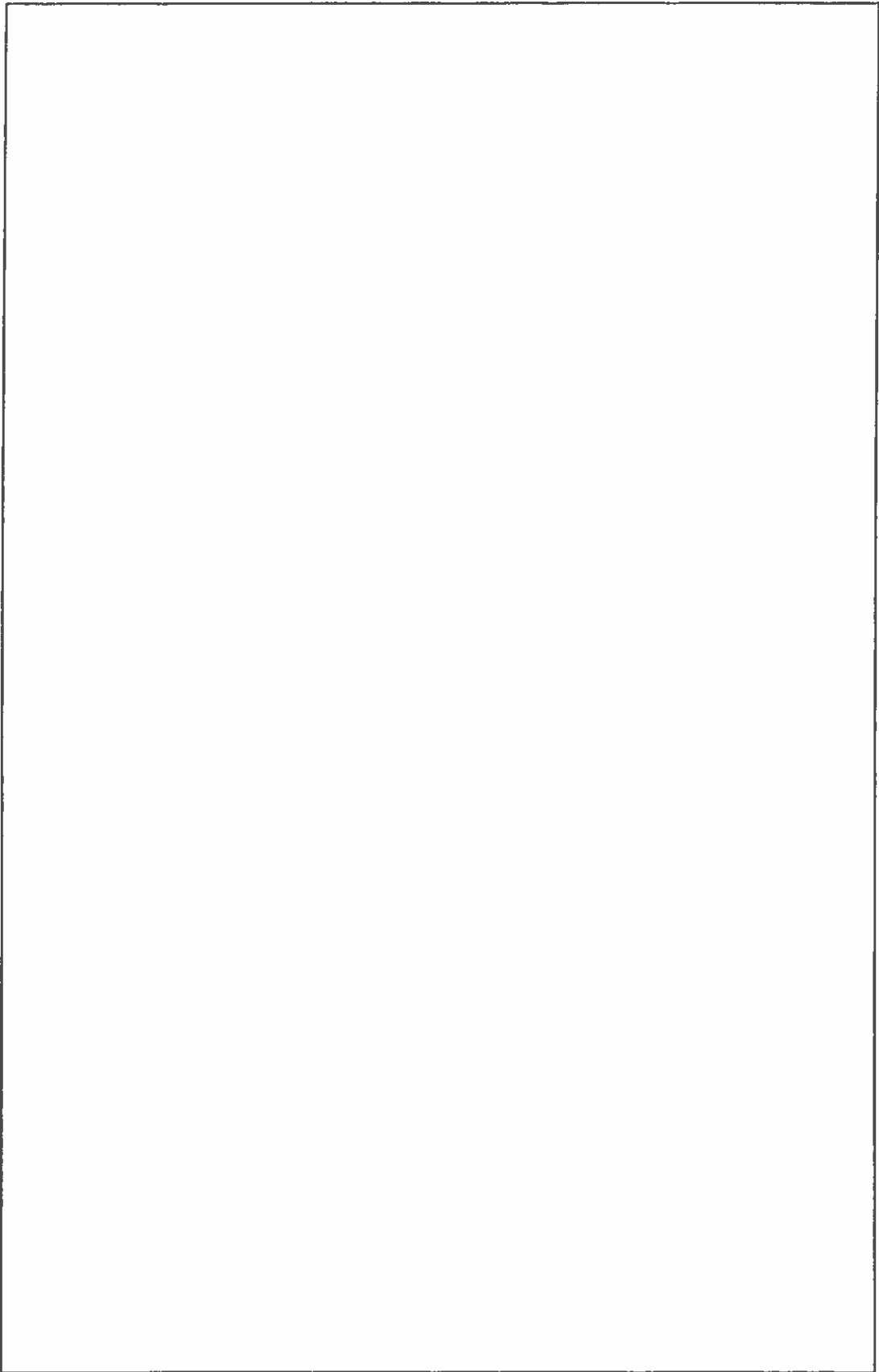
#### Incident 1:

This happened at CCA at there original location in a rented school in Lawson Heights. Our whole class got the paddle from either the vice principal or principal at the time. This type of incident only occurred once to my knowledge at least for my class. The reason the whole class was punished was no one was willing to admit they were the one that violated one of the school 'rules'. This exact rule is not something I can remember clearly but it was something that was said possibly swearing. The whole class, including me, were paddled in a communal room and it was done in a way that was very demeaning and public. Each student went up individually and all the other students had to watch while the student cried/screamed and was paddled. It was like a horror/religious ceremony with the authority figures (teachers, principals) reciting scriptures while this punishment was going on. It seemed very ritualistic at the time and also now that I think about it again. It also seemed wrong to me for full grown men to be doing this to very young girls (that were innocent). It seemed to go on for hours and I think that was done intentionally to inflict mental punishment as well. Now that I look back on this it really was physical and mental abuse in a group setting.

#### Incident 2:

This happened at there current location. This was again done by the principal or vice-principal at the time. I was playing in the parking lot because the school didnt have a proper playground so we would 'play' on the snowbanks that built up when the parking lot was cleared of snow. I must have slipped on ice and fell on top of a bucket or sharp metal object and cut part of the side of my head. It started bleeding and someone at the school helped me put on a band aide because it was determined I didnt need stiches. This memory isnt clear but I believe I also needed a tetanus shot because the metal was rusty that caused my injury. Because of this accident I was given the paddle that same day. This was because it was my fault that I had this accident and it was somehow against the school policy/religion to go outside and play during recess/lunch in the area closest to the school/church. Now that I look back on this it really was physical and mental abuse.

I also wanted to point out that this culture of religious backed violence/punishment did not only exist at the school. I witnessed my uncle using his belt on my cousins in a very violent/abusive way that I now recognize to be that he was following teachings from this school and applying the same type of religious discipline (abuse) in his home. I have recently learned this was something that was recommended in the school handbook that was provided to parents.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Here are the ways this type of abuse has affected me:

1. Its very hard for me to trust figures of authority in my life (especially male ones). This has had a direct impact on most of my bosses that I have worked for and made it much harder for me to trust them (and ultimately limiting my successes). My long term employability has suffered because of this now that I look back.
2. Maintaining close relationships. Ive been affected in how I maintain relationships in my life. Its been very hard to become close to people since I dont want to get hurt or abused. So its been hard to find deep bonds and ultimately build a family. I actually gravitated towards friends that had similar backgrounds to me since they were more relate able.
3. Anxiety/depression. Ive had this too but its hard to know if its all directly from these incidents but Im sure they have not helped reduced these issues in any way after going to such of a messed up 'cult' school system.
4. Being so young, I wasnt sure if this type of abuse was normal or not but I had my doubts that it was normal. Because of this I developed a personality where I 'challenge everything' in my life and never take anything at face value.
5. While not directly abuse related, the actual CCA school was very bad for learning properly and this impacted me in all my school/training. Their curriculum was not on par with the public system. I was not prepared at all for the public system and was missing many skills that students in the public system would have acquired.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

The physical injuries from the paddling was bruises and soreness that lasted for about a week. The paddle they used resembled a boat oar (massive!).

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

## Effects of harms - [REDACTED]

### Effect of financial abuse:

- impairment of self-worth, confidence and self-esteem
- impairment of capacity to function in the workplace and earn income
- impairment of ability to complete or pursue education

From the very beginning (as in, starting when I was a one-year-old in the children's nursery in the church) we were taught about the importance of tithing (giving ten percent of ANY income we received including birthday gift money, money we made doing little jobs like delivering newspapers and babysitting) and giving additional money on top of that, called "offerings." Because the nursery/childcare in the church was broken down by age, parents like mine who had four kids all two years apart would have to make sure each of us had money for our separate offerings in the nurseries/childcare starting at age 1 and going until youth ministry up to age 18, as well had their own for the usually two offerings, sometimes three, that occurred in the main church services for the adults. Keith Johnson or one of the elders (during my time there, this included John Power, John Olubobokun, James Randall, Kevin MacMillan, and John Thuringer) would speak every single service before the main message, giving a short teaching called the "offering message." The offering message would involve using biblical passages to support the idea of giving tithes on gross income, and offerings on top of that. One regularly used passage was the following: *From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the LORD of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you"* (Malachi 3:7-9, ESV).

The speakers would use various tactics including this passage to guilt and shame people or encourage/celebrate the act of giving to manipulate or intimidate people so they felt compelled to give when it came time for the offering. Keith monitored the tithes and who gave how much, and would at times make statements from the pulpit indicating that he knew who was tithing and who wasn't, making it clear how unacceptable and "unchristlike" it was not to tithe. As an added measure of intimidation and monitoring, the church had buckets (literally like KFC buckets) that the ushers would set out at the front of the church along the stage after the "offering message," and a song would be played by the church band while people walked down the aisles in single file lines to place an envelope with money or a cheque in it for the offering. This made it glaringly obvious who was not giving in the offering. Keith would often turn around during the offering and observe who was still standing in the pews. As a child/adolescent, the social/psychological pressure of this kind of intimidating stare from Keith meant that we often would take empty envelopes up just so we wouldn't be standing in the pews during the offering. There actually was a point when Randy Donauer, Keith's enforcer/henchman and head of the ushers at the time, had to stand up and make an announcement asking people not to put empty envelopes in the offering because it was a waste of envelopes. When I started making my own money through babysitting, I remember wrestling with the idea of tithing, feeling terrified of the curse that would come upon me if I didn't but also hating the fact that I'd had to give up tithe plus additional offering money out of so little cash. Later, when I made actual money working a part-time job at a fast-food restaurant and for the Government of Canada, I gave so much money that I was audited by the CRA who wanted proof that I actually was an 18-19 year old giving thousands of dollars a year to this church. Instead of saving money or putting it towards university (or even spending it on something for myself like a regular teenager might have), I was programmed to give and regularly convinced to give more during the offering messages and 'special offerings' that would occur, ironically, on a fairly regular basis.

On top of this immense pressure to tithe and give, an act which was linked to morality and evidence of a person's commitment to their Christianity, my parents paid tuition for their four children to be in school at CCA. This amounted to \$750 a month in the 90s, more than their monthly mortgage payment at the

time. On top of the tuition, we were also required to go out and raise money for the “assessment,” which was an amount of money that was assessed twice a year based on the number of PACEs we completed. We sold chocolates and citrus, and went door-to-door literally asking for donations in order to make up this amount of money. Instead of spending my childhood evenings involved in fun extracurriculars like sports or music lessons or other enriching activities, my main memories are going door-to-door with my parents, my friend’s parents, or sometimes single or married couple volunteers from the church, asking for money. I remember one time my sister and I were taken out by a married couple who wanted to take us specifically because we were “so cute” which usually meant it was easier to get donations out of people.

We also started working in the childcare departments at age 13, something that was expected of most students. For example, in the TDS handbook for formally evaluating students in junior high and high school (Levels 6 and 7 at the church), there is an interesting statement regarding a student’s schedule: “We will always defer to what is best for the student when over-scheduling has become detrimental, although as a rule we must consider our commitments to church departments and their operation, and evaluate what is best for “us all.”... There are times when it is appropriate to do what is best for “the team” instead of what might seem best for an individual in the short term.” This meant essentially if we became over-committed in our school activities, dropping out or cutting down our expected contribution of childcare during church services at least 4-5 times per month was not usually an option. In addition to providing childcare, we were also expected to prepare short “messages” or sermons for the childcare nights or come up with games or lead the music during these evenings. I worked in childcare from age 13 until age 20 when I left the church. This meant that not only did actual church services four and sometimes five (including Monday morning “prayer” at 6:30 AM) times a week distract from my ability to develop normally as a kid and an adolescent, and have exposure to extracurricular activities, I also had to spend a lot of time prior to those church services when I was responsible for child care, preparing whatever I had been assigned (a sermon or game or music).

As a kid I wanted to learn to play a musical instrument. I also wanted to learn to play hockey and basketball. But my parents could not afford these lessons for me or any of my siblings I believe in large part because of the financial strain of paying tuition and assessment, and giving in offerings, on top of maintaining a home and raising four children. While we were raising money to pay for Keith Johnson’s brand new Lexus, we were driving a very beat up 1986 Suburban that had a hole in the floor, a broken driver’s side seatbelt, and was covered in rust. We were gifted a few used vehicles from an elder in the church because we could never have afforded to buy one ourselves. I remember when we took a real vacation (we actually drove out of the province to Kananaskis country in Alberta) and had to eat at Humpty’s for every single meal on the way home using a points card because the school had accidentally withdrawn our school tuition early and my parents had no extra money. When I was 13, Keith held a huge offering that was supposed to be for paying off the mortgage of the church, something he believed was a directive from God, which meant the people needed to heed it. People gave all kinds of money and pledges at the time, including my parents. They actually sold their home and downsized to a duplex which they rented in order to be able to have enough money for their pledge of 10,000. It turns out the church mortgage was never actually paid off, and there is no clear evidence of where that money actually went. In the very early days when Keith was pressuring church members to take out personal loans or give property to help keep the doors of the church open (apparently), my mom gave her engagement ring.

When my dad’s company closed and he was struggling to find another job, the church offered him a position as the facility director/maintenance man. At the time he signed on for a certain amount with the promise that he would receive a raise soon as it was a very small salary especially given my parents’ expenses. When my dad went back to the church (the person who hired him and who he spoke to about this was James/Jim Randall) asking for the raise as he was struggling to make ends meet, he was simply told, “God will provide” and never received the raise he was promised. When one of our vehicles was

damaged in an accident, my dad had to resort to driving us around in the back of a delivery truck that was primarily for church use, which he had access to as the maintenance director (this was literally a two-ton, old Tiger delivery truck). We literally stood in the back of it driving to and from places (we would walk to school as we lived in the north end near a few other families from the church). On the day of my graduation, my dad drove me, standing in my grad dress, in the back of the truck and dropped me off at the church for our ceremony so I wouldn't have to walk to the church in my grad dress.

My mom was a teacher at CCA for 17 years as well, receiving a pittance of a salary. Because women were not considered to be primary breadwinners, my mom received a significantly smaller salary than her male counterparts regardless of her experience or seniority.

I explain the above to demonstrate the incredibly detrimental and oppressive impact Keith Johnson's organizations – Christian Centre Academy/Legacy Christian Academy and Saskatoon Christian Centre/Christian Centre Ministries/Mile Two – have had on my wellbeing. Instead of learning to play an instrument or experiencing a group sport as a child, we were raising money to buy a house and a brand new vehicle for the pastor of our church, or raising money to pay for a sub-par education and abuse at the school he mandated and oversaw. Later, instead of using my earnings as a teen and young adult to enrich my life and save for my future, I was giving thousands of dollars a year to uphold the same organizations that had abused me all my life because I was conditioned, by Keith and the elders, to believe that if I didn't, my life would be cursed.

#### **Effect on education and work history**

A less direct financial impact includes how my late start academically impacts my career to this day, thanks to poor advice and conditioning from individuals including Duff Friesen, John Olubobokun, and Ken and Elaine Schultz. This was that as a female, my destiny was to get married and have kids, so university and career were really not things I needed to think about or plan for. Beyond this, university was considered a “liberal, humanistic place” where we would be exposed to the dangerous ideas and mindsets of liberals.

In Grades 11 and 12, Dawn Beaudry and Duff Friesen were my “monitor” and “supervisor,” respectively, in Level 7. I flew through the unit-based self-taught system, and could have graduated a year early, in 2005. When I was strongly encouraged not to do so by Duff Friesen and Ken Schultz (as far as I can recall), I ended up with six months (January to June) of empty time in Grade 12. Part of the undercurrent of reasoning was that maintaining control over me was much easier if I was in the school, and exposing me early to the liberal humanistic viewpoints at the university could lead to corruption/starting from “god's will.” Since I was female (and numerous other reasons), university was discouraged despite my having received a Greystones' entrance scholarship to the University of Saskatchewan. So I effectively wasted six months of time in Grade 12 which was used mainly for me to help out the younger students in lower level classrooms. Because I was conditioned to believe I wouldn't have a career or go to university, I took the minimum requirements of the sciences (I only took Math A30 and Biology 30, and then English A30 & B30 and History 30) in high school, and made up the rest of the requirements for Grade 12 with things like Christian Ethics 30 (basically indoctrination of the church as teaching in the school), Life of Christ 30 (a set of units with a non-cumulative final test at the end that I completed in a few weeks because it was so easy), and a “Special Project 30” which was actually me volunteering at a City Centre Church, the second church started by Keith in Saskatoon's Inner City and run by Jim and Catherine Randall. I didn't even attempt maths beyond A30 because my older sister (attended CCA 1991-2004) was told by Dawn Beaudry to quit Math B30 (and not even consider C30) because she couldn't teach her, and Duff was no help in any academic subjects at all.

When I finally left the church (2009) after two years of “Bible college,” I had to spend two years in night classes upgrading my courses (I took physics 20 and 30, precalculus 20 and 30, and chemistry 30) at my

own expense (around \$500 a course), just so I could meet minimum requirements for taking a psychology 101 intro course at the U of S. I did very well in pre-calculus and in university-level maths, as well as physics and chemistry, and realized I loved the sciences. I attribute the significant amount of time I have lost in my career (potentially at least 8 years) to the very poor guidance I received in high school and lack of competence of my “teachers” at the time to provide me with the education I needed.

**Effect of physical abuse:**

- **Immediate pain and suffering**
- **Impairment of capacity to function in the work place and earn income**
- **Difficulties maintaining positive relationships**
- **Impairment of the ability to express emotions in a normal and healthy manner**
- **Posttraumatic stress disorder**
- **Impairment of the ability to trust individuals in positions of authority**

I am the youngest of four, and many, many times had to listen to my siblings being paddled at home (beaten on the buttocks with a wooden oar-like implement). As a result, I learned very early on (and also possibly because I was the youngest and my parents were too stressed/tired to enforce the rules as strictly as they did with my siblings) what to do and what not to do to avoid being paddled. I made it my mission to keep my parents happy and try to maintain peace at home because of the trauma of being exposed to hearing my siblings scream and cry when they were beaten. I recall a few significant incidents of being paddled by my parents, often preceded by my repeated apologies and begging to be let off with a ‘warning’ instead of receiving the paddle. I was also paddled at least once that I can recall, likely more, by Lou Brunelle when he was the principal at CCA and I was young, in kindergarten/Grades 1-3. Being physically punished was an extremely effective deterrent for me, and I quickly became compliant and terrified of making a mistake. I was diagnosed with PTSD with anxiety and depression in part due to the physical harms I suffered shortly after I left the church in 2009. To this day I struggle to even write or say the word paddle as it immediately conjures up both the physical sensation of fear (increased heart and respiratory rate, trembling) and vivid images of the instances when I received them.

I still have issues with authority, with feelings of either complete rebellion and belligerence or feeling terrified of being judged and punished by authority with measures that far outweigh the perceived or supposed violation of rules or norms. This impacted and continues to impact my ability to function in a profession whose training is defined by hierarchy, and I struggled significantly more than my peers to relate appropriately to my seniors and my attendings throughout my medical schooling and continue to now in residency. It impacts my ability to have confidence in my decisions and defend my actions even when I have an appropriate and logical cause for them. I have often been told throughout my schooling that if I would just trust myself that I have the right answer or know the thing or understand the concept, I would be a more effective clinician. Instead I struggle significantly to have a difference of opinion with someone, anyone, who outranks me – and difference of opinion is vital in a profession like medicine where differentials and evaluating evidence as a team is crucial for good patient care.

I struggle to say no even when it is appropriate and in my best interests because of my fear of disappointing people. I have significant difficulty expressing my emotions and even recognizing how I feel, because I learned to ignore them out of fear of being punished for them. I knew about classmates, friends, and my siblings being paddled for all kinds of things including speaking out of turn, talking back (I had been paddled for this), talking about “ungodly things” like movies, TV shows, “secular” music, etc., or questioning authority, and learned not to have an opinion, not to think critically about these things, not to engage with the emotional and especially pleasurable parts of life as a result.

The physical abuse has also affected at times my ability to properly engage in physical relationships with romantic partners due to triggering PTSD flashbacks from being touched in certain ways.

The physical abuse also confused in my mind what love meant, as the abuse was being perpetrated by people who told me they loved me. The ritual taught by Keith Johnson's Child Training Manual was that the adult giving the paddle afterwards would make the child sit with them and specifically say, I'm doing this because I love you. I recall when this happened for all my remembered experiences of being paddled, and in my opinion it led to learning that people who love you will sometimes hurt you, but that it's for your benefit, you probably deserved it or did something that justified the abuse. I internalized this understanding of love and relationships which is why I so willingly accepted further physical abuse in my first dating relationship and later in my almost ten-year relationship with my now ex-husband. It is also why I have struggled significantly to fully enjoy and engage people in friendships and romantic relationships. Either I expected severe punishment for offences or perceived wrongs against a person I was in a relationship with, so was constantly apologizing, acting like I was walking on eggshells around them, or in constant fear of what that person would think if they knew I had made a mistake or had a different opinion from them – or, I would accept abusive behaviour such as yelling, gaslighting, items being thrown at me or near me, doors being slammed in my face and physical assault as something I probably deserved for some reason. Please see the "Effect of Emotional/Psychological Abuse" section as I believe my relationship with romantic partners was also affected by the physical abuse.

**Effect of emotional/psychological abuse:**

- **Lasting and significant pain and suffering**
- **Impairment of self-worth, confidence, and self-esteem**
- **Fear and intimidation**
- **Posttraumatic stress disorder**
- **Psychological disorders including but not limited to depression, anxiety, and suicidal ideation**
- **Impairment of the ability to express emotions in a normal and healthy manner**
- **Impairment of the ability to trust individuals in positions of authority**
- **Difficulties maintaining positive relationships**
- **Impairment of ability to enjoy and participate in recreational, social, athletic, employment, and education activities**

My first dating relationship was in the church with a man whose family had been sponsored by the church as immigrants from Iran. I had just turned 20 years old at the time but had zero concept of healthy relationships and no education regarding romance or sexual relationships, except that complete abstinence was the only godly thing to do and anything less was sin, until after marriage. It was also "understood" in the church/school that once two people started dating, they were actually courting because they were getting ready for marriage. It was never about discovering if a person is a good fit for you or compatible with you or ever, god forbid, someone just to date for fun; usually it was based on whether a "higher up" in the church had heard from God about the potential relationship and could "bless it" with their approval prior to its commencement. In my case, I was assigned Elaine Schultz, at the time an elder's wife, as my counsellor (everyone in the church was assigned a counsellor – none of these individuals were qualified professionals but rather "higher ups" in the church). The individual I was dating was assigned to Elaine's husband, Ken Schultz, so between the two of them, they first approved of and then very closely monitored our relationship. Because of my warped understanding of love in relationships, my ever-present fear of punishment and judgment in relationships, and my own very low self-esteem/lack of self-worth, I struggled significantly in this relationship. Making matters worse was that this individual still had very strong misogynistic values and would become emotionally and verbally abusive when I wasn't doing what he wanted me to do. He would become very angry when I wouldn't share what I was thinking, slamming car doors and glaring, ignoring me when we would see each other in church, and so forth.

I felt trapped due to the expectation that people who date in the church are actually courting, because they were eventually destined to be married. I had no concept of having a choice in the matter, of being able to critically evaluate my experience and decide based on how I felt. We were taught that emotions were not trustworthy gauges of anything except “the flesh” and therefore should be ignored completely. Emotionally, I was absolutely miserable. I pushed on for nine months dating this individual until one night he spent three hours telling me I was spoiled and unteachable, and clearly should have “been paddled more often” by my parents. I was hurt and offended but also confused and thought maybe he was right. A few weeks after that, I learned that he and his family had invited his grandmother from Iran to come spend the summer because they were expecting there to be a wedding – and I realized he meant ours. I panicked and emailed Elaine Schultz asking (as a 20-year-old) if I could please just maybe have a break from the relationship as it was moving way too fast and I was so confused by how miserable everything was for me. She said that if I really felt I needed it then they would allow it. I spent that summer (2009) dealing with glares, silent treatment, and rude gestures from this individual and his family whenever we saw each other (and we saw each other all the time as we were at church 4-5 times a week). Near the end of the summer, my parents were on the verge of being asked to leave as they had been questioning things for the past year, and I had enough clarity to tell Elaine that I didn’t think the relationship with this individual was right and I wanted to break things off entirely. She responded by saying that actually, we would need to all meet in order to make that decision. Around that same time, I met my future (now-ex) husband, who did not go to the church, and started realizing how screwed up everything there was. My parents were asked to leave, my sister and brother-in-law at the time were kicked out, and so this plus my family’s leaving is what led to me finally leaving in early October 2009.

When I left the church, I was immediately shunned by all my friends and acquaintances there. I remember walking in one door at the nearby Safeway shortly after I had left and a church member seeing me, turning on their heel, and purposefully taking a separate exit out to avoid me. I lost everything I had ever known. My parents were reeling from my mom’s loss of job and their complete upheaval of normal, my sister was dealing with significant depression and my one older brother had left years earlier and was living in a different city. We had lost contact when he left years earlier. My oldest brother and his wife were still in the church which significantly strained our relationship and effectively I didn’t have contact with them either for years.

This left me in an extremely vulnerable position, and I ended up leaving one abusive environment and going straight into a very abusive marriage. I dated my now ex-husband for just over nine months, getting engaged after eight and married six weeks later. The only reason I got married to him was because I felt guilty and terrified that we were sleeping together and not married yet, which was considered a huge sin and I was sure something terrible was going to happen to me if I didn’t get married as soon as possible. My family didn’t know him and didn’t even attend the wedding. Because of the way I was taught to experience “love” and raised to submit to authority (authority including husbands ruling over their wives), ignore my emotions (which would have raised so many red flags if I had known differently), and equate abuse with something I deserved and also an expression of love, I was primed for this type of relationship. I view the next nine years of hell in a relationship with this man as a direct result of the trauma of leaving the Christian Centre/CCA cult and dealing with the emotional, psychological, financial, and spiritual harms caused by being shaped as a child, adolescent, and young adult, by the individuals in power there.

My now ex-husband was addicted to gambling, alcohol, cocaine, marijuana, smoking and sex/pornography. Within two months of our being married, he had lost his job. One year into our marriage, he was using cocaine and gambling (I was too naïve to know). 2.5 years into our marriage I had moved out, terrified of him as he would become unpredictable after getting drunk and would throw things and yell. Later that year I found out that he had been having a relationship with a married woman for the past year. Six months later I was back together with him, convinced that I had somehow done things to “make him” act in the ways he was acting, and was determined somehow that I could fix it. I spent the

next four years doing everything I could to save the relationship, including putting my own career on hold (I was weeks away from writing one of the entrance exams for medicine, the MCAT, when he convinced me to quit because he was in such a bad place and needed my support for his own “business venture” at that time). My inability to recognize abuse, to stand up for myself, to trust my instincts, and to do what was in my best emotional/financial/psychological/physical interests throughout those nine years is a direct result of the trauma I experienced at CCA/Christian Centre. The effect of the abuse there didn’t just end with leaving the church – it is ongoing and I continue to deal with the financial fallout from a very expensive divorce from my ex and the patterns of abusive thinking and behaving in relationships that were reinforced throughout my years with him.

My conditioning to continuously violate my own boundaries – unconsciously, because we were conditioned that we didn’t actually even have boundaries in the first place – exposed me to further damage financially, emotionally, and in my own ability to advance my career. In July-August of 2015, when my then-husband was unhappy in his job and I was actively working towards meeting the requirements for my application to medical school, my husband was approached by members of Amway and over a series of weeks, became convinced he wanted to join. They however cautioned him saying that they would be less likely to support his membership or allow him to be part of their team without his wife’s support. I was studying for my Medical College Admissions Test (MCAT), taking summer classes and working a part-time job at the time. I had no interest whatsoever in being part of an MLM and did not believe in the concept. However, I struggled significantly with boundaries and self-esteem, and was conditioned by the teachings of the church and school that as a woman, pleasing my husband and serving him was my duty and ought to be my priority. Because of the teaching and conditioning of the church-school, I was vulnerable to being taken advantage of and still struggle with this today. I did not learn skills of differentiating between trustworthy and untrustworthy people, and was taught never to trust or follow my instincts (per the church-school, trusting yourself, trusting your emotions or your “feelings” about something was trusting the “flesh,” which was “living in sin,” and would even lead to death). This training and belief has led to so much harm throughout my life AFTER leaving the church.

My then-husband told me Amway was finally his chance to be successful at something and asked me to join him so he could part of their group. Three weeks before the MCAT, I stopped studying and cancelled my classes at the university for the coming year, and went back to work to be able to financially support this endeavour. We lost a large amount of money and I spent the next 1.5 years working my full-time job, a part-time job, and sinking the rest of any spare time and money I had into the MLM, until my then-husband and I separated. I gave up on my goal of becoming a physician and didn’t question my choices for a long time after, even after my ex and I split. My decision to abandon my own goals came directly out of my feelings of guilt, obligation, and low self-worth cultivated by my years of abuse at CCA/CCM. I also could not recognize the predatory nature of the situation we were in being part of Amway after having spent my entire childhood/adolescence being conditioned by people who demanded the same things (money, time, devotion to their cause, commitment) through emotionally manipulative tactics. It exposes how crucial therapy and deconstruction has been and continues to be for me to unlearn the patterns of thinking and behaviours and expectations of my self in relationship to the world, for my own safety. It shows how the harms of the way I was trained and conditioned for so many years continue to impact my life right up to this day. It has taken years to begin to recognize these things and will take years still to learn how to live in the world in a way that is safe and also maybe eventually enjoyable, where I won’t live in fear that my upbringing will continue to blind me to people and situations who will take advantage of my vulnerability.

### **Impairment of personal identity**

On the most significant effects of my experience at CCA/Christian Centre has been the impairment of my personal identity. From early childhood I have almost no sense of who I was, what I liked, what I enjoyed, aside from generalities like “music” and being physically active. Everything was prescribed for



me, from what music I could listen to, to what sports I could play and couldn't play, how I was supposed to dress, what I was supposed to wear, how I was supposed to think and talk. I became extremely suicidal around age 12-13. Looking back now, I believe it was a combination of factors but mainly the cognitive dissonance I was facing, between the things we were taught, how we were treated, and the continuous violation of my personal dignity and autonomy physically, emotionally, spiritually and sexually. I was taught to ignore my instincts, told not to ask probing questions or questions that appeared to be questioning the absolute authority of the church/school/pastor/leaders/elders/teachers – really anyone in authority. I was taught that the church knows better than my parents, an idea that was reinforced when I saw how my parents would often not follow the letter of the law at home (they would watch shows that were “banned” when we had all gone to bed, or my mom would skip services because she was “sick” but really just wanted a night off). It was terrifying and confusing. I wanted to believe and trust the people who also beat me when I did something wrong, but knew instinctively that something was wrong with it all.

I was also desperately suffering from deprivation of the full love and unconditional acceptance of my parents and even my extended family. At the time I was in Level 5, with Nathan Rysavy as my teacher. Nathan would often engage in, looking back now, what was inappropriate touching with sexual undertones, and I became infatuated with him while in his class. He would often massage our shoulders, or touch and play with our hair while he was supposed to be helping us with our school work. I remember feeling... weird? Uncomfortable? mostly confused, when he would come by to help with something at my desk and stand behind me, place one hand on the desk beside me, and lean in so close that his face would be right next to mine. The monitor at the time, Arwen Thibeault nec Thompson, had to have known about it as he did it every day to different students and certainly didn't try to hide it. It has taken years for me to realize that he had a significant part to play in what was a very scary, confusing time for me. My friends found out about my suicidality and one of them (█ maybe) managed to alert my mom. I remember my mom asking me, are you suicidal? And then me saying no or something to that effect, and that was that. I had no context for what I was going through and no access to professional help to assist me in navigating what was going on. My friends who were just as helpless tried to encourage me and gifted me things, but nothing changed and nothing was going to change as far as I could tell, as long as I was at CCA/Christian Centre.

This started in the fall of 2000 and continued until mid-October 2001. I spent a lot of time in tears without understanding why I felt the way I did and feeling intensely guilty and isolated because we were not supposed to have negative feelings, let alone talk about them. Negative feelings were really feeling anything aside from constant gratefulness and happiness. I have journal entries from numerous times that teachers in the school and people who worked in the children's church/ministry tried to make me feel better or stop crying by praying for me. Once when I was asked by a teacher if everything was ok, I was told not to let whatever it is interfere with my school work. I have a suicide letter I wrote to Nathan Rysavy of all people, detailing the incredible shame and guilt I felt for not being a good enough Christian and feeling that “I've been wanting to go to Heaven for a very long time.”

Interestingly, I also wrote that I was choosing to end my life because I was “very scared about the character evaluation thing. I don't want to be yelled at by Pastor or someone scary like that.” This was referring to the introduction of the “TDS” or the Total Development Strategy form of evaluating students that involved a student's parents, a representative from the school, and a representative from the church. We were to meet with these individuals who would evaluate us on a range of areas, ranking subcategories of these areas from 1-10: spiritual growth/spiritual passion (considered first and most important), social life (subcategories included positive Godly influence and appropriate modest dress for the girls), academic, personal development (subcategories only included respect for authority, response to correction and discipline, and teachability), gifting development (subcategory included serving in other departments

– aka, volunteering in the church), and family life. The TDS guide and photos of an example TDS score sheet are in the Google Drive under Miscellaneous and titled TDS Handbook.

This led to a form of a break with reality, in that I decided to ignore all the inconsistencies between what I was taught and what I witnessed, like how we were told to love one another and yet I saw adults beat my friends and siblings on a regular basis – something that was taught by the same person who was teaching love for one another. At the heavy encouragement of the school director at the time (Ken Schultz), I decided to become someone who was “on fire for God,” which meant you did not use your brain to think; you let God and the man of God (aka pastor and the elders) tell you what to think and do because that kind of commitment represented your devotion and “passion” for God. I was 13. I have the date and time I decided this was the only way to survive in a journal entry from 2001 and the majority of my journal entries after that entry (for years to follow) are prayers and religious babble.

I started reading the bible obsessively and shut myself out from the rest of my family. I started isolating myself from friends because they were considered “less spiritual” and received lots of positive reinforcement of my behaviour from both school and church authorities. It was how I survived and how I coped. I saw other students being treated badly and just accepted the explanation that they deserved it because of their actions or because they were somehow lesser than as human beings (e.g., they came from “broken families,” or exposed themselves to “ungodly influences” or by some arbitrary measure, didn’t have the same spiritual acumen that those “higher up the tier” had in the church/school). The church went through a time of “revival” where we would have chapel services during school that would run so long, from morning and into the afternoons some days. I only got my school work done because I had completely cut out everything else except the bible and doing the things that made the authorities happy with me. My friends who have since left the church reminisce about songs they remember from bands they listened to, and I have no memories of those – I was listening to worship music. I completely lost any sense of self, which was already fragmented to begin with – encouraged by the idea of “losing yourself” as explicitly taught by Ken Schultz to students at the school to show your dedication to Christ.

I also missed out on crucial developmentally appropriate milestones throughout my teenage years. We were basically forced to be friends with the people we grew up with, people we had known all our lives, because any outside influence including acquaintances or friendships outside the church were forbidden. Because of that I never learned how to start and maintain a healthy friendship based on respect for each other’s boundaries and mutual enjoyment of similar things. In my experience, my relationships as a teenager were governed by constant worry about saying and even feeling things I shouldn’t and policing the subjects and content of any conversations I had, which really meant I never learned to trust anyone fully or therefore could not understand what it is to have the love and support of a friend without heavy censorship and strings attached. I remember learning about boundaries as an adult long after I had left the church and being amazed by this concept that I could have personal choice in who I spent time with and actually engage in a respectful, enjoyable relationship with another person. The church/school groomed me from day one to be compliant, afraid of punishment whether that was physical abuse or being socially ostracized or spiritually cursed, to dissociate from emotions and many times, intellect, in order to please or be accepted. My identity was being a good girl, a spiritual girl, someone who pleased authority at all times and did as she was told. The church used the combination of fear and guilt to create a constant sense of obligation within me to please people, never question authority, and use my life for serving the world (which translated to...giving my money to the church, foregoing higher education and career aspirations for the greater purpose of marriage/family, +/- dedicating my life to some sort of “ministry” in the church).

As a result, when I left the church, I was wholly and completely unprepared for the real world and lost any sense of personal identity I had. I had zero skills to protect me from being victimized further despite having left the church. On top of missing out on critical emotional and social development from

childhood through adolescence, I had also missed all relevant culture of my generation and the only exposure I had to the “outside world” was my part-time job, where we were encouraged to “witness” to our co-workers and convinced some to come to church services so they could be “saved” (that didn’t end well). I continue to struggle to connect with people and maintain friendships because of this.

After the leaving the church I suffered from near constant suicidal ideation again, a few self-harm incidents, flashbacks, nightmares related to the church and my experiences there, crippling anxiety and depression. In the past ten years I have seen fifteen different therapists, over half of whom I saw in the first 3-4 years after leaving the church. Because of the manipulative harmful nature of the “counselling” relationships we were forced to have in school, ironically therapy was and still can be triggering rather than therapeutic. I have seen so many counsellors because finding a good fit without being triggered by the manner or approach of the therapist has been exceedingly difficult. The harm perpetrated by people like Catherine Randall, Amy Klassen nee Johnson (Keith Johnson’s daughter who was married to Shian Klassen when they were youth ministry directors in the church) and mostly Elaine Schultz as they pretended to be counsellors with zero qualifications for doing so has significantly impacted my ability to recover and heal today. For example, I recall a time when I met Elaine in the hallway once after a church service and expressed that I was struggling with finding “pastor” Keith Johnson to be harsh lately. She didn’t say much in that conversation, but a week later called me in for a special meeting during which she berated me for an hour, telling me I have no right to question the man of god or to criticize his methods and his authority. There was no safety, no trust – anything you said in a counselling could (and probably was) funnelled right up to Keith or shared with whomever in “authority” might need to know, for whatever reason.

I have struggled since I was 13 as well with body dysmorphia/dysmorphic disorder which was daily exacerbated by the preoccupation of our teachers and church leaders with our physical appearance as young girls. Our clothing was criticized constantly; despite the advent of uniforms, we were monitored for how tight those uniforms were – which was especially difficult if you were curvy girl like me in adolescence and had parents who couldn’t afford to keep buying new uniforms. We were constantly appraised physically to assess how our clothes fit or whether they were the right combination on the right day, whether our shoes had buckles, one or two inch heels, if we were wearing pantyhose underneath, if you could see the curve of a breast or a buttocks, etc. We weren’t allowed to wear graphic t-shirts both because the messaging was considered secular and because the attention it would draw to our chests as girls. We were told to place a hand over the top of our shirt anytime we bent over to pick something up or moved to ensure our shirt didn’t gape open; we had to pull the back of our shirt down every time we stood up or moved to make sure we didn’t expose any skin. We had to buy clothing that was several sizes larger than fit to meet strict guidelines: shirts could be no lower than three fingerbreadths from the collarbone; tank tops, if ever worn, had to have straps that were three fingers across.

Andrea Johnson, volunteer staff in the youth ministry and now married to Brien Johnson, continually criticized my clothing as I was a young girl with hips and a substantial figure. When I was supposed to be leading the music portion of a youth service when I was in Grade 11 or 12, I was sent home twice to change my pants because they were too tight across my butt, even though I only had two pairs of dress pants which were required dress code for services. Ken Schultz would regularly disparage students for their attitudes, clothing, and behaviours. He told us at a school assembly for the girls about how ridiculous “young girls” were for “squeezing themselves into their jeans like sausages” and how “if the barn needs painting, then you better paint it.” He told us as a volleyball team that we looked stupid while we played and literally made fun of us by imitating the way we would laugh if we felt embarrassed and how stupid we looked when we played. I internalized this shame around appearance and certain aspects of my body and have to actively work through body dysmorphic behaviours as a result. We were also consistently indoctrinated with purity culture, shamed for being sexy and causing boys to “stumble” as a

result by having “impure thoughts.” Sex was for marriage alone, and understood to be a sacrifice to please a man. We had zero actual sex education.

**Effect of spiritual abuse**

Using god as a tool to control and manipulate people the way Keith Johnson, Ken and Elaine Schultz, Jim and Catherine Randall, John and Carla Thuringer, John and Simbo Olubobokun, Kevin and Anne MacMillan, did – effectively destroyed any potential for me to connect spiritually with any kind of organized religion, and damaged my ability to even engage in things like meditation and mindfulness. They destroyed my ability to use a number of psychological coping methods and tools with evidentiary basis (like CBT) for improving my quality of life and managing my mental health.

**Treatment and Counselling received...continued**

2019-2022: Dr. ██████████, Family Physician, Calgary, every 2-3 months, some CBT and DBT

2019-2021: Dr. ██████████, Psychiatrist, Calgary, every 3 months, med management

2021-present: Dr. ██████████, Psychiatrist, Calgary, every 6 weeks, CBT, support with residency, meds

2022: ██████████, Psychologist, Edmonton, 3 sessions, prep for EMDR (on hold due to cost)

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, **approximately when and how often** the abuse happened and where it happened. Give as much detail as you can.

Lou Brunelle, male, staff, school principal: physical abuse with a paddle in kindergarten although I can't remember why or when unfortunately. I do recall going to his office and being paddled with a wooden paddle at least several times, and also having to hear other students being abused in the same manner. He was the principal at the time (1992-1993ish is when this would have occurred).

Randy Donauer, male, church staff, children's church/Sunday school staff: I recall an incident with Randy when he threatened all of us kids in children's church with paddles if we didn't "praise the lord" more effusively (e.g., raise our hands, jump up and down, sing louder, essentially look "into it"). He was red-faced because he was so angry and said he would not hesitate to paddle every one of us if he had to (or something to that effect). Randy was "nice" until he wasn't (angry, threatening physical abuse, intimidating kids with his size and yelling) and that was how he controlled the kids in children's church. He was Keith Johnson's enforcer and worked directly under Jim and Cathy Randall to run the children's "ministry" at the time, as they called it. I have a diary entry from February 11, 2001 which describes this incident.

Nathan Rysavy, male, staff, school teacher in Level 5/grades 6-8: Nathan would at times massage the girls' shoulders and play with our hair, twisting and twirling it in his hands sometimes while we were asking for academic help, other times just if he was standing nearby. He did this to me regularly, probably almost daily. I have a diary entry from DATE detailing that he spent TIME playing with my hair that day. This inappropriate touching seemed normal until I left the church as an adult and realized how I would feel if my 12 year old daughter was being touched by her teacher in this way on an almost daily basis. Nathan also was the one who disallowed the girls in his class from playing football and hockey at recess because they were not sports that should be played by females.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input type="checkbox"/> Racist acts   | <input type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input checked="" type="checkbox"/> Violence accompanying sexual abuse   | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

**Section 4 – The Harms Suffered and Treatment Received**

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

I have attached a separate PDF with this info.

If you need further space please add pages at the end of the document



2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

2009: [redacted], psychologist, [redacted], 2-3 sessions, some CBT  
2009/2010: [redacted], psychologist, [redacted], 3-4 sessions, somatic experiencing therapy  
Between 2010 and 2014ish: saw a counselor through my EAP work program with Christian Counselling Saskatoon (one visit, that didn't go well), two at Professional Psychologists Counsellors (PPC) in Saskatoon - possibly [redacted], and another male counsellor whose name I don't recall, and [redacted] who was at [redacted] at the time, one time, when I was trying to leave/get help with my ex.  
2013: [redacted], psychologist, [redacted], 1 session, basically told me to leave my ex and get therapy for my childhood experience  
2016-2019: [redacted], MSW at the [redacted] Sexual Assault & Information Centre, close to monthly sessions over 2.5-3 years; she left to do her Masters, otherwise I would've continued  
2016-2017: [redacted], psychologist, [redacted], 3-4 sessions, grounding and mindfulness training, official PTSD diagnosis  
2016-2019: [redacted], psychiatrist, [redacted], 5-6 sessions? diagnosis, meds

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

I received frequent abuse from Anne MacMillan, who taught choir class and had other roles inside the church as one of the deacon's wives. I can recall at least 2 incidents in which I was physically restrained by her while she screamed in my face for what she deemed to be insubordination on my part. One of the last times, my father was present, and she physically grabbed me on both arms, pinning them against my sides as she got extremely close face to face and screamed. All I had done was asked a question regarding one of her instructions, and as was the way of the church and school, you don't ask questions. You just obey. The last time this occurred to me as a minor (it happened many more times after) would have been 2007, although it was a more common occurrence.

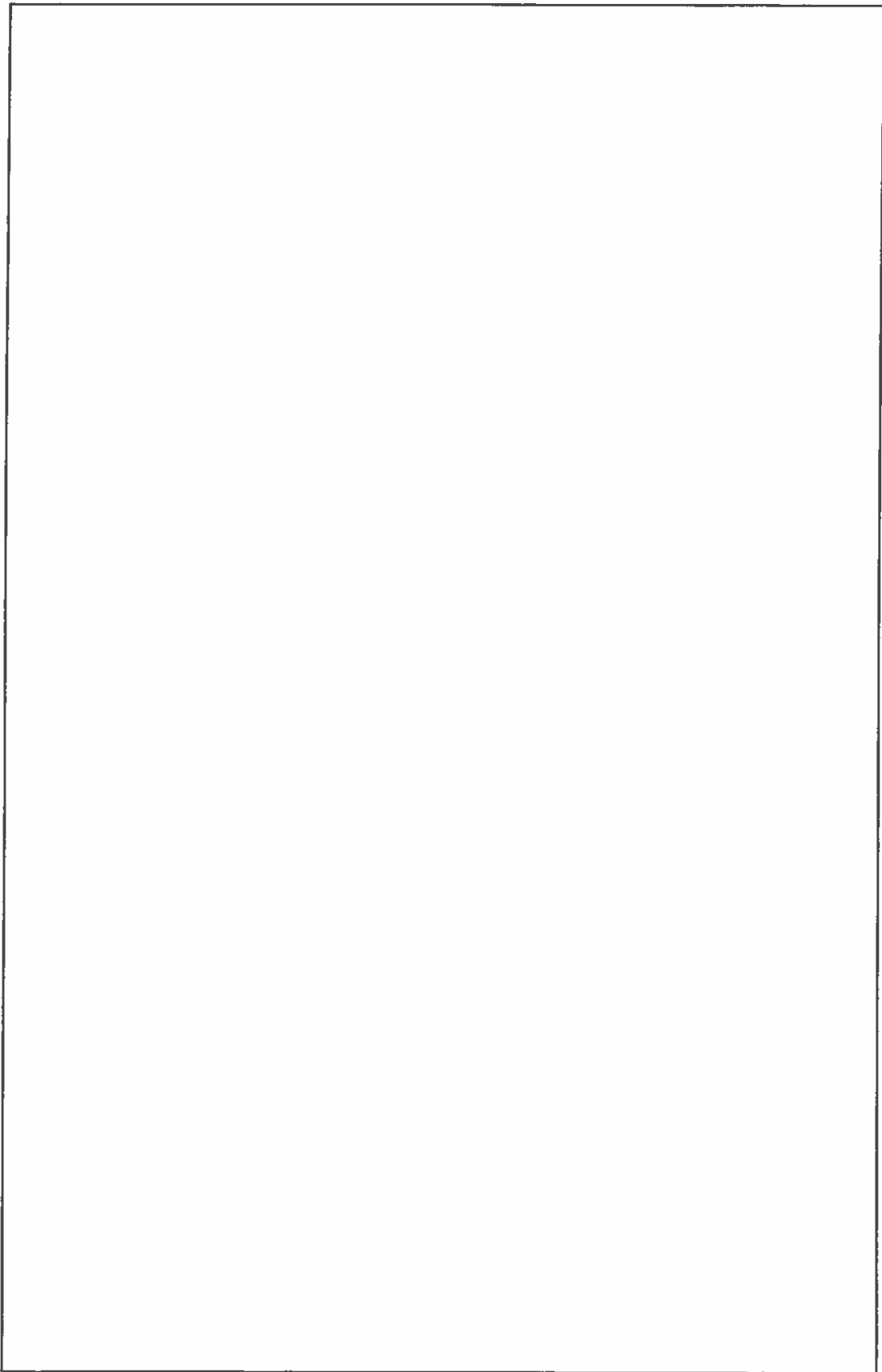
Duff Friesen, John Oluboboken, and Aaron Beneweis were all staff members in the school, Duff Friesen as principle, Oluboboken as overseer or coordinator, and Aaron Beneweis as the gym teacher. I cannot recall all of the different punishments they created for us, but some involved holding books while they stacked them until our arms failed, pushing 2x4s covered in towels back and forth across a gym floor (the towels created friction and made it difficult) while bent over like a dog, and other such physical punishments. These happened to me repeatedly from 2004-2007 as I came into their school system late, and was often in trouble as I didn't know how many things were perceived as disobedient/wrong.

Aaron Beneweis serving as our gym teacher had us play many dangerous sports with absolutely no padding, such as lacrosse and full contact football. During a gym class of full contact football, I was tackled and heard a loud crack followed by searing pain in my shoulder. I had broken my collarbone, but despite my telling him something was wrong, he told me to suck it up and keep playing. I believe I was 15 or 16 at the time. Eventually when I couldn't remove my shirt after class because of the pain, he grudgingly took me to the walk-in clinic where they confirmed I had broken my collarbone. Most people thought it was funny at the time, but I never forgot what it was like being in pain while the teacher didn't believe me that it was serious.

I was frequently pulled out of school during the winter to go shovel the church leadership's driveways in the winter, especially Keith Johnson's acreage driveway. It was usually myself and about 3 or 4 other boys, but we didn't have a choice in the matter. My parent's were paying to send me to a private school while the school/church leadership would have us driven to their homes for free labour. This happened at least twice while I was in attendance between 2004 and 2007.

Although I was never physically paddled, I was threatened numerous times by school staff about it. I can't remember who all threatened me with it specifically, but it was multiple teachers across classes and grades.

I developed a nervous tick around authority where whenever they talked to me, I would touch my face and look away. While on a school trip to the US, John Oluboboken noticed and said that every time I did it, he would charge me a dollar. Because of close contact with the teachers on this trip, by the end I was up to around 25 dollars. When we got back from the trip I made sure to find my parents and leave quickly as I fully believed he intended to collect the money as a punishment.



If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |   |
|--|---|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
| <input type="checkbox"/> Racist acts   | <input checked="" type="checkbox"/> Degradation   |
| <input checked="" type="checkbox"/> Threats  | <input type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you)         |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
| <input checked="" type="checkbox"/> Intimidation   |   |
| <input checked="" type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

The verbal abuse came from every direction when I was there, but Anne MacMillan made me physically afraid to say or ask anything around her. Combined with the constant feelings of intimidation by Duff Friesen, Aaron Beneweis, and John Oluboboken, I developed a serious fear of authority. It took me a very long time to be comfortable with asking questions to anyone in a position of authority as I was scared it would be perceived as insubordination. For me it resulted in depression and anxiety, as I didn't feel I ever had any form of agency in the system. I was just to shut up and do as I was told, essentially as any concern I may have had was not seen as valid by the authorities.

The physical punishments doled out I believe is where my severe fear of failure and/or disappointing authorities lies. I'm now 5 years into my professional career, and I am still terrified of making mistakes or saying no to anything asked of me by someone in a position of authority, sometimes even to my detriment. I also don't advocate for myself the way I should, so it has compromised my earning potential through my work years as it took many years to bring myself to ask for raises or holidays. As a final note, I find it extremely hard to trust authority due to my experiences at Christian Center Academy.

As far as my collarbone goes, I live with chronic back and shoulder pain that was exacerbated by the injury. I should not have been forced to play a full contact sport with no padding, and I still live with the physical ramifications of the school's neglect.

Ultimately, I now suffer from depression, anxiety, and panic attacks as a result of my time at CCA. Obviously this causes significant difficulty in my life and I still am receiving ongoing treatment from it.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

My broken collarbone took about 6 weeks to heal. However I still suffer from side effects of the injury.

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

The only treatment I was provided was a figure 8 brace put on by a medical professional after I begged to be taken to a clinic. I believe it was provided at the [REDACTED] walk in clinic.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I received counseling in 2014 for about 3 months in Saskatoon. I don't remember who gave me the counseling but it was a clinic associated with [REDACTED] in Saskatoon.

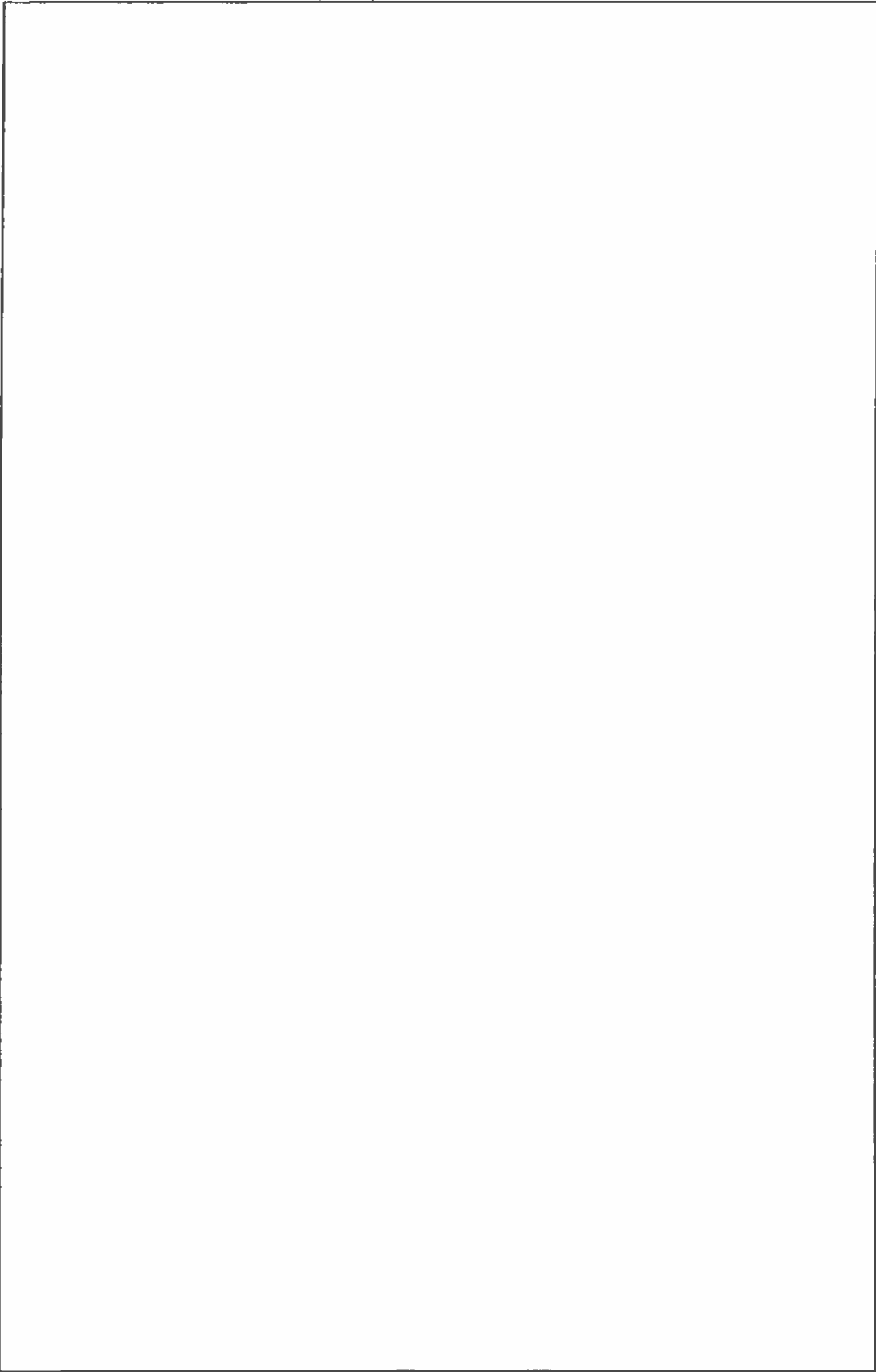
I also did phone counseling in 2020 through Mental Health and Addictions Services Saskatchewan. Again, I don't remember her name (maybe [REDACTED]) but I know she moved on from her position which resulted in the end of my counseling.

### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened. Give as much detail as you can.

Joe Donauer, male, was a Grade 9-12 teacher when I was in high school. The abuse started in Grade 10. I knew I was gay in high school, but was too scared to come out, because I feared what would happen to me, the year prior there were rumors of me being gay, but I just dismissed them. I'm not sure if the rumors had reached one of my teachers, Joe Donauer, or if he'd just seen me eat lunch/take breaks with girls a lot. But one afternoon, I grabbed my lunch and sat with my girl-friends outside and started eating. Just a few minutes after sitting down, Joe Donauer asked to speak with me, and was told follow him. I followed him to the parking lot beside the school, where he told me I was no longer allowed to eat or have breaks with the girls because it was "unhealthy" for me to be so feminine, and needed to eat lunch with boys so I could learn to be more masculine. So I packed up my lunch and went over to sit with the boys in shame. After this he would continually watch me throughout the school days to make sure I was following what he said. This punishment lasted until he retired later that year.

Keith Johnson, male, was the pastor of Saskatoon Christian Centre. John Thuringer, male, was the principal of Christian Centre Academy. This happened halfway through my Grade 11 year. One afternoon during a basketball practice, John Thuringer entered the gymnasium with some papers to quickly chat with the senior basketball team. He said that him and Keith Johnson have been keeping church attendance records for the entire team, and were disappointed in the absences. So to make us go to church, John and Keith initiated that if we weren't at church every Sunday and Wednesday, we weren't allowed to play any of the upcoming basketball games. There was a game the next evening, and those that didn't have a perfect church attendance record, had to sit on the bench and just watch the entire game. This lasted for the rest of the basketball season.



If you need further space please add pages at the end of the document



## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |   |   |
|---|---|
| <input type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation   |
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| <input type="checkbox"/> Witnessing another student being subjected to abuse                              |   |
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| <input type="checkbox"/> Inability to complain  |   |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

After Joe Donauer pulled me aside that day, told me those things, and made me move my lunch over to where the boys were sitting, it crushed me. All I was doing was eating lunch with my friends. To be punished for doing absolutely nothing wrong really bothered me. It started to make me feel like maybe I was doing something wrong. To be followed around after this, and watched to make sure I was following his said rule was straight up cruel. It felt like I had a target on my back every day I went to school. It breaks my heart knowing they could treat children like this. It made me fearful of coming out as gay because who knows how they would've treated me. I didn't come out until after I graduated and left school, because I didn't trust anyone, and there was no way they could abuse me or punish me. They were overly controlling. John saying they've been keeping attendance records of me for something that has nothing to do with school is so disturbing. To go from being constantly watched during my school days, to being watched out of school hours is creepy. It came to the point where I had to block teachers/youth leaders on my social media so they couldn't stalk my pages. Going to school there was a nightmare. I will never step foot in that building ever again.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

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Yes  No

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### Section 3 – The Abuse

1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened. Give as much detail as you can.

I remember when I was first going to school at Christian Centre Academy, the first month of going to school I felt out of place being a first Nations young man, and confused with the education I was receiving. I couldn't understand the concept of sitting in a cubical for eight hours a day and putting my hand up if I needed help. It was all new to me how they operated. Then I wanted to go back to a regular high school, so I transferred to [REDACTED]. I felt relieved and not so confused. Then as soon as I transferred to [REDACTED] the next day James Randall our pastor from City Centre church at the time, came to my house pressured me to go back to Christian Centre Academy. He told me it's God's will for me to go Christian Centre Academy. I felt like he cornered me and used God's word to make my choices for me. He said, if you go to a regular high school you'll become like the world and the God's word says not to be not unequally yoke with unbelievers. So he convinced me to back to school to Christian Centre Academy. I stayed an extra year because I was short of my high school credits. I remember while attending school there, Keith Johnson would invite guest speakers to speak to our school, how they would make us kneel at the altar and cry out to God to forgive us for trying to be like the world, how God would punish us if we continued to be like the world. It has taken me several years to deprogram from being fully indoctrinated by City Centre church which was connected to Christian centre church and school. I remember you had to be a certain way to be accepted by the church members. I remember our school would go on trips to blackstap to go skiing, then they would have a church service at that lodge where we stayed, they would make us do the same thing, make us kneel and repent for our sins. I also remember going on a trip two times to the states for a baptist convention to go compete in arts, track and field. I remember in our grade 12 year, our school went to Missouri baptist convention and stayed at the Missouri baptist university and to go compete again. I remember one incident where our whole school went to go eat on campus, me and another student were finishing up our meal, we got lost and we couldn't find our school group as we were looking for our peers. We were the last one's to get back to our dorms. John Olubobokun who was our school director, called for us. He asked us where did we go after we finished eating supper? We told him we got lost looking for our school group and that was the truth. He was upset with us, and he didn't believe us. He made us believe that we did something wrong, and he made us apologize to the whole school group for wandering off on our own. It was very humiliating, and degrading. I felt patronized when he made us apologize to the whole school group on that bus in Missouri. I thought to myself why are we apologizing when we got lost when we were looking for our school group? That's how strict it was for us going to Christian Centre Academy. No authority believed us and we were punished for no reason. I also remember in my grade 12 year I was only missing a day of school, the school coach at the time. His name is Blaine Donauer, came to my house and walked into my room and told me to put my clothes on and come to school. I felt like he invaded my privacy. I didn't feel comfortable for him to come to my room unexpected. I didn't appreciate him for doing that when I was only missing one day of school. I also witness Blaine Donauer during basketball practice when we were getting ready for regionals that year, I believe it was in our grade 12 year. I remember Blaine Donauer grabbing [REDACTED] throat with one hand and holding him against the wall, and screaming at him telling him, "why don't you get the f#cken play already"? He was frustrated with [REDACTED] because they kept running the play over and over again. I remember seeing [REDACTED] face, his eyes were big and he was scared. I was shocked and for me to see that, it was traumatizing. The whole team was shocked and you could hear a pin drop in that gym. In all my minor hockey playing hockey before I attended Christian Centre Academy, I never seen that with all my hockey coaches growing up. It was unprofessional and uncalled for. Even though Blaine Donauer was frustrated with [REDACTED] that still does not give him the right to lay his hand on anybody. It was right then and there I questioned Christianity, I thought to myself, I thought Christians don't swear and physically abuse people? I am not saying this out of spite, I am saying this is because this is the truth in what I witnessed going to Christian Centre academy. It has taken me several years to deprogram and heal from the repercussions of indoctrination and brainwashing that I experienced going to City Centre church/ Christian Centre church and Christian Centre Academy.

My healing journey still continues inspite of what I experienced. I was very hurt to come to know that I wasted many years attending City Centre church/ Christian Centre church and Christian Centre Academy. It took me awhile to recover from the indoctrination that I suffered while attending City Centre church. James Randall the pastor at the time convinced and pressured my mother [REDACTED] and my uncle [REDACTED] to give \$10,000 each to the new building they were going to purchase, which is the old bingo hall where City Centre church is now beside the White Buffalo youth Lodge located on 20th street in Saskatoon. I remember what James Randall did during a church service at City Centre church, calling up church leaders and church memebtrs to come up and tell the congregation to announce their substancial amount of money they were giving to the new building they were going to purchase. This was James Randall way of convincing the residential school survivors to give of their class action settlement money to his agenda. This was around the time when the residential school survivors were getting their very first lump sum payouts. I felt hurt when James Randall took advantage of my mother and uncle to purchase their new church building. This is story is to show you how currupt James Randall and Keith Johnson are by taking advantage of people and exploiting First Nations people and the poor people in the inner city of Saskatoon. James Randall and Keith Johnson need to be held accountable of how they took advantage of my family and other families that suffered their spiritual abuse they perpetuated on all of us.

If you need further space please add pages at the end of the document

## 2. Aggravating Factors

What other circumstances, if any, did you experience that worsened the effects of the abuse you suffered? Please check any aggravating factors that apply to your claim:

- |  |  |
|--|--|
| <input checked="" type="checkbox"/> Verbal abuse   | <input checked="" type="checkbox"/> Humiliation  |
| <input checked="" type="checkbox"/> Racist acts  | <input checked="" type="checkbox"/> Degradation  |
| <input checked="" type="checkbox"/> Threats  | <input checked="" type="checkbox"/> Particular vulnerability or young age  |
| <input type="checkbox"/> Violence accompanying sexual abuse  | <input checked="" type="checkbox"/> Use of religious doctrine, religious paraphernalia or religious authority during, or in order to facilitate abuse    |
| <input checked="" type="checkbox"/> Failure to provide care or emotional support following abuse requiring such care | <input checked="" type="checkbox"/> Betrayal (that is, you were abused by an adult who had built a particular relationship of trust and caring with you) |
| <input checked="" type="checkbox"/> Witnessing another student being subjected to abuse                              |  |
| <input checked="" type="checkbox"/> Intimidation   |  |
| <input checked="" type="checkbox"/> Inability to complain  |  |

#### Section 4 – The Harms Suffered and Treatment Received

1. For each of the incidents of abuse, please tell us in your own words how the abuse has affected your life. Give as much detail as you can.

Again it took me a long time to recover from the effects of indoctrination and spiritual abuse that I endured while attended City Centre church/ Christian Centre church and Christian Centre Academy. I suffered with depression, and psychological damage for many years. Today I don't trust Christians or people in general. I have deep trust issues with people because I was heavily indoctrinated and my vulnerability was taken advantage of. I felt bad for being a human being for a long time. I thought I was a bad person for leaving the church. I thought God would punish me for leaving the church and I wouldn't live a blessed life if I was not attending a church. I was hard on myself and I felt like I didn't deserve to be a human being. It took me awhile to love myself again and to be comfortable with myself. It really affected me to experience fear, anger, guilt and shame from James Randall, Ken Schultz, Keith Johnson and all their church leaders that are named on the lawsuit. They really did a lot of psychological damage to me to the point I don't trust anybody. They all acted like holy people meanwhile they were taking advantage of a lot of families financially. They robbed us of our dignity and our trust. These people really need to be held accountable for the psychological damage they caused us. I still suffer from the damage they caused us students. I could've gotten better a education elsewhere. I suffered not learning about my own cultural identity and language while attending high school at Christian Centre Academy. My education I recieved from Christian Centre Academy limited me of certain careers I wanted to get into in university.

If you need further space please add pages at the end of the document

2. If you listed a **physical injury** what physical injury did you suffer and how long did it last?

3. Did you receive treatment for this **physical injury** while at the school or after leaving the school?

Yes  No

If yes, please describe the type of treatment, who provided the treatment and when and where it was provided.

4. Have you ever received treatment or counselling for **emotional, mental or psychological effects** of the abuse you suffered?

Yes  No

If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

I went back to my own cultural identity as a First Nation young man. I sought Elder's help, with Elder's counselling, prayers and ceremonies back home on ██████████ First Nations. I also went to therapy to receive counselling here in Saskatoon. Still today I still continue to go to my Elder's for spiritual help, and Elder's counselling.



THIS IS EXHIBIT "B" REFERRED TO IN  
THE AFFIDAVIT OF DR. PETER JAFFE  
AND DR. DAVID WOLFE SWORN  
ELECTRONICALLY, THIS 19 DAY OF  
MARCH, 2025.



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A COMMISSIONER FOR OATHS IN  
AND FOR THE PROVINCE OF  
SASKATCHEWAN  
BEING A SOLICITOR

Peter Jaffe, Ph.D.  
*Registered Psychologist*  
1072 The Parkway  
London, ON N6A 2W9

David A. Wolfe, Ph.D.  
*Registered Psychologist*  
1-10 MacKellar Ave.,  
London, ON N6H 5C5

January 27, 2025

***By Email Only***

Grant J. Scharfstein, K.C.  
200 Princeton Tower  
123 2<sup>nd</sup> Ave. South  
Saskatoon, Saskatchewan

Dear Mr. Scharfstein,

**RE: Expert Opinion**  
**Caitlin Erickson et al v. Keith Johnson et al**  
**QBG-SA-00766-2022, Judicial Centre of Saskatoon Your File No.: 21,835.1**

We are responding to your letter of September 1, 2023, requesting our professional objective expert opinion addressing several specific questions related to the above matter, as described below.

A copy of your retainer letter is appended to this report as Appendix A. We agreed to the scope of your retainer and acknowledge our role as experts in civil proceedings.

Along with your retainer letter we received your Second Amended Statement of Claim (the "Claim") dated December 12, 2022; Saskatchewan Court of King's Bench Rules 5-37; and 59 redacted copies of the Abuse and Harms Suffered/Treatment received from the intake and assessment forms provided by former students of Legacy Christian Academy and individuals who attended Mile Two Church as minors.

Consistent with Saskatchewan Court of King's Bench Rules 5-37, the undersigned certify that this report and opinions herein are evidence that is objective and non-partisan; related

only to matters that are within our areas of expertise; and we will provide any additional assistance that the Court may reasonably require to determine a matter in issue.

In your cover letter you asked that we assume that all facts and allegations in the Claim are true, and you provided us with a list of questions for which you were seeking our opinion.

We provide a description of our background and expertise as it relates to issues identified in the Claim and in our report, followed by our psychological opinion in response to each of your questions (“Summary of Opinions”). The basis for our opinions is summarized in the second section of this report (“Basis for Opinions”).

**1. Describe your background and expertise as it relates to issues identified in the Claim and in your report. Please attach copies of your CVs.**

In terms of our qualifications, Dr. Wolfe is Professor Emeritus at Western University. He has maintained a clinical practice since 1981. He was formerly a Senior Scientist at the Centre for Addiction and Mental Health (CAMH), Director of the CAMH Centre for Prevention Science, and Professor, University of Toronto. He has authored or co-authored numerous books and journal articles on child abuse, domestic violence, abnormal child psychology, and the impact of early childhood trauma on later development in childhood, adolescence, and adulthood. Dr. Wolfe is a Registered Psychologist in the Province of Ontario and has maintained a clinical practice since 1981 involving children and adults, many of whom were exposed to traumatic events in childhood.

Dr. Wolfe has testified in over 35 civil and criminal trials regarding child abuse, adult survivors of child sexual abuse, child welfare, and effects of family violence on children. Many of these trials involved adult victims who had alleged being sexually, physically, or emotionally abused during childhood by family or non-family members. He has been accepted as an expert witness by the Superior Court of Ontario (Criminal and Civil Divisions), specifically in relation to historical child abuse. For example, Dr. Wolfe was appointed by the Ontario Superior Court to be consultant to the liquidator for the Christian Brothers of Ireland in Canada, to evaluate claimants of Mount Cashel who were abused as children living in the orphanage.

Dr. Jaffe is a Registered Psychologist in the Province of Ontario and has maintained a clinical practice since 1974. He is Professor Emeritus in the Faculty of Education and the former Academic Director of The Centre for Research and Education on Violence Against Women & Children at Western University. He has been working in the areas of domestic violence, child abuse, trauma, and families involved with the courts for over 40 years. Dr. Jaffe’s extensive publications include articles/books on the effects of institutional abuse on children, family violence, child protection and parenting (custody and access disputes), and children exposed to family violence. Dr. Jaffe’s expertise in research, theory, and clinical work, has resulted in appearances as an expert witness in provincial and federal courts throughout Canada. Dr. Jaffe has been actively involved in the issue of institutional abuse of children. He was a

consultant to the Honourable Sydney Robins in his report for the Attorney General of Ontario on sexual misconduct of teachers. Together with Dr. David Wolfe, he was commissioned by the Law Reform Commission of Canada to write a discussion paper on institutional abuse.

Dr. Wolfe and Dr. Jaffe bring both general and specific expertise to the issues that are part of this class action lawsuit. We have worked with children, adolescents and adults who have been abused by professionals in positions of responsibility in settings such as schools, churches, universities, and hospitals. Regarding the population of young adults involved in this class action, both Dr. Wolfe and Dr. Jaffe have conducted assessments of adults in similar circumstances. These assessments were provided in response to legal and forensic consultation for adults with problems similar to those described in the Statement of Claim.

### SUMMARY OF OPINIONS

Our summary responses to the specific questions raised by counsel are described below (numbering of questions corresponds to the referral letter).

- 2. In your objective, professional opinion, based on a review of the documentation provided to you, would the general environment, educational and social processes and procedures carried out at Legacy Christian Academy (formerly Christian Centre Academy) and Mile Two Church (formerly Saskatoon Christian Centre) give rise to common issues and/or harms to the class members? If so, what is the nature of such common issues and/or harms?**

Based on our education, experience, and the literature in this field, we opine that the allegations raised in your Statement of Claim would give rise to issues, experiences and harms common to the class members.

There are multiple dimensions of harm, described below, stemming from the sexually abusive and exploitative experiences of minors attending school and church at Legacy Christian Academy and Mile Two Church. The claimants, as an aggregate Class, shared some common experiences and consequences that are associated with young people who were sexually and/or physically assaulted and subject to degrading and fearful experiences as well as suffering emotional and spiritual abuse while attending these institutions.

Abuse can be experienced in a variety of ways, both directly as the victim, and indirectly through exposure to abuse of others. Exposure can mean being an eyewitness, ear witness, and/or exposure to the aftermath of the impact of abuse on others (e.g., physical injury, psychological distress). Exposure can also refer to what other students/residents are describing in terms of what they may have seen and heard, which become possible consequences and experiences. Trauma symptoms can be experienced from life-threatening and extreme fear-inducing events, or vicariously from exposure to these events happening to others. The cumulative impact of this exposure is the result of being in a *toxic environment*

dominated by fear and uncertainty of potential adverse events taking place that could endanger residents or their peers.

The common baseline level of harm reflects the way individuals are affected in how they think, feel, and behave because of the toxic environment and violation of trust within Legacy Christian Academy and Mile Two Church. The common baseline of harm consists of betrayal of trust, trauma-related symptoms, and the distorted way these individuals may see themselves and the world around them. Examples of these distortions include fear and distrust of authority, relationship problems, and negative expectations about oneself, others, or the world in general. Within religious institutions such as church and schools, it impacts survivors' faith and belief in the institution that is often central to their family and community.

Our opinion is that a common baseline level of harm would have been experienced by all members of this Class. The common level of harm may be expressed through various degrees and types of symptoms and problems affecting mental health, occupational, interpersonal, and similar psychological difficulties, noted below. For example, youths who relied on the Academy and Church for their care and education would feel a sense of betrayal from the adults in authority who they trusted to protect themselves and their peers from harm. The authority is based in their role not only as adult leaders and educators but also their connection to their religious beliefs.

Class members more likely than not would have suffered harm in a variety of ways because of the assaults and/or vicarious trauma and emotional abuse they experienced. The pain and suffering and loss of enjoyment of life, as well as loss of interdependent relationships, would be exhibited in several ways. These consequences include, but are not limited to, an ongoing distrust of educational and religious institutions, mental health problems including substance abuse, depression, anxiety, posttraumatic stress disorder, and self-harm.

The class members would likely experience interpersonal and relational problems, including problems with intimacy, relationships with peers, sexual adjustment, parenting difficulties, fear of or disrespect for authority, and feelings of betrayal and diminished trust.

Another likely consequence of the abuse would be victims having a distorted view of themselves, including poor self-esteem and overwhelming feelings of shame, guilt, self-blame, humiliation, and loss of credibility. More likely than not they would suffer loss of faith in their prior religious beliefs and religious organizations. Throughout the course of their lifespan, they would be at risk of re-traumatization when circumstances remind them of their prior abuse and betrayal by religious leaders and educators.

The problem areas summarized above would likely result in diminished vocational and educational outcomes, such as not continuing their studies and/or giving up or limiting career decisions. There would be a common mistrust of educators and schools. The abuse would impact their motivation and focus necessary for higher achievements in education and

employment. These consequences would have a direct impact on past, ongoing, and future loss of income.

Class members would also face the need for past, ongoing, and future care such as the cost of specialized therapy related to the problem areas outlined above. They would have lost income due to emotional distress and being off work or needing time away from the job for multiple clinical and legal appointments related to the class proceedings.

Thus, in all likelihood, Class members shared common experiences and consequences that are associated with the toxic environment reported in the Academy and Church. These consequences may manifest as one or more:

- a. Distrust of religious institutions, church leaders, loss of faith in God, spirituality, and disengagement from family friends and religious community.
- b. Mental health problems, such as substance abuse, depression, anxiety, and posttraumatic stress disorder; distress to the point of self-harm, suicide ideation and/or suicide attempts.
- c. Interpersonal and relational problems, including problems with intimacy, relationships with peers, sexual adjustment, parenting and marital difficulties, fear of or disrespect for authority, and feelings of betrayal and diminished trust.
- d. Distorted view of self, including poor self-esteem; overwhelming feelings of shame, guilt, self-blame, humiliation, and difficulties understanding/coming to terms with identity.
- e. Health problems, such as declining to seek services or limiting the services they would accept; development of chronic medical conditions due to misdiagnosis/not seeking medical help sooner due to belief that prayer was needed alone and not medical science.
- f. Diminished vocational and educational outcomes, such as being undereducated, dropping out of school, and/or giving up or limiting career decisions.
- g. Disconnection from social/cultural norms via indoctrination (e.g., belief in the inferiority of women, pseudoscience, lack of knowledge of pop culture, struggle discerning between reality vs. brainwashing).

**3. Would there be common themes or experiences in respect of such harm to the classes such that an aggregate assessment of some degree of the harm may be possible?**

We opine that a baseline level of harm can be assessed on an aggregate basis for this action. Our opinion is that a baseline level of harm applies to all members of this Class. Our opinion is based on common dimensions of harm described above, which would be present for

children and youths attending the Academy and/or Church.

The class members would be vulnerable because they were girls and boys attending a religiously affiliated school at the time of the assaults. They would be at a critical stage of development from childhood to adolescence, which poses some vulnerabilities due to being dependent on their teachers and caregivers to provide a safe learning and social environment.

For many class members, their time at Legacy Christian Academy and Mile Two Church demanded compliance with trusted adults put in charge of the education and religion. They faced many challenges including living in a “total institution” that controls their daily lives, their beliefs and putting their trust in adults who are responsible for their care and well-being. This situation creates the common experience of dependence on non-familial adults and trust that the actions and intentions of such adults are in their best interest. The situation has resulted in common experiences involving breach of trust, physical and sexual abuse/assaults, and a loss of faith.

**4. Beyond this aggregate assessment, if any individual issues remain, can a method be derived to assess any further individual impact? If so, what would it be?**

In addition to common dimensions of harm, we opine that there will be variability in the full extent of the impact of abuse on youths who attended the Academy and/or Church. We opine that some members of the Class may have suffered in the extreme and may have exceptional needs. We opine that an efficient and streamlined assessment process could be used to determine appropriate psychological harm beyond a baseline level of harm, in the event the court makes this determination.

For example, some claimants could require additional resources due to the depth of harm and remediation or treatment required (e.g., substance abuse, trauma, depression, long-standing family / relationship problems etc.), educational/vocational training, and/or social supports. For this purpose, a brief psychological assessment could be done involving clinical interviews and testing to identify salient issues documented in the institutional abuse literature.

The undersigned psychologists have had considerable experience with large groups of trauma victims in both criminal and civil proceedings dealing with institutional abuse. In these cases, we have tailored assessments for the unique circumstances, including brief intakes, psychological testing dealing with overall adjustment and trauma symptoms, and follow-up clinical interviews. In our experience, a brief assessment can indicate the severity of the harm and degree of long-term consequences. Part of this assessment would involve a family history, prior victimization, and prior negative experiences with the healthcare system, and reproductive history. Based on our experiences with trauma victims, we anticipate that a focused individual assessment for these purposes could be completed in approximately three

hours.

We offer the following examples of our prior experience in mass, stream-lined and focused assessments for the court. Dr. Jaffe helped to coordinate assessments of 46 victims of historical sexual abuse at the hands of a priest (R vs. Sylvestre) for a sentencing hearing in the Ontario Court of Justice in Chatham, Ontario in August 2011. The assessments were completed by a team of five psychologists (including Dr. Wolfe). At the time of the assessments, the victims were in their 30's through 60's and had been abused in their childhood and/or adolescence when they were 7 to 15 years of age for varying durations and severity of abuse. The reports for the court included an overview of the harm to all the victims, including common themes such as betrayal by the church and unique challenges related to mental health problems and addictions. Aside from the overview report, each victim had an individual report (3-4 pages) prepared (under a pseudonym) so each of their voices could be heard by Justice Thomas before sentencing. The overview report and a sample individual case report were published in a book entitled "From Isolation to Action" FITA Committee (2008).

The process for the individual assessment involved an initial intake interview with an experienced social worker as well as the completion of two psychological tests – one dealing with overall personality, adjustment and mental health concerns, and the other one dealing with trauma symptoms. After the initial interview, each victim met with a psychologist to review her history, the nature and impact of her reported abuse, and a summary of the psychological testing. A brief report was then prepared and provided to the court, as part of a package with the overview report and the other individual assessments. The assessment process lasted an average of three hours.

Dr. Wolfe was requested by the Provisional Liquidator of the Christian Brothers of Ireland in Canada and ordered by the Honourable Justice Blair on behalf of the Winding Up Act (July, 1999) to conduct psychological interviews and testing with 85 adult male claimants who were seeking damages stemming from alleged and confirmed physical, sexual, and/or emotional abuse as a minor while residing at Mt. Cashel orphanage. His role was to assess claimants to determine if they exhibited symptoms consistent with abuse in relation to the nature, degree and frequency of abuse and the resulting psychological harm they alleged to have suffered.

The method involved an in-person interview and testing with each claimant conducted over an average 3-hour period. Each assessment began with a semi-structured clinical interview to describe their current family and living arrangements, family background, education, employment, substance use, etc. Psychological tests of mental health problems (trauma symptoms and overall mental health adjustment) were administered, followed by a diagnostic interview to determine past and present mental disorders. Diagnostic findings were discussed with each claimant for the purpose of recommending mental health or crisis services, as indicated. A brief report was prepared for each claimant, which ranked the nature and severity



of abuse he or she experienced relative to other claimants (i.e., less extreme; similar; or more extreme relative to other claimants abused by the Christian Brothers of Ireland in Canada). An opinion on his or her overall psychological functioning was provided, based on testing and diagnostic findings.

Although findings from these assessments showed some variability, there was a common baseline level of harm, including such problems as maintaining intimate relationships, low self-worth, PTSD/anxiety, and substance abuse. The above examples suggest that a successful streamlined assessment process could be readily developed for a subset of members of the class action to determine the level of harm beyond the baseline dimensions of harm described earlier. In our experience, claimants in similar class action were able to understand and appreciate the need for an additional assessment process to recognize diverse outcomes and experiences of abuse. This process can be designed in a trauma-informed process to allow claimants a chance to share their stories but also allow for validation of their accounts.

**5. In your opinion, how, if at all, would the common harms suffered by the class members cause class members to be unable to appreciate and understand that:**

- a) they had been harmed;
- b) acts and/or omissions described in the Claim caused the harm;
- c) the harm was caused by the persons identified in the Claim; and/or
- d) that a legal proceeding would be an appropriate or safe means to seek to remedy the harm?

Based on the research in the field and our experience with similar cases of historical abuse, many of the class members would not appreciate the nature of physical, emotional, spiritual, and sexual abuse, as well as the vicarious trauma from exposure to these abuses, because of their age and vulnerability in having educational and spiritual leaders define what is normal adult behaviour with children. The claimants as children would have their culture and values modeled by adults in authority. The “total institution” would define their reality and they would not be in a position to challenge the abuse or even see the conduct as abusive.

The claimants would be expected to comply with the trusted adults put in charge of their educational and religious development, without questioning or disobedience. The role of education and religion were intertwined (in the words of one of the defendants, “the school is the church and the church is the school”). Because the claimants had right and wrong defined for them, they would not see their experiences as being “abusive.” Moreover, they would not anticipate the short-term and long-term consequences.

The claimants would not challenge the authority of educational and spiritual mentors and could not imagine that these mentors would cause harm. As survivors of abuse mature, read,

consume media, and/or develop any relationships outside their faith community, they would begin to question what happened to them. Disclosing the abuse would be difficult in rethinking their lives and their lack of protection from abuse. Speaking out would not feel safe due to fear of not being believed or being shunned by their family, friends, and community. Litigation would be a foreign concept as a potential remedy, especially with a lack of understanding of potential benefits and a concern about private matters being shaming if made public. Litigation also moves the abuse out of the demands of secrecy in a confined, closed community, to the broader society and justice system.

**6. In your opinion, were the class members in this case in a relationship of financial, emotional, physical or other dependency with one or more of the parties who caused the harms?**

Records indicate that class members depended on their school and church as intertwined institutions to provide their emotional, spiritual, physical, and social needs. The teachers and religious leaders were charged with the responsibility to care for the children's emotional, social, intellectual, and spiritual development. Therefore, in our opinion, claimants were in a dependent role for all their needs and trapped in a closed system that was cut off from the wider society. Their parents entrusted their children to the school and church to foster this dependency and not question the authority of trusted educators and religious leaders who were responsible for their care.

### **BASIS FOR OPINIONS**

For the past 2 decades, we have been documenting the common dimensions of harm in our clinical work, teaching, writing and consultation with various organizations. In the volume of individual cases for which we have provided clinical assessments dealing with the impact of abuse, as well as other studies in the field, we have recognized that individuals who have experienced or are exposed to abuse within a community institution suffer common harms.

By institution we refer to an "established official organization having an important role in a society" such as a church, school, university, hospital, medical clinic in which services are provided by trusted individuals who are seen to have special training and a duty of care for those they serve. In our 2003 peer reviewed paper, we sought the views of other researchers and clinicians in the field, and we were able to find a consensus about our thinking in this matter.<sup>1</sup>

Our references to harm reflect the way individuals are affected in how they think, feel, and behave because of the violation of trust within the community institution. The institution may

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<sup>1</sup> Wolfe, D. A., Jaffe, P. G., Jetté, J. L., & Poisson, S. E. (2003). The impact of child abuse in community institutions and organizations: Advancing professional and scientific understanding. *Clinical Psychology: Science and Practice, 10*, pp 179-191.

represent ideals from faith, sports, education, the military, corrections, or health care. Individuals who count on those institutions will generally feel a sense of betrayal that impacts them.

For example, physical or sexual abuse by a teacher represents a damaging form of abuse because of the importance society places on education and the critical role of teachers as educators and role models for students. School attendance is mandatory, and positive achievement is the key to future success with employment or higher education. Teachers may also play roles outside the classroom in extra-curricular activities in sports or the arts, so there are many opportunities for abuse. Due to this crucial relationship with a teacher, abuse is a violation of this sacred trust.

Moreover, schools are trusted institutions to serve children's development and well-being. Teachers are considered trustworthy adults by the very nature of their profession. Teachers' position of authority increases their opportunities to engage in sexual abuse due to children's tender age, dependence, and trust. Teachers who abuse children may be popular and respected by colleagues and students, which makes allegations less likely to occur or to be believed. For example, a 1997 report by the Law Commission of Canada on institutional physical and sexual abuse of children found that, in some instances, the goal of preserving an institution's good name took precedence over concerns pertaining to the welfare of the children.

Aside from our work, other researchers have described similar phenomena and pointed out that abuse by institutions has a more profound effect than abuse by strangers because of "the violation of trust within a necessary relationship, institutional action and inaction that exacerbate the impact of traumatic experiences—what we call institutional betrayal."<sup>2</sup> These authors concluded that institutions may create trust and dependency in staff and clients by creating trust and dependent relationships. When abuse happens, that trust and dependency cause conflict because to be silent means more abuse, but to report the problem could mean jeopardizing a professional or other relationship.

The concept of how sexual and physical abuse and similar acts of betrayal and breach of trust dates back four decades to the work of Finkelhor and Browne's (1985) early framework of harm resulting from child abuse.<sup>3</sup> Their work has had an important influence on the field in encouraging professionals and researchers to look beyond symptom expression to the psychological dynamics that represent the essential element of the psychological injury (i.e., traumatic sexualization, betrayal, stigmatization, and powerlessness).

Common harm and dimensions of this harm are based on qualitative findings in research and clinical practice. Institutions vary in their function and purpose, and so do some of the specific

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<sup>2</sup> Smith, C. P., & Freyd, J. J. (2014). Institutional betrayal. *American Psychologist*, 69(6), 575–587.

<sup>3</sup> Finkelhor, D., & Browne, A. (1985). The traumatic impact of child sexual abuse: A conceptualization. *American Journal of Orthopsychiatry*, 55(4), pp. 530-541.

impacts beyond the base level of harm (e.g., abuse by a clergyman leads to a sense of betrayal and reluctance to engage in religious practices in the future). In our writing and practice, we have focused on common dimensions of harm that are associated with “betrayal and diminished trust, fear of or disrespect for authority, avoidance of reminders, and injury and vicarious trauma.” We also proposed a model of multiple factors before and after the abuse that account for the variability of impact beyond the base level of harm.

There is an extensive social science and medical literature on the nature of sexual and physical abuse and neglect by caregivers in a position of trust, as well as the range of harms that may result from this abuse (a list of references informing this opinion is provided in the reference section at the end of this report). Overall, the literature indicates that there is a high risk of survivors experiencing health and mental health problems, interpersonal issues, distrust of professionals, loss of faith and negative consequences related to educational and vocational outcomes.

Aside from the assumptions provided above, we reviewed an extensive file of documents concerning this matter. Through a qualitative analysis of these plaintiff productions, we identified common issues and experiences, and we selected illustrative examples. This qualitative analysis is described below as *The Nature and Consequences of Abusive Experiences*.

### **The Nature and Consequences of Abusive Experiences**

Below we document the common harms experienced by Class members who were sexually, psychologically and physically abused by caregiving adults. These common harms manifest as problems affecting mental health, interpersonal relationships, personal beliefs, self-esteem, and vocational and educational outcomes. This description is based on our clinical and research experience, plaintiff productions, and the scientific literature on the harm of sexual, psychological and physical abuse and neglect by adults in an institutional setting.

We have identified common themes of harm that align with our clinical and research experience, the research in the area, and sample accounts of victims in this matter. Although we have organized this report into major themes, most survivors report an overarching impact on all aspects of their lives, with issues being interconnected.

#### **1) Distrust of religious institutions.**

Abuse by adult members representing religious / educational institutions results in lasting distrust of such organizations and members, loss of faith in God, spirituality, and disengagement from family friends and religious community. Below are some examples of such distrust cited from victims in this matter.

- *“...I heard from multiple people that several church services were taken to bash my family when I left the church. That was incredibly damaging and isolating to me.”*  
(Person 001, p.5)

- *“When I first left the church, I felt lost. I no longer had the community I grew up in and had no support system to fall back on.”* (Person 005, p.16)
- *“I question my faith, who I really am, and what I truly believe”* (Person 008, p.5)
- *“I lost every single friend I had ever had.”* (Person 018, p.5)
- *“Although I still have faith, I do continue to struggle with what my beliefs are versus the beliefs and teachings forced upon me at CCA.”* (Person 019, p.4).
- *“I lost all of my friendships I had from kindergarten to grade 12 and through Bible college. Every single one was damaged by me leaving the church after accepting being gay.”* (Person 023, p.9)
- *“To this day, if I encounter a Christian church service, I experience extreme anxiety and have panic attacks.”* (Person 035, p.7)
- *“I have a significant dislike for religion in general. It has given me a bad view of all Christians because of the controlling nature of this place...”* (Person 039, p.4)
- *“Because we didn’t know anyone outside of the church/school, the isolation was very difficult to cope with, as well as the self-esteem issues that arose from having an entire congregation filled with people that you grew up with and love, suddenly pretend you don’t exist anymore.”* (Person 040, p.4)
- *“I tried to go to other churches for a bit after we got kicked out but over time I developed a deep disdain for religion.”* (Person 048, p.12)
- *“The abuse has affected my religious beliefs as of today. I want nothing to do with Christianity.”* (Person 050, p.3)
- *“Today I don’t trust Christians or people in general.”* (Person 059, p.4)

## 2) Mental Health Problems.

Over time, the initial stress and uncertainty of a young person falling victim to abuse / assault by an adult in a trusted relationship can develop into more pervasive and chronic psychiatric disorders and health problems, including anxiety and panic disorders, depression, sexual problems, and personality disturbances.<sup>4</sup> Significant impairments from which many abuse victims suffer stem from trauma-related symptoms (including PTSD in some cases), and associated chronic regulatory problems with mood and affect. Studies of mental health problems among child victims of abuse by adults in community organizations and institutions indicate that such experiences have a profound impact on their mental health and well-being throughout the lifespan.

The following mental health themes consistent with the literature were found in the redacted intake forms provided by plaintiffs’ lawyers. Survivors’ accounts also address broader mental health issues related to stress and anxiety, depression, and post-traumatic stress symptoms. The following comments from survivors illustrate these harms.

### Stress and Anxiety.

- *“30 years later, I still have panic attacks and anxiety from the abuse.”* (Person 001, p.6)

<sup>4</sup> Amado, B. G., Arce, R., & Herraiz, A. (2015). Psychological injury in victims of child sexual abuse: A meta-analytic review. *Psychosocial Intervention*, 24(1), 49-62.

- *"I learned to deny my own body/mind/soul what it was really feeling and have had life long mental health issues, including anxiety and depression."* (Person 004, p.1)
- *"I was very young when this took place, but even now as I write this, it bring's up anger and anxiety and sadness."* (Person 012, p.4)
- *"I struggled with anxiety and depression after leaving CCA/CCM."* (Person 019, p.4)
- *"I developed high anxiety from being in that environment of fear and judgement."* (Person 026, p.4)
- *"I had my first severe panic attack at 13...I was taught my whole life by the church that mental health disorders weren't real...we struggled to access any mental health services/feel comfortable when we did..."* (Person 040, p.4)
- *"Anxiety, depression, and sleepless nights have at times just been a constant part of life. I've had to come to terms with in regards to the memory of these experiences."* (Person 042, p.4)
- *"...I now suffer from depression, anxiety, and panic attacks as a result of my time at CCA. Obviously this causes significant difficulty in my life..."* (Person 055, p.4).

#### Depression and Suicidal Thoughts.

- *"When I told Jim and Catherine I was pregnant they were very upset...this was the first time in my life I contemplated committing suicide"* (Person 005, p.14)
- *"I was very lonely, became depressed during my Grade 8 year, and had suicidal thoughts after losing the support/friendship of my childhood friends [in the context of leaving the church]."* (Person 007, p.4)
- *"I have been severely depressed my whole life. I have been on and off anti depressants. Attempted suicide when I was 18-19. Extreme social anxiety. I can pull up to a grocery store and sit there for an hour and can't go inside."* (Person 020, p.4)
- *"I was suicidal at 15, I stood on the railing of the train bridge one night after sneaking out to kill myself. This was due to their teachings on homosexuality in the church and school."* (Person 023, p.9)
- *"I felt tortured inside my own mind. I began to experience suicidal ideation again...I was eventually seen by a psychiatrist for the first time. She diagnosed me with OCD, generalized anxiety disorder, panic disorder, and a past of acute depressive episodes."* (Person 035, p.8).
- *"I have tried to commit suicide, many times. I have hoped to die in my sleep for years. I went through the cabinets of my house one time and took every drug we had in the house."* (Person 046, p.7).

#### Posttraumatic stress-related symptoms.

- *"Long after we moved across the country, we still felt like were under the control of SCC. This has made talking about it very hard. This has left me with a form of PTSD."* (Person 018, p.7)
- *It's a trauma-point that contributed to my anxiety disorder and PTSD symptoms still today."* (Person 021, p.4)
- *"I was recently prescribed meds by a psychiatrist for OCD, anxiety, depression, PTSD, generalized anxiety, and sleep disorder. Many of which issues were started because of the abuse I experienced at this church and school."* (Person 044, p.4)

#### Substance Abuse.

- *"I was using drugs and alcohol. Trying to numb the pain. I was in a suicidal state numerous times..."* (Person 003, p.4)

- *"I turned to drugs and alcohol. Most of my life. It affected me in all areas of my life from the day it started happening to me."* (Person 009, p.4)
- *"I also did not know anything about drug use and was easily talked into using cocaine by older adults when I was 18. This progressed into using crack cocaine..."* (Person 039, p.4)

### 3) Interpersonal and relational problems.

Abusive acts by adults in a position of trust undermine the young person's basic sense of trust and safety, leading to lifelong struggles in their interpersonal relationships, help-seeking, and sense of well-being.<sup>5</sup> These problems are associated with victims' deep sense of betrayal and sexual and physical exploitation and harm.

A significant impact of abuse by adults in a position of trust is the diminished ability to trust others with whom one wishes or needs to have a relationship, including trusted institutions in the community. This distrust or hypervigilance often extends to one's significant relationships with family and friends, as well as problems in sexual and personal intimacy with partners.

Young persons who were sexually or physically abused often undergo pronounced interruptions in their view of themselves and the world, which result in significant emotional and behavioral changes indicative of their attempts to cope with such events. Because the source of stress and fear is someone they normally would trust, such individuals are challenged to find ways to adapt that pose the least risk and offer maximum protection and opportunity for growth.

Issues relating to interpersonal and relational problems are apparent in the statements of the victims in this matter, which we have organized according to two sub-themes:

#### Problems with Intimate Relationships.

- *"Throughout my marriage [to my ex-husband] I experienced emotional, physical, verbal, and sexual abuse. He was also an alcoholic and was secretly abusing drugs throughout our relationship. Because I grew up in an abusive environment, I thought a lot of what was happening was either not that bad or somehow my fault."* (Person 005, p.15)
- *"It has also effected my personal and sexual relationships including fear, trust, resentment, and not knowing my role or where I stand in a relationship."* (Person 006, p.4)
- *"I had no idea how to date while staying safe. I was raped and didn't realize until it was too late. There were warning signs".* (Person 008, p.4)
- *"I have 3 failed relationships because of the fact that I was never able to use my own voice and have the confidence to believe in myself."* (Person 010, p.4)
- *As a result of the sexual abuse I could never fully trust or open myself up physically, sexually or emotionally with my husband of 25 years, and eventually my marriage ended in divorce. I also struggled as a parent to my children.* (Person 013, p.4)
- *"I have struggled with relationships and never ever felt good enough."* (Person 016, p.4)

<sup>5</sup> Wekerle, C., Wolfe, D. A., Dunston, J., & Alldred, T. (2014). Child maltreatment. In E. J. Mash & R. A. Barkley (Eds.), *Child Psychopathology* (3rd ed., pp. 737-798). New York: Guilford Press.

- *"I love my family, and I know they love me. But we are broken. I grieve the relationship that was lost..."* (Person 001, p. 11)
- In an email to family, *"I am wanting to make it clear that I am pulling away and not intending to maintain a relationship with you. This is what I need to do, to be able to move on with my life."* (Person 005, p.19)
- *"I have no relationship with my sister. My relationship with my mom is strained."* (Person 008, p.4)
- *"It effected my confidence and my ability to make friends."* (Person 022, p.4)
- *"I was led to believe that LGBTQ people are evil and that my brother was sick sinful person that needed to be changed. This caused great turmoil between my brother and I, which caused us to be on non-speaking terms for several years."* (Person 026, p.4)
- *"I was left on my own to figure out romantic relationships and my people-pleasing tendencies got me stuck in a marriage full of domestic violence."* (Person 031, p.4)
- *"I feel like a ticking time bomb sometimes, with my anger being bottled up and them bursting out. I'm afraid to have children because I don't want them to experience this."* (Person 041, p.4).
- *"I ended up acting out sexually in unsafe ways..."* (Person 049, p.4).

*Feelings of Betrayal, Diminished Trust, and Disrespect for Authority.*

- *"It eroded my trust in people in positions of authority to act appropriately/do no harm."* (Person 007, p.4)
- *"I developed, and still have, problems with understanding matters of authority, trust, and loyalty."* (Person 021, p.4)
- *"I have a fear of being alone with older men and a fear of being with people in positions of authority."* (Person 041, p.4).
- *"As an adult I struggle with trusting myself and others and fearing people in authority."* (Person 004, p.1)
- *"I have trust and commitment issues."* (Person 047, p.4).

**4) Distorted view of self.**

Significant issues around self-blame, guilt, shame, and a diminished self-esteem are part of the aftermath of sexual and physical abuse of minors by trusted adults in community organizations and institutions, because victims may blame themselves for allowing the abuse to happen and for not preventing the abuse of others in the setting. They express concern that they are no longer credible, and their views and opinions don't matter.

The following impacts on distorted views of self and feelings of guilt and shame consistent with the literature were found in the material provided by plaintiffs' lawyers from the redacted intake forms:

*Feelings of Guilt, Shame, and Self-Doubt.*

- *"Most days I still feel like I don't know who I am."* (Person 001, p.13)
- *"As a child and teenager, I lived with a very deep guilt and shame that completely consumed me."* (Person 001, p.9)
- *"I suffer some amount of survivor's guilt...that I have not stood up sooner."* (Person 015, p.4).
- *"I also felt deep shame about what had happened to me"* (Person 035, p.7)



- *"I have lived with self doubt and low self esteem regarding my intellectual abilities stemming from years of poor education in a school that put intense focus on my personal life and ignored my educational needs."* (Person 052, p.4).
- *"I have recently realized that I am a lesbian, and the years I spend unable to face my own identity can largely traced back to the homophobia I was exposed to..."* (Person 049, p.4).
- *"I don't know who I am. I always feel like I'm acting. Don't know the real me. I feel [they] raped my spirit that they were supposed to [nurture]"* (Person 020, p.4).
- *"Keith also spoke of Indigenous people needing saving from their satanic beliefs and lazy ways...this had a negative impact on my identity as an Indigenous person and beliefs about my own people."* (Person 026, p.1)
- *"I feel terrible that I never stood up for my classmates or even my baby sister who also was subjected to this same abuse but even worse."* (Person 010, p.4)
- *"...I regret that I never spoke up about this when I was younger. Maybe this could of prevented other from similar abuse."* (Person 012, p.4).
- *"I felt great guilt that I could not save my younger siblings from their abuse and pain at the hands of the same institution."* (Person 052, p.4).

#### Feelings of Low Self-Esteem.

- *"This whole situation caused me to take a major hit to my self-esteem for a long time. I actually still struggle with it."* (Person 031, p.5)
- *"I struggled with self-esteem issues throughout my teenage years and into adulthood"* (Person 005, p.12)
- *"It is a struggle every day to believe in myself and not let self-doubt take over."* (Person 016, p.4)
- *"I never did see anyone get healed, so I always believed I was deeply flawed and didn't have enough faith. This was incredibly damaging to my self-esteem growing up."* (Person 023, p.3).
- *"It gave me such a bad sense of self-worth and self-doubt."* (Person 021, p.4).

#### **5) Health problems.**

A significant impact of physical, psychological and sexual abuse is the impact on victims' health due to declining to seek services or limiting the services they would accept, and development of chronic medical conditions due to misdiagnosis/not seeking medical help sooner. Claimants in this matter were told to pray rather than seek help from doctors. If they were ill, they had to pray harder and their continuing illness was a reflection of their lack of faith.

- *"...my habitual poor posture [due to caving shoulders inward to hide breast development] has caused chronic neck, back, and shoulder pain."* (Person 001, p.6)
- *"In February 1986 I got appendicitis...my parents were told not to take me to hospital but to continue to pray for healing...my parents finally brought me in because I was so feverish and delirious with pain...I have had lifelong physical damage internally, and was told by doctors that this caused my infertility and need for further surgeries. (Person 004, p.1)*
- *"I avoided all medical care until I was 30 because of [a blood-injection-injury type phobia that was developed after depictions of blood in church services]. I cannot submit*

*any typical blood work for my own health, so my doctor and I can't get a full true picture of my overall health. Vaccinations are equally traumatic to me."* (Person 021, p.4)

- *"Working on the Lee's farm at Cannan Land was hard labour for someone my age. Hard on my body."* (Person 033, p.5)
- *"I developed an unhealthy pain tolerance from the years of abuse. I have been injured or in need of medical treatment but was not able to identify that on my own, until I was medically not doing well."* (Person 38, p.4)
- *"I contracted HPV and had multiple abusive interactions with future partners because of the lack of direction given to me when I was younger."* (Person 039, p.4)
- *"Bladder infections, UTIs, Kidney infections, probably related to the sexual abuse and not having proper health care."* (Person 046, p.7)
- *"As far as my collarbone goes, I live with chronic back and shoulder pain that was exacerbated by the injury. I should not have been forced to play a full contact sport with no padding, and I still live with the physical ramifications of the school's neglect."* (Person 055, p.4).

#### **6) Diminished vocational and educational outcomes.**

Diminished vocational and educational outcomes for victims are part of the aftermath of physical and sexual abuse of minors because of the profound violation of trust.<sup>6</sup> There are likely cost consequences for victims, including lost educational and employment opportunity from the distress caused by the abuse.

Sexual, psychological, physical abuse and neglect has economic impacts in terms of ongoing problems with education and employment. The mental health, physical health, and personal relationship consequences of sexual assault is more likely than not associated with economic loss. Multiple victims describe losing their motivation and focus to achieve their goals in education and employment. Their mental health symptoms would undermine their true potential and negatively affect their work reputation (e.g., being seen as unreliable).

Survivors expressed how the toxic environment at CCA affected their education:

- *"When I began university, it became very clear to me that my schooling and growing up in the church (even though I excelled with high grades) did not even come close to preparing me for post-secondary education."* (Person 001, p.14)
- *"I am struggling to get anything done at work. My mind always wanders off into a dark place. I am unable to physically go in to the office as it reminds me of the Christian Center Academy. Cubicles."* (Person 003, p.4)
- *"I struggled significantly with learning disabilities as a child. I [didn't] receive any type of diagnosis or support throughout my time at school. Because of this I did not graduate a grade 12. This has significantly limited my career potation"* (Person 005, p.8)
- *"I struggle to take my goals and plans seriously, and I still feel unintelligent and struggle with imposter syndrome in my career."* (Person 007, p.4)

<sup>6</sup> Bouchard, S., Langevin, R., Vergunst, F., Comisso, M., Domond, P., Hébert, M., ... & Geoffroy, M. C. (2023). Child sexual abuse and employment earnings in adulthood: a prospective Canadian cohort study. *American journal of preventive medicine*; Assini-Meytin, L. C., Thorne, E. J., Sanikommu, M., Green, K. M., & Letourneau, E. J. (2022). Impact of child sexual abuse on socioeconomic attainment in adulthood. *Journal of Adolescent Health, 71*(5), 594-600.

- *"I also could never hold down a full-time job, and still can't and even struggle to work part time hours to this day."* (Person 013, p.4)
- *"I can't stand being in a classroom to this day and haven't been able to pursue further education."* (Person 021, p.4)
- *"Low self-esteem has meant I haven't felt like I could pursue any further education. Felt like I could only do baseline entry level workforce jobs."* (Person 023, p.9)
- *"...intense nightmares affect my sleep and my ability to properly work and function during the day."* (Person 035, p.8)
- *"...I had difficulty transitioning from CCA's curriculum to the public school's curriculum for several years. I rarely attended classes and would often skip school to day drink. I did eventually drop out of school, and it took me years to get back into it..."* (Person 040, p.4)
- *"The fear of humiliation is crippling and causes me to avoid everyday situations at work. I have a hard time speaking up in public, hosting meetings, dealing with conflict, and causes me to be hypervigilant."* (Person 041, p.4)
- *"I am on permanent disability. I have nerve damage...All because of the abuse I suffered at the school and because it was enforced in our home."* (Person 046, p.7)
- *"The lack of a proper education I believe has left me at a great disadvantage."* (Person 050, p.3)
- *"The education I received through American PACES and uncertified teachers left me with an unsatisfactory education and ill prepared for pursuing my dream of attending university."* (Person 052, p.1)
- *"Its very hard for me to trust figures of authority in my life (especially male ones). This has had a direct impact on most of my bosses that I have worked for and made it much harder for me to trust them (and ultimately limiting my successes). My long-term employability has suffered..."* (Person 053, p.4)
- *"I'm now 5 years into my professional career, and I am still terrified of making mistakes or saying no to anything asked of me by someone in a position of authority, sometimes even to my detriment. I also don't advocate for myself the way I should, so it has compromised my earning potential..."* (Person 055, p.4)
- *"My education I received from Christian Centre Academy limited me of certain careers I wanted to get into in university."* (Person 059, p.4)

### **7) Disconnection from social/cultural norms and Indoctrination.**

Survivors wrote about feeling disconnected from normal society, being "brainwashed" and part of a "cult," and having a hard time getting rid of indoctrinated beliefs in the aftermath (e.g., belief in the inferiority of women, pseudoscience, lack of knowledge of pop culture, struggle discerning between reality vs. brainwashing):

- *"The indoctrination that I grew up in and the constant voices that shaped my thinking and beliefs about myself are always still there."* (Person 001, p.14)
- *"The fear of hell and punishment still haunts me."* (Person 004, p.4)
- *"Well it has left me with a false sense of reality..."* (Person 006, p.4)
- *"I needed to read female-empowering fiction at the library to try and prove to myself that I wasn't inferior for being female."* (Person 007, p.4)
- *"I have struggled to process life without having my thoughts completely controlled by the doctrine of Christian Centre."* (Person 019, p.4)
- *"My social skills were lacking and I had trouble relating to "normal" culture."* (Person 021, p.4)

- *"I often find and struggle with reconciling my previous indoctrinations with reality."* (Person 021, p.4)
- *"Often people correct me in public when I reference things based on what I've learned that just aren't true based in science."* (Person 023, p.4)
- *"Emotionally and spiritually manipulated and brainwashed, forced to view the outside world as evil..."* (Person 023, p.9)
- *"She had a prophecy/vision that I would end up being all alone and pregnant with no one by my side. I carried that fear with me for many years..."* (Person 024, p.1)
- *"...I was a fish out of water at school [outside the Church]"* (Person 035, p.7)
- *"Inability to operate properly in social settings."* (Person 042, p.7)
- *"I have struggled to unlearn the messaging that mistakes will condemn me to literal eternal torment in hell"* (Person 049, p.4)
- *"...it took me a long time to recover from the effects of indoctrination."* (Person 59, p.4)

### Summary and Conclusions

We were asked to provide a psychological opinion regarding a class action lawsuit claiming harms to children and youth who attended the K-12 Legacy Christian Academy and Mile Two Church as minors, due to sexual and physical assaults as well as spiritual and emotional abuse by adults in positions of trust who were deemed to be educational and religious leaders in the community. The children and youth would have depended on these adults for their life direction and values at a critical stage of their development when they were the most vulnerable.

It is our opinion that the harms suffered directly from the abuse apply to all members of this Class. These children and youths were vulnerable by their age, status as students, and trust in a religiously based institutions of learning and faith.

The common harm as an aftermath of the abuse suffered or witnessed would have centered on the following themes: **distrust of religious institutions**, church leaders, loss of faith in God, spirituality, and disengagement from family friends and religious community; **mental health problems**, such as substance abuse, depression, anxiety, and posttraumatic stress disorder; distress to the point of self-harm, suicide ideation and/or suicide attempts; **interpersonal and relational problems**, including problems with intimacy, relationships with peers, sexual adjustment, parenting and marital difficulties, fear of or disrespect for authority, and feelings of betrayal and diminished trust; **distorted view of self**, including poor self-esteem; overwhelming feelings of shame, guilt, self-blame, humiliation, and difficulties understanding/coming to terms with identity; **health problems**, such as declining to seek services or limiting the services they would accept; development of chronic medical conditions due to misdiagnosis/not seeking medical help sooner due to belief that prayer was needed alone and not medical science; **diminished vocational and educational outcomes**, such as being undereducated, dropping out of school, and/or giving up or limiting career decisions; **disconnection from social/cultural norms** via indoctrination (e.g., belief in the inferiority of women, pseudoscience, lack of knowledge of pop culture, struggle discerning

between reality vs. brainwashing).

Overall, the nature of harm that these claimants experienced would affect the way they think, feel, and behave on a regular basis. The harm consists of betrayal of trust, trauma-related symptoms, and the distorted way these individuals may see themselves and the world around them. Examples of these distortions include fear and distrust of authority, relationship problems, and negative expectations about oneself, others, or the world in general. This harm can be exhibited through multiple symptoms and problems including loss of faith in God and religious institutions and community. Disclosure of the abuse, understanding the nature of the abuse and consequences and feeling safe to seek legal remedies would be delayed in like of the claimants' dependency and vulnerability.

We acknowledge variability in these symptoms beyond the baseline of harm affecting mental health, faith, educational, occupational, interpersonal, and similar psychological difficulties. We have proposed ways in which this variability can be addressed by the court through cost-effective brief assessments that could capture the nature of the abuse and impact in more extreme cases beyond the common harm.

We trust that this information is of assistance to counsel and the court in this matter.

Respectfully submitted,



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- Smith, C. P., & Freyd, J. J. (2014). Institutional betrayal. *American Psychologist, 69*(6), 575–587.
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Appendix A  
Retainer Letter





# Scharfstein LLP

Barristers & Solicitors

Reply to: Grant J. Scharfstein, K.C.  
E-mail: gscharfstein@scharfsteinlaw.com

Assistant: Elaine de Waal  
E-mail: edewaal@scharfsteinlaw.com

September 1, 2023

**Dr. Peter Jaffe, Ph.D.**  
1072 The Parkway  
London, ON N6A 2W9

**Dr. David A. Wolfe, Ph.D.**  
1-10 Mackellar Avenue  
London, ON N6H 5C5

**Attention: Drs. Jaffe and Wolfe**

Dear Sirs:

**Re: Expert Opinion**  
Caitlin Erickson et al v. Keith Johnson et al  
QBG-SA-00766-2022, Judicial Centre of Saskatoon  
Our File No.: 21,835.1

Scharfstein LLP has retained your services, jointly, to provide your professional objective expert opinion addressing the matters identified below. Your opinion, and all work product related to the preparation of your opinion, including all communications between Scharfstein LLP and yourselves, are litigation privileged.

In the event we rely on your opinion in court proceedings in this matter, we will prepare an Affidavit for you to sign which will be provided to the Court of King's Bench for Saskatchewan in a certification application under *The Class Actions Act* in Saskatchewan.

We ask that you provide your opinion based on the information/documentation provided to you in this matter as set out below and such other documentation or information you deem appropriate in forming your opinion. Please provide a list of any documents or articles that you rely upon.

To assist you in the preparation of your opinion, we are providing to you the following documentation, enclosed on a USB drive:

- a) Saskatchewan Court of King's Bench Rules 5-37 regarding your duties as an expert witness;
- b) The Second Amended Statement of Claim in QBG-SA-

Grant J. Scharfstein, K.C.

Dennis J. Fisher, K.C.

Brent D. Barilla, K.C.

Tammi D. Hackl

Brendan S. Tumback

K. Lily Arvanitis

Anna C. Singer

Samuel W. Edmondson

Leslie G. Tallis

Valerie G. Watson, K.C.

Michael R. Scharfstein

Jane M. Basinski

Benjamin C. Rakochoy

Bonnie D. Cherewyk

Lauren E. Scharfstein

Courtney J. Fisher

James D. Hataley

Christine K. Libner

Valerie J. Warwick

Samuel C. Rezazadeh  
(Student-at-Law)

Jessica D. MacLean  
(Student-at-Law)

00766-2022 dated December 12<sup>th</sup>, 2022; and

- c) Redacted copies of section 3 – The Abuse, and section 4 – The Harms Suffered and Treatment Received, from the Intake and Assessment Forms (the “**Intake Forms**”) provided to our office by former students of Legacy Christian Academy (formerly Christian Centre Academy) and individuals who attended Mile Two Church (formerly Saskatoon Christian Centre) as minors.

For the purposes of preparing your opinion in this matter, we ask you to assume that all facts and allegations in the Second Amended Statement of Claim (the “**Claim**”) are true.

We ask that you provide your opinion on the following questions, identifying where your consideration of the Intake Forms affects your opinion, if at all:

1. Describe your background and expertise as it relates to issues identified in the Claim and in your report. Please attach copies of your CVs.
2. In your objective, professional opinion, based on a review of the documentation provided to you, would the general environment, educational and social processes and procedures carried out at Legacy Christian Academy (formerly Christian Centre Academy) and Mile Two Church (formerly Saskatoon Christian Centre) give rise to common issues and/or harms to the class members? If so, what is the nature of such common issues and/or harms?
3. Would there be common themes or experiences in respect of such harm to the classes such that an aggregate assessment of some degree of the harm may be possible?
4. Beyond this aggregate assessment, if any individual issues remain, can a method be derived to assess any further individual impact? If so, what would it be?
5. In your opinion, how, if at all, would the common harms suffered by the class members cause class members to be unable to appreciate and understand that:
  - a) they had been harmed;
  - b) acts and/or omissions described in the Claim caused the harm;
  - c) the harm was caused by the persons identified in the Claim; and/or
  - d) that a legal proceeding would be an appropriate or safe means to seek to remedy the harm?
6. In your opinion, were the class members in this case in a relationship of financial, emotional, physical or other dependency with one or more of the parties who caused the harms?

Should you require any further information to assist you in preparing your opinion, please let us know.

Yours truly,

**SCHARFSTEIN LLP**

PER:

  
**GRANT J. SCHARFSTEIN, K.C.**

CKL/ead

Enclosure: USB (password protected)

Appendix B

Wolfe & Jaffe CVs

## CURRICULUM VITAE

*DAVID A. WOLFE, Ph.D., FRSC, C. Psych*

### Personal

Mailing Address: 1-10 MacKellar Ave., London, Ontario N6H 5C5  
Status: Registered Psychologist (Ontario);  
Professor Emeritus, Faculty of Education, Western University  
Telephone: (519) 871-7289  
Email: [dawolfe@uwo.ca](mailto:dawolfe@uwo.ca)  
Web: <http://www.youthrelationships.org/>  
Wikipedia: [https://en.wikipedia.org/wiki/David\\_A.\\_Wolfe](https://en.wikipedia.org/wiki/David_A._Wolfe)  
Citizenship: Canada

### Professional Licensure and Status

1981-present Registered Psychologist (C. Psych), Province of Ontario, Registration #1535  
1987-2020 Diplomate in Clinical Psychology (ABPP), American Board of Professional Psychology, Diploma #3941

### Honors and Awards

Fellow: Royal Society of Canada (FRSC), College of Social Sciences  
Fellow: Academy of Clinical Psychology  
Fellow: American Psychological Association  
Recipient: UNESCO Chair Award for exemplary contribution to the promotion and expansion of the frontiers of human rights and elimination of violence against women, UNESCO/U. Connecticut, 2013  
Recipient: RBC Chair in Children's Mental Health, Centre for Addiction and Mental Health and the University of Toronto, 2002-2012  
Recipient: Blanche L. Ittleson Award for Outstanding Achievement in the Delivery of Childrens Services and the Promotion of Childrens Mental Health, American Orthopsychiatric Association, 2007  
Recipient: Donald O. Hebb Award for Distinguished Contributions to Canadian Psychology as a Science, Canadian Psychological Association, 2005  
Recipient: Psychologist of the Year, London Regional Psychological Association, 2004  
Honor: Chair, Sub-Committee on Child Abuse in Peacetime (1999-2000). International Working Group on Trauma, United Nations.  
Honor: Chair, Violence and Traumatic Stress Review Committee, National Institute of Mental Health, 1997-99  
President: Division 37 (Child, Youth & Families), American Psychological Association, 1997-98  
Recipient: John Dewan Prize for Outstanding Contribution to Psychology, Ontario Mental Health Foundation, 2000  
Recipient: Outstanding Career Award, American Professional Society on the Abuse of Children, 2000  
Recipient: Contribution to Knowledge Award in Family Violence, Ontario Psychological Foundation, 1988  
Fellowship: Senior Research Fellowship Award, Ontario Mental Health Foundation, 1992-98; 2001-2003.

**Education and Training Background**

1973	B.A. Psychology, University of Rochester
1978	M.A. Clinical/Community Psychology, University of South Florida
1980	Predoctoral residency in Clinical Psychology, University of Mississippi Medical Center
1980	Ph.D. Clinical/Community Psychology, University of South Florida
1985	Postdoctoral training, Child trauma research, Medical University of South Carolina

**Academic Appointments and Titles**

2016-present	Professor Emeritus, Centre for School Mental Health, Faculty of Education, Western University
2012-2016	Senior Scientist, Social and Epidemiological Research, Centre for Addiction and Mental Health (CAMH)
2002-2016	Senior Scientist and Head, CAMH Centre for Prevention Science; Professor of Psychiatry and Psychology, University of Toronto
2002-2012	RBC Chair in Children's Mental Health, Centre for Addiction and Mental Health
1991-2002	Professor, Department of Psychology, University of Western Ontario (UWO)
2001-2002	Academic Director, Centre for Research and Education on Violence Against Women and Children, UWO
1985-1991	Associate Professor, Department of Psychology, UWO
1980-1985	Assistant Professor, Department of Psychology, UWO
1984-1988	Co-Director, Clinical Psychology Training Program, UWO
1988-2002	Professor (Cross-appointment), Department of Psychiatry, UWO

**Major Research Interests and Current Projects**

*Interests:* The effects of child abuse and neglect on relationship development among children and adolescents; developmental psychopathology; violence prevention with children and youth.

*Specific Issues:* Educational methods to aid children and youth in developing healthy, non-violent relationships, especially those with histories of abuse and neglect; theory testing of the impact of multiple forms of maltreatment upon adolescent development; educational programming to prevent adolescent violence and related risk behaviors.

*Special Project:* ***The Fourth R: Skills for Youth Relationships.*** A school-based curriculum targeting multiple forms of violence, including bullying, dating violence, peer violence, and group violence. In 2024-2025 The *Fourth R* curriculum is being distributed by the Ministry of Education to 5000 teachers across the province of Ontario.

**Copyright Registration**

**The Fourth R: Skills for Youth Relationships.** A school-based program to prevent adolescent dating violence. Date June 9, 2011 (US copyright office). Copyright transferred to Western University, October 1, 2015.

**Memberships in Professional Organizations and Societies**

- Fellow: American Psychological Association (Divisions 12; 37)
- Member: International Society for Prevention of Child Abuse and Neglect  
Canadian Psychological Association  
Society for Prevention Research  
Society for Research in Child Development
- Responsibilities: Councillor, Intn'l Society for Prevention of Child Abuse and Neglect (2002-08)  
Panel member, International Study on Violence Against Children in the School Community (2004-05) [Contribution to the UN Secretary General's Study on Violence Against Children]  
President, APA Division 37 (1997-98)  
Past Member, APA Task Force on Child Abuse Training (Division 37)  
Chair, APA Working Group on Child Abuse Prevention (1991-1992)  
CPA Representative to the Interdisciplinary Project on Domestic Violence  
Member, APA Working Group on Implications for Education and Training on Child Abuse Issues, APA (1992-93)

**Research Grants, Contracts, and Fellowships Awarded (listed by most recent awards)**

- Lifetime Grants Awarded:* 41
- Total Awards:* \$17,743,000
- Canadian Women's Foundation. *Fourth R Healthy Relationships national dissemination project*. D. Wolfe (PI). \$160,000 (2014-16).
- Ontario Ministry of Education. *Youth & Parents Voice Transition Support for FNMI Students*. D. Wolfe (PI). \$20,000 (2014-15).
- Ontario Ministry of Community Safety and Correctional Services. *Crime Prevention through the Promotion of Positive Mental Health among Aboriginal Youth: Implementation of the Fourth R Uniting Our Nations Mentoring Programs*. D. Wolfe (PI). \$70,000 (2014-16).
- Canadian Institutes of Health Research (CIHR). *New mothers' thoughts of harm: Prevalence and relation to OCD and child harm*. N. Fairbrother (PI), J. Abamowitz, P. Janssen, N. Lipsky, D. Wolfe, S. Woody (Co-PIs). \$461,031 (2012-2015).
- Health Canada: Drug Strategy Community Initiatives Fund (DSCIF). *Preventing illicit drug use by fostering healthy relationships: Implementation of the Fourth R Healthy Relationships Plus program*. C. Crooks (PI), R. Broll, & D. Wolfe (Co-PIs). \$394,442 (2014-2017).
- U.S. National Institute for Child Health and Human Development (NICHD). *A multi-level, cohort-sequential study of rural adolescent dating violence victimization and perpetration*. Grant # 1R01HD067505-01A1. McDonell, J. (PI), Wolfe, D.A. (Co-PI); \$1,875,000 (2011-2015).
- Public Health Agency of Canada, Innovation Strategy (Phase II). *The Fourth R: Promoting youth well-being through healthy relationships*. Crooks, C. (PI), Wolfe, D. (Co-PI); 2011-2015; \$2,486,029.
- Canadian Institutes of Health Research (CIHR), Human Development, Child and Youth Health; Strategic Teams in Applied Injury Research (STAIR). *Traumatic Brain Injury and Violence: Reducing the risks, improving the outcomes*. Cusimano, M. D. et al. (12 Co-PIs), \$2,000,000 over four years.

- Canadian Institutes of Health Research (CIHR). *Emerging Team in Innovations in Child and Youth Concurrent Disorders - Mitigating risk and creating effective treatments: Improving services to children and youth with co-morbidities through discovery, collaboration, innovation, and integration*. Beitchman, J. (Nominated PI), Henderson, J., McMain, S., Rush, B., & Wolfe, D. (Co-PIs), \$1,499,465 over 5 years.
- Public Health Agency of Canada, Innovation Strategy (Phase I). *A multi-systemic approach to promoting youth well-being and reducing violence and victimization: Integrated plans for effective school and community interventions*. Wolfe, D. (PI), Crooks, C. (Co-PI); 2010, \$200,362.
- Social Sciences and Humanities Research Council (SSHRC) Strategic Knowledge Clusters, Research Network, *Canadian Prevention Science Cluster for Children and Youth*. D. Wolfe, Principal Investigator (9 co-investigators); 2008-2015, \$2,253,741.00.
- Ministry of the Attorney General (Ontario): *Building community capacity to address victimization issues among Aboriginal high school students*. 2007-2008, \$51,575.00 (with C. Crooks).
- Ontario Mental Health Foundation. *Peer contributions to teen dating violence: Implications for mental health*. 2007-2009, \$143,500 (with W. Ellis).
- Canadian Women's Foundation. *The Fourth R Project*. 2007-2009, \$140,000 (PI: D. Wolfe, C. Crooks, P. Jaffe).
- Canadian Institutes of Health Research (CIHR). *Controlled longitudinal evaluation of a school-based program to prevent adolescent dating violence and related risk behaviours*. 2004-2009, \$2,156,000 (PI: D. Wolfe; Co-PI: Peter Jaffe, Claire Crooks).
- Child Health Research Institute. *Understanding child neglect: An investigation of neglectful caregivers' attachment representations*. 2002-2003, \$7500 (Co-PIs: D. Wolfe, K. Hildyard).
- National Institute of Alcohol Addiction and Abuse (NIAAA) and the NIH Youth Violence Consortium. *Preventing abuse in adolescent dating relationships*. 2001-2004, U.S.\$600,000 (Principal investigators: D. Wolfe, E. Jouriles).
- Law Commission of Canada. *Institutional Child Abuse: Improving Public and Professional Understanding*. 2000-2001, \$30,000 (Principal investigators: D. Wolfe, P. Jaffe).
- National Crime Prevention Center, Community Mobilization Program (Canadian Department of Justice). *Building healthy, non-violent relationships among at-risk youth*. 2001-2004, \$145,000 (Principal investigators: D. Wolfe, P. Jaffe).
- National Health Research and Development Program. *Promoting healthy, non-violent relationships: A prevention program with at-risk youth*. 1995-2000, \$760,000 (Principal Investigators: D. Wolfe, C. Wekerle).
- Child Maltreatment Division, Health Canada. *Development of a Conceptual Framework for a Child Maltreatment Surveillance Capacity*. 1999-2000, \$45,000 (Principal Investigator: D. Wolfe).
- Ontario Mental Health Foundation. *Pathways to violence in teen dating relationships*. 1997-1999, \$93,062 (Principal Investigators: D. Wolfe, C. Wekerle).
- Ontario Mental Health Foundation. *Senior Research Fellowship Award*. 1992-1998, \$275,000; 2001-2003, \$110,000 (Recipient: D. Wolfe).
- Social Sciences and Humanities Research Council and Health and Welfare Canada (Joint Initiative). *Centre for Research on Violence Against Women and Children*. 1992-1997, \$500,000.
- Academic Development Fund, University of Western Ontario. *Centre for Research on Violence Against Women and Children*. 1993, \$25,000 (D. Wolfe: Project Director).



- Lawson Foundation of Canada. *Promoting healthy, non-violent relationships*. 1993-94, \$20,000 (Principal Investigator: D. Wolfe).
- Ontario Mental Health Foundation. *Promoting healthy, non-violent relationships among youth*. 1994-1996, \$120,000 (Principal Investigators: D. Wolfe, C. Wekerle).
- Health and Welfare Canada, Family Violence Prevention Division. *Promoting healthy, non-violent relationships: A prevention program with at-risk youth (pilot)*. 1992-1993, \$129,000 (Principal Investigators: D. Wolfe, C. Wekerle).
- The Institute for the Prevention of Child Abuse. *Preventing violence in relationships: A focus on adolescents*. 1990-1993, \$215,000 (D. Wolfe, Principal Investigator).
- U.S. Department of Health and Human Services, U.S. Advisory Board on Child Abuse and Neglect. *Treatment related to child abuse and neglect (contract)*. 1991, \$5,700.
- Medical Research Council of Canada. *The impact of child maltreatment*. 1989-1992, \$265,000 (Principal Investigator: D. Wolfe).
- Social Sciences and Humanities Research Council of Canada. *The impact of sexual abuse: A comparative and longitudinal investigation*. 1986-1990, \$162,000 (Principal Investigator: D. Wolfe).
- Medical Research Council of Canada. *Promoting competence in parents at risk of abuse*. 1984-1986, \$102,000 ((Principal Investigator: D. Wolfe).
- Medical Research Council of Canada. *Assessment and intervention with children from distressed families*. 1982-1984, \$30,000 (Principal Investigators: D. Wolfe).
- Employment and Immigration Canada. *Needs analysis and program development for children involved in family court proceedings*. 1983, \$13,680 (Principal Investigator: D. Wolfe).
- Ministry of Community and Social Services (Province of Ontario). *Understanding the impact of wife assault on child witnesses*. 1987-1989, \$165,293 (Principal Investigators: D. Wolfe, P. Jaffe).
- Ministry of Community and Social Services (Province of Ontario). *An early intervention program for children from violent families*. 1985-1987, \$165,000 (Principal Investigators: D. Wolfe, P. Jaffe).
- Ontario Provincial Secretariat for Justice. *An Evaluation of Police and Community responses to domestic violence*. 1984, \$40,000 (Principal Investigators: D. Wolfe, P. Jaffe).
- Ontario Mental Health Foundation. *Children's response to violence between their parents: An examination of stress buffers for children*. 1984-1985, \$13,899 (Principal Investigators: D. Wolfe, P. Jaffe).
- Ontario Mental Health Foundation. *The impact of exposure to marital violence on children's adjustment*. 1983-1985, \$73,500 (Principal Investigators: D. Wolfe, P. Jaffe).
- Title XX Training Grant, Florida DHRS. *Training HRS child welfare staff in effective family intervention*. 1978-1979, \$56,845 (Principal Investigators: D. Wolfe, J. Sandler).

Grant Consultant and Postdoctoral Supervision Awards (2010-present)

- Canadian Institutes of Health Research (CIHR). *Evaluation of a program to prevent adolescent health risk behaviours and promote positive mental health: The role of neurocognition*. (Supervisor of CIHR Postdoctoral Fellowship Award (D. Exner-Cortens). \$90,000 (2014-2016).
- Fund for the City of New York (2011-2014). *The Fourth R: A randomized trial of a violence-reduction program in Bronx, New York*. U.S. Department of Justice, Office of Justice Programs.

Centre for Court Innovation (2010-2013). *Defending Childhood: Evaluation of the Attorney General's Children Exposed to Violence Demonstration Program: Phase I*. U.S. Department of Justice, Office of Justice Programs.

Center for Violence Prevention, University of Texas Medical Branch, Galveston, TX. (2016-present). NIH funded longitudinal study on a cluster randomized controlled study of the Fourth R school-based violence prevention program.

### **Private Donation Research Funding**

<i>Purpose:</i>	National Roll-Out of the Fourth R Prevention Initiative (\$5,830,000)
2013-2018	CAMH Foundation (M. Feldman, donor). \$1 million for mental health and well-being in the classroom (Fourth R Grade 7)
2007-2011	Carthy Foundation. \$300,000 for business model and website development
2006-2012	Crooks Family Foundation. \$1 million for Fourth R Western expansion
2004-2010	Royal LePage Shelter Foundation. \$1 million for national program development
2004-2006	Legate and Associates. \$30,000 for local program development
2002-2012	Royal Bank of Canada (RBC) \$2.5 million for Chair in Children's Mental Health

### **Consultation to Sponsored Research and Evaluation (2008-present)**

2010-2012	National Advisory Committee, Evergreen Child and Youth Mental Health Framework for Canada (Mental Health Commission of Canada).
2009-2012	Youth Internet Safety Education Program (Lisa Jones, recipient). Funder: National Institute of Justice (NIJ).
2008-2012	The Start Strong initiative on dating violence prevention (Family Violence Prevention Fund). Funder: Robert Wood Johnson Foundation.
2008-2011	Latino child abuse prevention project. Center on Child Abuse and Neglect, University of Oklahoma Health Sciences Center. Funder: NIMH.

### **Advisory to Government and International Organizations**

2014	Faculty, The Haruv Institute International PhD workshop on child maltreatment. Jerusalem, Israel (October, 2014)
2014-present	Member, National Advisory Group, Assessment of Social and Emotional Learning and development of Children, University of British Columbia
2013	Member, Expert Panel, Adaptations of evidence-based interventions in violence prevention, Centers for Disease Control and Prevention (June, 2013)
2012-present	Member, Advisory Council, London (UK) Education Research Symposium (annual conferences).
2011	Participant, Roundtable of Experts on Teen Dating Violence, Sexual Assault and Related Youth Violence. White House initiative on Violence Against Women (Jan. 2011)
2011	Presenter to National Advisory Committee, Office on Violence Against Women, U.S. Dept. of Justice (June 2011)
2010	Consultation to Centers for Disease Control and Prevention, Injury Prevention and Control (Violence Prevention Division) on dating violence prevention in schools and communities.
2009-2011	Member, National Framework Review Committee (a sub-committee of the Child and

- 2009 Youth Advisory Committee of the Mental Health Commission of Canada)  
Reviewer, *When to suspect child maltreatment*. National Collaborating Centre for Women's and Children's Health (London, UK)
- 2008-2011 Task Force Member, Canadian Standards for Preventing Substance Abuse through Schools
- 2005-2008 Member, Advisory Board of "Strong Communities," Clemson University, Greenville, SC
- 2004 Contributor, World Bank Children & Youth Policy
- 2004 Consultant, Ministry of Education (Ontario) Safe Schools Action Team
- 2002-2003 Blue Ribbon Task Force, Milton Hershey School, Harrisburg, Pennsylvania
- 2001 Panel on Elder Abuse, U.S. National Academies of Science
- 2000-2003 NIH Youth Violence Consortium, National Institutes of Health
- 2000-2002 Sub-Committee on Violence Prevention, 6th World Congress (2002) on Injury Prevention and Control, World Health Organization.
- 2000 Youth Violence Prevention Initiative, Board on Children, Youth, and Families, U.S. National Academies of Science
- 1999-2000 Chair, Sub-Committee on Child Abuse in Peacetime (1999-2000). International Working Group on Trauma, United Nations.
- 1999-2000 Advisory Committee, Guidelines for the Mental Health Treatment of Intrafamilial Child Physical and Sexual Abuse. Office of Victims of Crime, U.S. Department of Justice.
- 1999-2000 Asilomar Panel on Children and Domestic Violence, Packard Foundation.
- 1999 Child Welfare Law Review, Child Welfare Committee, Ontario Ministry of Community and Social Services
- 1997-2002 Advisory Board, Canadian Incidence Study of Child Maltreatment, Child Maltreatment Division, Health Canada
- 1994 Consultant (child abuse intervention and prevention), U.S. Dept. of Health and Human Services.

### Expert Legal Testimony

- Ontario Superior Court and Ontario Provincial Court: Testified for plaintiff and defense in criminal, civil, and administrative proceedings regarding child sexual abuse; adult survivors of child sexual abuse; child welfare; effects of family violence on children; parental capacity.
- Determined by the courts to be an expert in child abuse and neglect (38 occasions).
- Appointed by Ontario Superior Court to be consultant to the Liquidator for the Christian Brothers of Ireland in Canada, to evaluate claimants for veracity of complaint and assessment of damages.
- Expert testimony concerning child sexual abuse, presented to the Public Hearing of the Cornwall Public Inquiry (The Honourable Justice G. N. Glaude, Commissioner)
- Consultant to lawyers in civil and criminal proceedings
- Class action involving Upper Canada College (Toronto); Selwyn House school (Montreal).

### **Recent legal citations:**

- *Re: Doe v. Doe*, Date: 2004-03-25 Docket: 30537F\_2000.  
<http://www.canlii.org/on/cas/onsc/2004/2004onsc10732.html>.
- *Re: The Christian Brothers of Ireland in Canada*, applicant [2004] O.J. No. 359 O.C.J., Blair J.

### Recent Media Interviews and Publications

Regarding violence prevention, bullying, adolescent risk behaviors, school-based prevention, and child abuse:

- Associated Press (L. Italie). *Trio of child-sex documentaries spotlights victims' parents* (March 21, 2019). Available: <https://apnews.com/54b596dee786468f925f48d508ba4b39>
- Toronto Star (D. A. Wolfe). *Why the new sex-ed curriculum actually protects children* (March 1, 2015). Available: <http://www.thestar.com/opinion/commentary/2015/02/28/why-the-new-sex-ed-curriculum-actually-protects-children.html>
- Toronto Star (J. Timson). *'Resilience' is a word we should not take lightly* (February 26, 2015). Available: <http://www.thestar.com/life/2015/02/27/resilience-is-a-word-we-should-not-take-lightly-timson.html>
- CBC news. *Violence against women needs to come out of the shadows, researchers say* (Nov. 20, 2014). Available: <http://www.cbc.ca/news/health/violence-against-women-needs-to-come-out-of-the-shadows-researchers-say-1.2843986>
- Huffington Post/Canada.com (David Kates). *Back to school: How to calm students' stress and anxiety* (Sept 10, 2014).
- Canadian Press (Lauren La Rose); *Building resiliency: Use tough times as teachable moments, say parents, experts; Tips in tough times: Teaching kids resiliency* (November 13, 2013).
- CBC.CA News (Janet Davidson); *Mental health disorders spike in post-high school transitions* (Oct 25, 2013). Available: <http://www.cbc.ca/news/health/mental-health-disorders-spike-in-post-high-school-transitions-1.2251790>.
- The Irish Times (Carl O'Brien); *Researchers find key differences in brains of abused and neglected young people* (September 17, 2013). Available: <http://www.irishtimes.com/news/social-affairs/researchers-find-key-differences-in-brains-of-abused-and-neglected-young-people-1.1529960>
- New York Times (Erica Goode); *Emotional recovery seen possible for victims of prolonged abuse* (May 9, 2013; page 3). Available: [http://www.nytimes.com/2013/05/10/us/emotional-recovery-seen-possible-in-cleveland-case.html?hp&\\_r=1&](http://www.nytimes.com/2013/05/10/us/emotional-recovery-seen-possible-in-cleveland-case.html?hp&_r=1&)
- TVO The Agenda (Steve Paiken). *Mental health matters: Raising resilience* (May 7, 2013). Available: <http://www3.tvo.org/video/191019/resilience-children>
- National Public Radio (Warren Olney); *Three captives found after ten years*. (May 7, 2013). Available: <http://www.kcrw.com/news/programs/tp>
- CBC radio national syndication (8 local stations). *Psychological aspects of recovery following captivity* (May 7, 2013).
- City Life Magazine. *How to stop a bully: Why education is key* (Apr/May 2013; page 38).
- Café Scientifique (Pauline Chan, CTV news); *Time to talk about teen mental health: From causes to cures* (March 5, 2013)
- Globe and Mail (Carly Weeks); *No easy explanation for violent acts; The public wants to understand how someone could kill so many people, but a psychiatric disorder is not the full answer* (Dec 18, 2012)
- CBC radio (Mary Ito); *Signs of stress in children* (Dec. 9, 2012). Available: <http://www.cbc.ca/freshair/episodes/2012/12/08/sun-dec-9/>
- Globe and Mail; *Bullying is a viral relationship problem* (Oct 18, 2012). Available: <http://www.theglobeandmail.com/commentary/bullying-is-a-viral-relationship-problem/article4619493/>
- Peace Talks Radio (Paul Ingles); *Early intervention to stop relationship violence* (June 24, 2011). Available: <http://www.goodradioshows.org/peaceTalksL97.htm>

- Globe and Mail (Adriana Barton); *Coming clean about addiction – your child's* (May 10, 2010; p. L1)
- Toronto Star (Susan Pigg); *Parents must face sober facts on binge drinking* (Oct. 31, 2009; p. L1).
- National Public Radio (Brenda Wilson); *New dating seminars target teen violence* (September 28, 2009). Available: <http://www.npr.org/templates/story/story.php?storyId=113211662&sc=emaf>.
- CNN (Heidi Collins); *new study shows prevention of teen dating violence* (August 3<sup>rd</sup>, 2009).
- New York Times (Ben Carey); *For longtime captives, a complex road home* (September 1, 2009; page 1). Available: [http://www.nytimes.com/2009/09/01/health/01psych.html?\\_r=1&scp=1&sq=David%20wolfe&st=cse](http://www.nytimes.com/2009/09/01/health/01psych.html?_r=1&scp=1&sq=David%20wolfe&st=cse).
- Fox News (O'Reilly Factor); *recovery of child abuse victims* (Sept. 2, 2009).

**Editor-in-Chief***Child Abuse & Neglect: The International Journal* (2007-2012)**Associate Editor***Child Maltreatment* (2005-2006);*Advances in psychotherapy: Evidence-based practice* (D. Wedding, Series Ed.). Cambridge, MA: Hogrefe & Huber.**Editorial Boards:***Child Abuse & Neglect* (1983-89; 1995-2007)*Child Abuse Review* (2005-present)*Child Maltreatment* (1996-2006)*Journal of Family Violence* (1985-2006)*Journal of Family Psychology* (2004-present)*Journal of Clinical Child and Adolescent Psychology* (2001-present)*Journal of Consulting and Clinical Psychology* (1986-88; 1996-present)*Journal of Interpersonal Violence* (1989-2006)*Journal of Child Sexual Abuse* (1990-2006)*Journal of Traumatic Stress* (1998-2004)*Psychological Assessment* (2003-2006)*Psychosocial Intervention* (2010-present)**Grant Appraiser:**

Health &amp; Welfare Canada

Canadian Institutes of Health Research

U. S. National Institute of Mental Health

Ontario Mental Health Foundation

Social Sciences &amp; Humanities Research Council of Canada

**Other Clinical and Professional Activities (Selected examples)**

- |              |  |
|--------------|--|
| 1981-current | Independent practice involving psychological assessments of children and adult sexual abuse victims. |
| 1980-1995    | Chief Psychologist, Children's Aid Society, London   |
| 1987-1991    | Director of Research, Institute for the Prevention of Child Abuse, Toronto.                          |
| 1991-1996    | Member, Fellowships Review Committee, Ontario Mental Health Foundation, Toronto                      |

1995-1999	Chair, Violence & Traumatic Stress Initial Review Group, U.S. National Institute of Mental Health.
2002-2007	Member, Research Committee, Ontario Mental Health Foundation, Toronto
2008	Consultant, Report of the APA Task Force on Physical Punishment of Children. American Psychological Association
2008	Speaker, National Arts Centre Foundation Roundtable on Media, Communications, and Technology: Healthy Mental Development for Children and Youth. Ottawa, Ontario.
2008-2010	Member, Prevention of Violence Canada

### Publications (arranged chronologically, by type)

#### Lifetime Summary:

Books:	16
Edited Books:	5
Chapters in Books:	53
Peer-Reviewed Journals:	114
Government and NGO Reports:	13
Training Manuals & Curricula:	1

#### Books:

- 1) Mash, E. J., & Wolfe, D. A. (1999; 2002; 2005; 2009; 2013; 2016; 2018). *Abnormal child psychology* (Editions 1-7). Belmont, CA: Cengage.
- 2) Wekerle, C., Wolfe, D.A., Cohen, J.A., Bromberg, D.S., & Murray, L. (2018). *Childhood maltreatment (2<sup>nd</sup> edition)*. In D. Wedding (Series Ed.), *Advances in psychotherapy: Evidence-based practice*. Cambridge, MA: Hogrefe & Huber. *Maltrato Infantil* (Spanish translation, 2019). Mexico City: Manual Moderno.
- 3) Townsley, D., Hughes, R., Crooks, C., Wolfe, D.A., Burns, S., & Kirkham, A. (2015). *The Fourth R Healthy Relationships Plus Program*. London, ON: Western University.
- 4) Jaffe, P., Wolfe, D. A., & Campbell, M. (2011). *Growing up with domestic violence: Assessment, intervention & prevention strategies for children & adolescents*. Cambridge, MA: Hogrefe & Huber.
- 5) Wolfe, D. A., Ballon, B., Chaim, G., Chiodo, D., & Henderson, J. (2011). *What parents need to know about teens risk taking: Strategies for reducing problems related to alcohol, other drugs, gambling and internet use*. Toronto: Centre for Addiction and Mental Health.
- 6) Wolfe, D. A. (2007). *What parents need to know about teens: Facts, myths, and strategies*. Toronto: Centre for Addiction and Mental Health.
- 7) Wekerle, C., Miller, A., Wolfe, D. A., & Spindel, C. B. (2006). *Childhood maltreatment*. In D. Wedding (Series Ed.), *Advances in psychotherapy: Evidence-based practice*. Cambridge, MA: Hogrefe & Huber.
- 8) Wolfe, D. A., Jaffe, P., & Crooks, C. (2006). *Adolescent Risk Behaviors: Why Teens Experiment and Strategies to Keep Them Safe*. New Haven: Yale University Press.
- 9) Wolfe, D. A. (1999). *Child abuse: Implications for child development and psychopathology (2nd Edition)*. Thousand Oaks, CA: Sage.

- 10) Wolfe, D. A., Wekerle, C., & Scott, K. (1997). *Alternatives to violence: Empowering youth to develop healthy relationships*. Thousand Oaks, CA: Sage.
- 11) Jaffe, P., Lemon, N., Sandler, J., & Wolfe, D. (1996). *Working together to end domestic violence*. Tampa, FL: Mancorp.
- 12) Wolfe, D. A., Wekerle, C., Gough, B., Reitzel-Jaffe, D., Grasley, C., Pittman, A., Lefebvre, L., & Stumpf, J. (1996). *The Youth Relationships Manual: A group approach with adolescents for the prevention of woman abuse and the promotion of healthy relationships*. Thousand Oaks, CA: Sage.
- 13) Wolfe, D. A. (1991). *Preventing physical and emotional abuse of children*. New York: Guilford Press.
- 14) Jaffe, P., Wolfe, D. A., & Wilson, S. (1990). *Children of battered women*. Thousand Oaks, CA: Sage.
- 15) Wolfe, D. A. (1987). *Child abuse: Implications for child development and psychopathology*. Thousand Oaks, CA: Sage.
- 16) Wolfe, D. A., Kaufman, K., Aragona, J., & Sandler, J. (1981). *A child management program for abusive parents: Procedures for developing a child abuse intervention program*. Winter Park, FL: Anna Publishing Company. *Programa de conduccion de ninos maltrados* (Spanish translation, 1991). Mexico City: Editorial Trillas.

### **Edited Books**

- 1) Wolfe, D. A. & Temple, J. R. (2018). *Dating Violence: Theory, Research, and Prevention*. Cambridge, MA: Academic Press/Elsevier.
- 2) Wolfe, D. A. (Ed.) (2007). *Acting Out: Aggressive behaviour in children and youth*. Toronto: Centre for Addiction and Mental Health.
- 3) Wolfe, D. A., & Mash, E. J. (Eds.) (2006). *Behavioral and emotional disorders in adolescents: Nature, assessment, and treatment*. New York: Guilford.
- 4) Wolfe, D. A., McMahon, R., & Peters, R. Dev., Eds. (1997). *Child abuse: New directions in prevention and treatment across the lifespan*. Thousand Oaks, CA: Sage.
- 5) Starr, R., & Wolfe, D. A., Eds. (1991). *The effects of child abuse and neglect: Issues and research*. New York: Guilford Press.

### **Book Chapters:**

- 1) Friedman, R., Sandler, J., Hernandez, M., & Wolfe, D. A. (1981). Child abuse. In E. J. Mash & L. J. Terdal (Eds.), *Behavioral assessment of childhood disorders* (pp. 221-225). New York: Guilford Press.
- 2) Wolfe, D. A. (1985). Prevention of child abuse through the development of parent and child competencies. In R. J. McMahon & R. Peters (Eds.), *Childhood disorders: Behavioral-developmental approaches* (pp. 195-217). New York: Brunner/Mazel.
- 3) Wolfe, D. A. (1987). Child abuse prevention with at-risk parents and children. In J. Burchard & S. Burchard (Eds.), *The prevention of delinquent behavior* (pp. 160-189). Thousand Oaks, CA: Sage.

- 4) Wolfe, D. A. (1987). Child abuse: Clinical assessment and intervention. In M. Hersen & V. B. Van Hasselt (Eds.), *Behavior therapy with children and adolescents: A clinical approach* (pp. 385-415). New York: John Wiley & Sons.
- 5) LaRose, L., & Wolfe, D. A. (1987). Psychological characteristics of parents who abuse or neglect their children. In B. B. Lahey & A. E. Kazdin (Eds.), *Advances in clinical child psychology* (Vol. 10, pp. 55-97). New York: Plenum.
- 6) Wolfe, D. A. (1988). Child abuse and neglect. In E. J. Mash & L. G. Terdal (Eds.), *Behavioral assessment of childhood disorders* (2nd Ed., pp. 627-669). New York: Guilford Press.
- 7) Wolfe, D. A., Wolfe, V. V., & Best, C. (1988). Child victims of sexual abuse. In V. B. Van Hasselt, A. S. Bellack, R. L. Morrison, & M. Hersen (Eds.), *Handbook of family violence* (pp. 157-185). New York: Plenum.
- 8) Wolfe, V. V., & Wolfe, D. A. (1988). Sexual abuse of children. In E. J. Mash & L. G. Terdal (Eds.), *Behavioral assessment of childhood disorders* (2nd Ed., pp. 670-714). New York: Guilford Press.
- 9) Wolfe, D. A., Jaffe, P., Wilson, S., & Zak, L. (1988). A multivariate investigation of children's adjustment to family violence. In G. T. Hotaling, D. Finkelhor, J. T. Kirkpatrick, & M. A. Straus (Eds.), *Family abuse and its consequences: New directions in research* (p. 228-241). Thousand Oaks, CA: Sage.
- 10) Azar, S., & Wolfe, D. A. (1989). Treatment of abusive parents and their children. In E. J. Mash & L. G. Terdal (Eds.), *Behavioral treatment of childhood disorders* (pp. 451-489). New York: Guilford.
- 11) Wolfe, D. A., & St. Pierre, J. (1989). Child abuse and neglect. In T. H. Ollendick & M. Hersen (Eds.), *Handbook of child psychopathology* (2nd Ed., pp. 377-398). New York: Plenum.
- 12) Factor, D., & Wolfe, D. A. (1990). Parental psychopathology and high-risk children. In R. T. Ammerman & M. Hersen (Eds.), *Children at risk: An evaluation of factors contributing to child abuse and neglect* (pp. 171-198). New York: Plenum.
- 13) Wolfe, D. A., & Jaffe, P. (1990). The psychosocial needs of children in care. In L. C. Johnson & D. Barnhorst (Eds.), *Children, families, and public policy in the 1990's* (pp. 231-246). Toronto: Thompson Educational Publishing.
- 14) Wolfe, D. A., & McGee, R. (1991). Assessment of emotional status among maltreated children. In R. Starr & D. Wolfe (Eds.), *The effects of child abuse and neglect: Issues and research* (pp. 257-277). New York: Guilford Press.
- 15) Wolfe, D. A., Wekerle, C., & McGee, R. (1992). Developmental disparities of abused children: Directions for prevention. In R. DeV. Peters, R. J. McMahon, & V. L. Quinsey (Eds.), *Aggression and violence throughout the lifespan* (pp. 31-51). Thousand Oaks, CA: Sage.
- 16) Wolfe, D. A. (1993). Intervention research with child abusive families: Policy implications. In D. Cicchetti & S. Toth (Eds.), *Child abuse, child development, and social policy* (pp. 369-397). New York: Ablex.
- 17) Wolfe, D. A. (1994). The role of intervention and treatment services in the prevention of child abuse and neglect. In G. B. Melton & F. Barry (Eds.), *Protecting children from abuse and neglect: Foundations for a new national strategy* (pp. 224-303). New York: Guilford.
- 18) Wolfe, D. A., Wekerle, C., Reitzel, D., & Gough, R. (1995). Strategies to address violence in the lives of high-risk youth. In E. Peled, P. Jaffe, & J. Edleson (Eds.), *Ending the cycle of violence: Community responses to children of battered women* (pp. 255-274). Thousand Oaks, CA: Sage.



- 19) Wekerle, C., & Wolfe, D. A. (1996). Child maltreatment. In E. J. Mash & R. Barkley (Eds.), *Child psychopathology*. (pp. 492-537). New York: Guilford Press.
- 20) Wolfe, D. A., & MacEachran, A. (1997). Child abuse and neglect. In E. J. Mash & L. Terdal (Eds.), *Behavioral assessment of childhood disorders (Third Edition, pp. 523-568)*. New York: Guilford.
- 21) Wolfe, D. A., & Wekerle, C. (1997). Pathways to violence in teen dating relationships. In D. Cicchetti & S. L. Toth (Eds.), *Rochester Symposium on Developmental Psychopathology, Volume VIII: Developmental perspectives on trauma: Theory, research, and intervention* (pp. 315-341). Rochester, NY: University of Rochester Press.
- 22) Wolfe, D. A., Wekerle, C., Reitzel-Jaffe, D., Grasley, C., Pittman, A., & MacEachran, A. (1997). Interrupting the cycle of violence: Empowering youth to promote healthy relationships. In D. Wolfe, R. McMahon, & R. Dev. Peters (Eds.), *Child abuse: New directions in prevention and treatment across the lifespan* (pp. 102-129). Thousand Oaks: Sage.
- 23) Azar, S., & Wolfe, D. (1998). Child physical abuse and neglect. In E. J. Mash & R. A. Barkley (Eds.), *Treatment of childhood disorders* (Second edition, pp. 501-544). New York: Guilford.
- 24) Pittman, A. L., Wolfe, D. A. & Wekerle, C. (1998). Prevention during Adolescence: The Youth Relationships Project. In J. Lutzker (Ed.), *Handbook on research and treatment in child abuse and neglect* (pp. 341-356). New York: Guilford.
- 25) Wekerle, C., & Wolfe, D. A. (1998). Windows for preventing child and partner abuse: Early childhood and adolescence. In P. K. Trickett & C. Schellenbach (Eds.), *Violence against children in the family and the community* (pp. 339-369). Washington, DC: APA Books.
- 26) Wolfe, D. A. (1998). Prevention of child abuse and neglect. In National Forum on Health (Canada) (Ed.), *Canada Health Action: Building on the Legacy, Vol 1: Children and Youth* (pp. 103-131). Sainte-Foy, QC: Editions Multimondes.
- 27) Wolfe, D. A. (1999). Prevencion y Tratamiento. In J. Sanmartin (Ed.), *Violencia contra niños* (pp. 59-78) Barcelona: Ariel.
- 28) Pittman, A., Wolfe, D. A., & Wekerle, C. (2000). Strategies for evaluating dating violence prevention programs. In S. Ward & D. Finkelhor (Eds.), *Program evaluation and family violence research* (pp. 217-238). New York: Haworth.
- 29) Scott, K. L., & Wolfe, D. A. (2000). What works in the treatment of batterers. In M. P. Kluger, G. Alexander, & P. A. Curtis (Eds.), *What works in Child Welfare* (pp. 105-111). New York: Child Welfare League of America.
- 30) Wolfe, D. A., & Jaffe, P. (2001). Prevention of domestic violence: Emerging initiatives. In: S. A. Graham-Bermann & J. L. Edleson (Eds.), *Domestic violence in the lives of children: The future of research, intervention and social policy* (pp. 283-298). Washington DC: American Psychological Association.
- 31) Pittman, A., & Wolfe, D. A. (2002). Bridging the gap: Prevention of adolescent risk behaviors and development of healthy, non-violent dating relationships. In C. Wekerle & A-M. Wall (Eds.), *The violence and addiction equation: Theoretical and clinical issues in substance abuse and relationship violence* (pp. 304-323). New York: Brunner-Routledge.
- 32) Mash, E., & Wolfe, D. A. (2002). Disorders of childhood and adolescence. In G. Stricker & T. A. Widiger (Eds.) & I. B. Weiner (Series Ed.), *Handbook of psychology, Vol 8, Clinical psychology* (pp. 27-64). New York: John Wiley and Sons.

- 33) Wekerle, C., & Wolfe, D. A. (2003). Child maltreatment. In E. J. Mash & R. A. Barkley (Eds.), *Child Psychopathology, 2<sup>nd</sup> edition* (pp. 632-684). New York: Guilford Press.
- 34) Wolfe, D. A. (2003). Elder abuse intervention: Lessons from child abuse and domestic violence initiatives. In R. Bonnie & R. B. Wallace (Eds.), *Elder mistreatment: Abuse, neglect, and exploitation in an aging America* (pp. 501-525). Washington, DC: National Academies Press.
- 35) Roberts, M. C., Arias, I., Lutzker, J. R., Walker, L. E. A., & Wolfe, D. A. (2004). Family health through injury and violence prevention at home. *Psychology builds a healthy world: Opportunities for research and practice* (pp. 77-104). Washington, DC: American Psychological Association.
- 36) Wolfe, D. A. & Nayak., M. B. (2003). Child abuse in peacetime. In B. L. Green, M. J. Friedman, J. de Jong, S. D. Solomon, T. M. Keane, J. A. Fairbank, B. Donelan, & E. Frey-Wouters (Eds.), *Trauma Interventions in War and Peace: Prevention, Practice, and Policy* (pp. 75-104). Kluwer Academic / Plenum.
- 37) Jaffe, P., Wolfe, D. A., Crooks, C., Hughes, R., & Baker, L. (2004). The Fourth R: Developing healthy relationships through school-based interventions. In P. Jaffe, L. Baker, & A. Cunningham (Eds.), *Protecting children from domestic violence: Strategies for community intervention* (pp. 200-218). New York: Guilford.
- 38) Wolfe, D. A., Scott, K. S., & Crooks, C. (2005). Abuse and violence in adolescent girls' dating relationships. In D. J. Bell, S. L., Foster, & E. J. Mash (Eds.), *Handbook of behavioral and emotional problems in girls* (pp. 381-414). New York: Kluwer Academic/Plenum Publishers.
- 39) Jouriles, E., Wolfe, D. A., Garrido, E., & McCarthy, A. (2006). Relationship violence. In D. A. Wolfe & E. J. Mash (Eds.), *Behavioral and emotional disorders in adolescents: Nature, assessment, and treatment* (pp. 621-641). New York: Guilford.
- 40) Wolfe, D. A., Rawana, J. S., & Chiodo, D. (2006). Abuse and trauma. In D. A. Wolfe & E. J. Mash (Eds.), *Behavioral and emotional disorders in adolescents: Nature, assessment, and treatment* (pp. 642-671) New York: Guilford.
- 41) Wolfe, D. A., & Mash, E. J. (2006). Behavioral and emotional problems in adolescents. In D. A. Wolfe & E. J. Mash (Eds.), *Behavioral and emotional disorders in adolescents: Nature, assessment, and treatment* (pp. 3-20). New York: Guilford.
- 42) Scott, K., Stewart, L., & Wolfe, D. A. (2006). Dating relationships among at-risk adolescents: An opportunity for resilience? In R. DeV. Peters, B. Leadbeater, & R. J. McMahon (Eds.), *Resilience in children, families, and communities: Linking context to practice and policy* (pp. 83-10). New York: Kluwer Academic.
- 43) Azar, S., & Wolfe, D. (2006). Child physical abuse and neglect. In E. J. Mash & R. A. Barkley (Eds.), *Treatment of childhood disorders* (3rd edition, pp. 595-646). New York: Guilford.
- 44) Scott, K. S., Francis, K., Crooks, C., Paddon, M., & Wolfe, D. A. (2007). Guidelines for intervention with abusive fathers. In J. L. Edleson & O. J. Williams (Eds.), *Parenting by men who batter: New directions for assessment and intervention* (pp. 102-117). New York: Guilford.
- 45) Crooks, C. V., Wolfe, D. A., & Jaffe, P. G. (2007). School-based adolescent dating violence prevention: Enhancing effective practice with a gender strategic approach. In K. Kendall-Tackett & S. Giacomoni, Eds., *Intimate Partner Violence* (pp 16-2 – 16-18), Kingston, NJ: Civic Research Institute.

- 46) Crooks, C. V., & Wolfe, D. A. (2007). Child abuse and neglect. In E. J. Mash & R. A. Barkley (Eds.), *Assessment of childhood disorders* (Fourth Edition, pp 639-684). New York, NY: Guilford.
- 47) Wolfe, D. A., Crooks, C. V., Hughes, R., & Jaffe, P. J. (2008). The Fourth R: A school-based program to reduce violence and risk behaviors among youth. In D. Pepler & W. Craig (Eds.), *Understanding and addressing bullying: An international perspective* (pp. 184-197). Bloomington, IN: AuthorHouse.
- 48) Crooks, C. V., Jaffe, P. G., Wolfe, D. A., Hughes, R., & Chiodo, D. (2011). School-based dating violence prevention: From single events to evaluated, integrated programming. In C. M. Renzetti, J. L. Edleson, & R. K. Bergen (Eds.), *Sourcebook on violence against women* (2<sup>nd</sup> edition) (pp. 327-349). Thousand Oaks, CA: Sage.
- 49) Wolfe, D. A. (2011). Risk factors for child abuse perpetration. In: J. W. White, M. P. Koss, & A. E. Kazdin (Eds.), *Violence against women and children: Mapping the terrain* (Vol. I; pp. 31-53). Washington, DC: American Psychological Association.
- 50) Mash, E., & Wolfe, D. A. (2013). Disorders of childhood and adolescence. In G. Stricker & T. A. Widiger (Eds.), & I. B. Weiner (Series Ed.), *Handbook of psychology, Vol 8, Clinical psychology* (second edition) (pp. 19-72). New York: John Wiley and Sons.
- 51) Wekerle, C., Wolfe, D. A., Dunston, J., & Alldred, T. (2014). Child maltreatment. In E. J. Mash & R. A. Barkley (Eds.), *Child Psychopathology* (3rd ed., pp. 737-798). New York: Guilford Press.
- 52) Chiodo, D., Hughes, R., & Wolfe, D. A. (2016). Violence prevention curriculum for adolescents. In C. Renzetti & J. Edleson (Eds.), *Encyclopedia of interpersonal violence*. Thousand Oaks, CA: Sage.
- 53) Wekerle, C., & Wolfe, D. A. (2017). Child abuse prevention in Canada. In R. Alexander (Ed.), *Research and practices in child maltreatment prevention, Vol 2: Societal, organizational, and international approaches* (pp. 333-348). St. Louis, MO: STM Learning, Inc.

#### **Refereed Journal Articles (arranged chronologically)**

- 1) Strauss, J. S., Wolfe, D. A., Van Ord, A., & Geoghegan, R. (1974). Inpatient alcoholics: Characteristics and needs. *Comprehensive Psychiatry, 15*, 153-164.
- 2) Friedman, R., Lardieri, S., Murphy, R., Quick, J., & Wolfe, D. (1980). The difficult job of recruiting foster parents. *Public Welfare, 38*, 10-17.
- 3) Wolfe, D. A., Aragona, J., Kaufman, K., & Sandler, J. (1980). The importance of adjudication in the treatment of child abusers: Some preliminary findings. *Child Abuse & Neglect, 4*, 127-135.
- 4) Wolfe, D. A., Kelly, J. A., & Drabman, R. (1981). "Beat the Buzzer": A method for training an abusive mother to decrease recurrent child conflicts. *Journal of Clinical Child Psychology, 10*, 114-116.
- 5) Wolfe, D. A., & Sandler, J. (1981). Training abusive parents in effective child management. *Behavior Modification, 5*, 320-355.
- 6) Wolfe, D. A., Sandler, J., & Kaufman, K. (1981). A competency-based parent training program for child abusers. *Journal of Consulting and Clinical Psychology, 49*, 633-640.

- 7) Kistner, J., Hammer, D., Wolfe, D. A., Rothblum, E., & Drabman, R. (1982). Teacher popularity and contrast effects in a classroom token economy. *Journal of Applied Behavior Analysis, 15*, 85-95.
- 8) Wolfe, D. A., Katell, A. D., & Drabman, R. (1982). Parents' and preschool children's choices of disciplinary childrearing methods. *Journal of Applied Developmental Psychology, 3*, 167-176.
- 9) Wolfe, D. A., St. Lawrence, J., Graves, K., Brehony, K., Bradlyn, A., & Kelly, J. A. (1982). Intensive behavioral parent training for a child abusive mother. *Behavior Therapy, 13*, 438-451.
- 10) Wolfe, D. A., Fairbank, J., Kelly, J. A., & Bradlyn, A. (1983). Child abusive parents' physiological responses to stressful and non-stressful behavior in children. *Behavioral Assessment, 5*, 363-371.
- 11) Wolfe, D. A., & Mosk, M. (1983). Behavioral comparisons of children from abusive and distressed families. *Journal of Consulting and Clinical Psychology, 51*, 702-708.
- 12) Wolfe, V. V., Boyd, A., & Wolfe, D. A. (1983). Teaching cooperative play to behavior problem preschool children. *Education and Treatment of Children, 6*, 1-9.
- 13) Jaffe, P., Finlay, J., & Wolfe, D. A. (1984). Evaluating the impact of a specialized civilian family crisis unit within a police force on the resolution of family conflicts. *Journal of Preventive Psychiatry, 2*, 63-73.
- 14) Koverola, C., Elliot-Faust, D., & Wolfe, D. A. (1984). Clinical issues in the behavioral treatment of a child abusive mother experiencing multiple life stresses. *Journal of Clinical Child Psychology, 13*, 187-191.
- 15) Wolfe, D. A. (1984). Treatment of abusive parents: A reply to the special issue. *Journal of Clinical Child Psychology, 13*, 192-194.
- 16) Wolfe, D. A., & Manion, I. G. (1984). Impediments to child abuse prevention: Issues and directions. *Advances in Behavior Research and Therapy, 6*, 47-62. [Reprinted in *The Ontario Collection*, The Ontario Centre for Prevention of Child Abuse, Toronto, Ontario, 1985.
- 17) Wolfe, D. A., Mendes, M., & Factor, D. (1984). A parent-administered program to reduce children's television viewing. *Journal of Applied Behavior Analysis, 17*, 267-272. [Reprinted in W. R. Borg (Ed.), *Applying educational research* (2nd Ed, pp. 271-278). Longman, New York, 1987.]
- 18) Jaffe, P., Wolfe, D. A., Wilson, S., & Zak, L. (1985). Critical issues in the assessment of children's adjustment to witnessing family violence. *Canada's Mental Health, 33*, 15-19.
- 19) Koverola, C., Manion, I., & Wolfe, D. A. (1985). A microanalysis of factors associated with child abusive families: Identifying individual treatment priorities. *Behaviour Research and Therapy, 23*, 449-506.
- 20) Wolfe, D. A. (1985). Child abusive parents: An empirical review and analysis. *Psychological Bulletin, 97*, 462-482.
- 21) Wolfe, D. A., Jaffe, P., Wilson, S., & Zak, L. (1985). Children of battered women: The relation of child behavior to family violence and maternal stress. *Journal of Consulting and Clinical Psychology, 53*, 657-664.
- 22) Jaffe, P., Wilson, S., & Wolfe, D. A. (1986). Promoting changes in attitudes and understanding of conflict resolution among child witnesses of family violence. *Canadian Journal of Behavioural Science, 18*, 356-366.

- 23) Jaffe, P., Wolfe, D. A., Telford, A., & Austin, G. (1986). The impact of police charges in incidents of wife abuse. *Journal of Family Violence, 1*, 37-49.
- 24) Jaffe, P., Wolfe, D. A., Wilson, S., & Zak, L. (1986). Emotional and physical health problems of battered women. *Canadian Journal of Psychiatry, 31*, 625-629.
- 25) Jaffe, P., Wolfe, D. A., Wilson, S. K., & Zak, L. (1986). Similarities in behavioral and social maladjustment among child victims and witnesses to family violence. *American Journal of Orthopsychiatry, 56*, 142-146.
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**Invited Papers and Commentaries (2000-present)**

- Wolfe, D. A., & Legate, B. L. (2003). Expert opinion on child sexual abuse: Separating myths from reality. *Clinical Psychology: Science and Practice*, 10, 339-343.
- Kelly, T., & Wolfe, D. A. (2004). Advancing change with maltreating fathers. *Clinical Psychology: Science and Practice*, 11, 116-119.
- Wolfe, D. A., & Jaffe, P. (2005). Prevention of domestic violence during adolescence. *The Prevention Researcher*, 12, 8-10.
- Wolfe, D. A. (2007). Understanding anger: Key concepts from the field of domestic violence and child abuse. In T. A. Cavell & K. T. Malcolm (Eds.), *Anger, aggression, and interventions for interpersonal violence* (pp. 393-401). Mahwah, NJ: Lawrence Erlbaum Assoc.
- Wolfe, D. A. (2009). Introducing practical strategies. *Child Abuse & Neglect*, 33, 69-70.
- Wolfe, D. A. (2011). Introduction to the special issue on emotional maltreatment. *Child Abuse & Neglect*, 35, 757.

**Government and Non-Government Reports:**

- Wolfe, D. A. (1994). *The role of intervention in the treatment and prevention of child abuse and neglect*. Washington DC: U.S. Department of Health and Human Services.
- Wolfe, D. A. (1997). *Advances in child abuse and neglect prevention: A synthesis of selected projects funded under the federal Family Violence Initiative (1991-1996)*. Ottawa: Health Canada.
- Wolfe, D. A. (1997). *Prevention of child abuse and neglect*. Position paper for the determinants of health working group, National Forum on Health, Ottawa.
- Wolfe, D. A. (2001). *A conceptual framework for a child maltreatment surveillance capacity*. Ottawa: Health Canada, Child Maltreatment Division.
- Trocme, N., & Wolfe, D. A. (2001). *Child maltreatment in Canada: Selected results from the Canadian Incidence Study of Reported Child Abuse and Neglect*. Ottawa: Minister of Public Works and Government Services Canada.
- Wolfe, D. A., Jaffe, P., Jette, J., & Poisson, S. (2001). *Child Abuse in Institutions and Organizations: Improving Public and Professional Understanding*. Law Commission of Canada.
- Wolfe, D. A., Randall, M., & Straatman, A. (2003). Promising practices for the prevention of violence against women and girls: Key findings from the literature. Toronto: Ontario Women's Directorate, Ministry of Citizenship and Culture.
- Adlaf, E. M., Paglia-Boak, A., Beitchman, J. H., & Wolfe, D. A. (2003). *The mental health and well-being of Ontario students 1991-2003* (CAMH Research Doc. No. 14). Toronto, Ontario: Centre for Addiction and Mental Health.
- Adlaf, E. M., Paglia-Boak, A., Beitchman, J. H., & Wolfe, D. (2006). *The Mental Health and Well-Being of Ontario Students, 1991-2005: Detailed OSDUS Findings* (CAMH Research Document No. 18). Toronto: Centre for Addiction and Mental Health.
- Paglia-Boak, A., Adlaf, E.M., Hamilton, H.A., Beitchman, J.H., Wolfe, D., Mann, R.E. (2011). *The mental health and well-being of Ontario students 1991-2011: Detailed OSDUHS findings* (CAMH Research Document Series No. 34). Toronto: Centre for Addiction and Mental Health.

- Wolfe, D. A., & McIsaac, C. (2010). *Distinguishing between poor/dysfunctional parenting and child emotional maltreatment*. Ottawa: Family Violence Prevention Unit of the Public Health Agency of Canada. Available: <http://www.phac-aspc.gc.ca/ncfv-cnivf/publications/nfnts-dysfnct-parent-eng.php>.
- Wolfe, D. A. (2011). The Fourth R: A school-based strategy to prevent adolescent dating violence. In Institute of Medicine *Preventing violence against women and children: Workshop summary* (pp. 157-163). Washington, DC: The National Academies Press.
- Wolfe, D. A. (2014). Expert commentary on *Growing Up in B.C. II: Data for the Domain of Child Safety*. British Columbia Representative for Children and Youth

### **Intervention and Research Manuals and Materials**

- Townsley, D., Hughes, R., Crooks, C., Wolfe, D., Burns, S., Kirkham, A., Messinger, A. (2015). A Healthy Relationship Program for LGBTQ Youth. Available: [www.youthrelationships.org](http://www.youthrelationships.org)

### **Representative Keynote and Invited Presentations (International)**

- Child abuse prevention: Past, present, and future*. Invited paper presented at the 8th Congress of the International Society for the Prevention of Child Abuse and Neglect, Rio de Janeiro, September, 1988.
- Child abuse prevention and juvenile offenses*. Invited address to the conference "The treatment of the juvenile offender: The bonding between theory and practice". Valencia, Spain, May 1989.
- Developmental consequences of physical and sexual abuse*. Keynote address to the Keystone Conference on Child Abuse and Neglect, Keystone, Colorado, May 1990.
- Preventing violence towards children: Recent developments*. Keynote address to First National Congress on the Prevention of Child Abuse and Neglect, British Association for the Study and Prevention of Child Abuse and Neglect, Leicester, England, September 1991.
- Posttraumatic stress symptoms among sexually abused children appearing before the court*. Invited presentation to the Pan American Psychological Association, San Juan, Costa Rica, July, 1993.
- Enhancing Parental Sensitivity as a Means of Child Abuse Prevention*. Keynote address to the 10<sup>th</sup> Congress of the International Society for the Prevention of Child Abuse and Neglect, Kuala Lumpur, Malaysia, September, 1994.
- Intervention with abusive families*. Address presented at the International Symposium on Families and Development, Jaen, Spain, June, 1994.
- Preventing child abuse and neglect*. Keynote address presented at the annual conference of the Queen Sofia Centre for the Study of Violence, Valencia, Spain, November, 1998.
- Empowering youth to develop healthy relationships*. Invited address presented at the conference "Domestic violence and children: Key perspectives and strategies," sponsored by the Royal Society of Medicine, London, England, March, 2002.
- Prevention of Child Abuse and Neglect: The Role of Schools and Communities*. Master Class presentation to the International Society for Prevention of Child Abuse and Neglect, York, England, September 2006.

*Teaching strategies for healthy relationships to prevent adolescent dating violence and reduce risk behaviors.* Keynote address to the Second Congress of the International Society for Interpersonal Acceptance and Rejection, Rethymno, Crete, July, 2008.

*Reducing violence in relationships for the next generation: A strategy and a plan.* Guest lecture to the Association for Child and Adolescent Mental Health National Day Conference, London, England, June 2010.

*Child abuse prevention: Past, present, and future.* Keynote address to 13<sup>th</sup> ISPCAN European Regional Conference on Child Abuse and Neglect, Dublin, September 15-18, 2013.

### **Representative Keynote and Invited Presentations (U.S. and Canada)**

*The development of abused children.* Keynote address to the Banff XXXII Conference on the Behavioral Sciences, Banff, Alberta, March 1990.

*Perpetrators of Violence Against Women and Children: Common Themes.* Keynote address to the International Society for Traumatic Stress Studies, San Antonio, Texas, October, 1993.

*Factors associated with violence in relationships: Testing a model with maltreated adolescents.* Presented at the Rochester Symposium on Developmental Psychopathology, Rochester, NY, October, 1994.

*Preventing Violence Against Women and Children: Theory and Findings.* Keynote Address presented at the XXVII Banff Conference on the Behavioral Sciences, Banff, Alta, March, 1995.

*A group approach to preventing gender-based violence among at-risk youth.* Workshop presented at the XXVII Banff Conference on the Behavioral Sciences, Banff, Alta, March, 1995.

*Child abuse prevention: Current theories and findings.* Invited paper presented at "Violence against children in the family and community: A conference on causes, developmental consequences, interventions and prevention," sponsored by the American Psychological Association, University of Southern California, January, 1995.

*Critical issues in the development of violence prevention strategies.* Plenary address to the 2nd International Conference on Children Exposed to Family Violence, London, Ontario, June 1997.

*Prevention of domestic violence: Emerging initiatives* (with P. Jaffe). Presented at the Asilomar Conference on Children and Intimate Violence, Pacific Groves, CA, February, 1999.

*Child maltreatment as a risk factor in adolescent violence.* Presented to the Division of Youth Violence, Centers for Disease Control, Atlanta, GA., April, 2000.

*Abuse and trauma in adolescents.* Presented to the National Consortium on Child and Adolescent Trauma, New York, NY., December, 2003.

*Healthy adolescent relationships.* Presented to Dept. of Psychiatry Grand Rounds, Hospital for Sick Children, Feb., 2004.

*Research on Adolescent Health Promotion.* Presented to the Columbia Center for Youth Violence Research and Prevention, Columbia University, May, 2004.

*Origins of violence: Strategies for prevention.* Invited address to the Violence and Society meeting of the Ontario District Branch of the American Psychiatric Association, February 19, 2005.

*A Universal School-Based Approach to Preventing Violence in Relationships.* Keynote address to the UC Davis Child Maltreatment Conference, October, 2008.

- Childhood bullying and its relationship to adolescent dating violence and spousal abuse.* San Diego International Conference on Child and Family Maltreatment, January, 2009
- Reducing Violence in Relationships for the Next Generation: A Rationale & A Plan.* Presented at the National Summit on Interpersonal Violence and Abuse Across the Lifespan: Forging A Shared Agenda, Dallas, TX, February, 2010.
- Why early adolescence is an important time for promoting healthy relationships and preventing dating violence.* Presented at *Start Strong Teen Dating Violence Prevention: Why Middle School Matters*, Washington, DC., July 2010.
- Child abuse prevention: Past, present, and future.* Keynote address to Sickkid's Hospital conference, Current issues in sexual assault, domestic violence, and child maltreatment. November, 2010
- Reducing violence in relationships in the next generation.* Keynote address to the 14<sup>th</sup> Annual International Human Rights Conference, University of Connecticut, October, 2013.
- Costs and Consequences of Child Abuse and Neglect.* Keynote address to the Inaugural Haruv-USA Summit on Child Maltreatment, Tulsa, OK, April, 2017.

#### **Presentations to Scientific Meetings (2005-2017)**

- Wolfe, D. & Satterfield, L. (Superior Court of District of Columbia). *Violence in families: Psychological and legal remedies.* Invited plenary at the 11th National Conference on Children and the Law, sponsored by APA and the American Bar Association, June, 2005. Reprinted in *APA Monitor on Psychology*, 35, p. 78.
- Wolfe, D. A. (2005, February). *Origins of violence: Strategies for prevention.* Invited address to the Violence and Society meeting of the Ontario District Branch of the American Psychiatric Association, February 19, 2005.
- Hennig, K. H., Wolfe, D. A., & Foti, G. (2005, April). *The emergence and divergence of developmental pathways leading to antisocial behavior and dating violence among adolescent youth.* Paper presented at the meeting of the Society for Research in Child Development, Atlanta, GA.
- Hildyard, K., & Wolfe, D. (2005, April). *Understanding Child Neglect: Cognitive Processes Underlying Neglectful Parenting.* Paper presented at a symposium entitled "Child Maltreatment: Recent Developments in Theory and Research (K. Dodge, Chair) at the meeting of the Society for Research in Child Development, Atlanta, GA.
- Wolfe, D. A. (2005, June). *Preventing Violence in Relationships: Psychological Science Addressing Complex Social Issues.* Donald O. Hebb award presentation to the annual convention of the Canadian Psychological Association, Montreal.
- Jaffe, D., Wolfe, D., & Hughes, R. (2005, Oct). *The Fourth R.* World Conference on the Prevention of Family Violence 2005. Banff, Alberta
- Wolfe, D. A. (2006, Sept). *Impact of child abuse and exposure to domestic violence: A life-course perspective.* Paper presented at a symposium entitled "Domestic Violence" (C. Humphreys, Chair) at the International Society for Prevention of Child Abuse and Neglect IV conference, York, England.
- Crooks, C., Wolfe, D., & Hughes, R. *Developing healthy relationship programs with Aboriginal partners in Canada.* Workshop presented at the International Society for Prevention of Child Abuse & Neglect 18<sup>th</sup> biannual conference, September, 2010, Honolulu, HI.

- Wolfe, D. A. (2011, January). *The Fourth R*. Presented at the Institute of Medicine's Workshop on Preventing Violence Against Women and Children. Washington, DC.
- Wolfe, D. A. (2011, January). Understanding children's exposure to violence: Research-based strategies for intervention and prevention. Presented at the Defending Childhood Initiative grantee meeting, U. S. Dept. of Justice. Washington, DC.
- Temple, J.R., Frissell, K.C., Stuart, G.L., Tortolero, S., & Wolfe, D. (2011, June). *Psychological health and alcohol use as predictors of teen dating violence perpetration and victimization*. Poster presented at the annual meeting of the Society for Prevention Research, Washington D.C., June, 2011.
- Crooks, C., Scott, K., Ellis, W., & Wolfe, D.A. (2012; April). *Impact of a universal school-based prevention program on violent delinquency: Distinctive benefits for youth with maltreatment histories*. Presented at the British Association for the Study and Prevention of Child Abuse and Neglect (BAPSCAN) biannual congress. Belfast, UK.
- Wolfe, D. A. (2013; October). *Dating violence*. Paper presented as part of a symposium entitled Commonalities between bullying and maltreatment (J. Srabstein, Chair) at the American Academy of Child and Adolescent Psychiatry annual convention, Orlando, FL.
- Brownlie, E.B., Henderson, J., Beitchman, J.H., Wolfe, D., Bao, L., & Zhang, V. (2014, June). Mental health and substance use concerns in early to mid adolescence: symptoms, service utilization and unmet need. Paper presentation. The Canadian Psychological Association's 75th Annual Convention, Vancouver, British Columbia, Canada, June 2014.
- Temple J.R., Choi, H.J., Wolfe, D.A., & Chiodo, D. (2015, March). Parallel developmental trajectories of teen dating violence and recent alcohol use. Paper presented at the annual meeting of the National Conference on Health and Domestic Violence (NCHDV). Washington DC.

### Research colloquia (2005-2018)

Columbia University School of Public Health	SUNY at Buffalo
Dalhousie University	University of Victoria
Francis Xavier University	San Diego State University
University of Calgary	University of Toronto
University of Michigan	Ryerson University
McMaster University	Southern Methodist University
Centers for Disease Control and Prevention	Case Western Reserve

### Interdisciplinary Presentations

- The right expert: Qualifications, training, and preparation*. Paper presented at the conference, "Sexual abuse of children: Criminal and family law proceedings", Canadian Bar Association, Toronto, October, 1991.
- Current research findings on the impact of violence on victims: Women and children*. Paper presented at the conference *Civil Litigation Remedies for Victims of Violence*, Law Society of Upper Canada, London, May, 1994.
- Male survivors of institutional child abuse*. Invited oral session at the 16<sup>th</sup> annual meeting of the International Society for Traumatic Stress Studies, San Antonio, TX, November, 2000.
- A clinical perspective: The effects of domestic violence on children*. Training session conducted for the

- Office of the Children's Lawyer, Ontario Department of Justice, London, ON, December, 2000.
- Emotional abuse*. Invited talk to the Ontario Society of Children's Aid Lawyers, Midland, ON., October 2003.
- Violence in families: Psychological and legal remedies* (with Judge Lee Satterfield, Superior Court of District of Columbia). Invited plenary at the 11th National Conference on Children and the Law, sponsored by APA and the American Bar Association. Reprinted in *APA Monitor on Psychology*, 35, p. 78.
- Resiliency and schools: Building student success and better outcomes*. Ontario Children and Youth Summit, Toronto, October 2005.
- The Fourth R: A school-based program to prevent adolescent dating violence and related risk behaviours*. Paper presented in a symposium entitled "School-based Prevention Initiatives" at the Ontario Provincial Conference on Domestic Violence, Toronto, November, 2005.
- The Fourth R: A school-based program to prevent violence, bullying, and related risk behaviours in adolescence*. Joan Pederson Annual Distinguished Lecture, University of Western Ontario Faculty of Education, April, 2006.
- Violence, abuse, and trauma: Relationship Violence*. Workshop presented to the Children's Hospital of Michigan annual conference entitled: *Promoting the well-being of children and families in urban America*. Detroit, MI, September, 2006.
- The Fourth R: A school-based strategy to prevent adolescent dating violence*. Forum on Global Violence Prevention, Institute of Medicine of the National Academies. Washington, DC, January, 2011.
- What Can Research Teach Us About the Impact of Children's Exposure to Violence?* U.S. Department of Justice, Office of Juvenile Justice and Delinquency Prevention National conference. National Harbor, MD, October, 2011.
- Classroom and small group strategies to reduce dating violence and end abuse*. Workshop presented at the 6th Biennial National Conference on Health and Domestic Violence. San Francisco, CA. March, 2012.
- Innovative education models - How will they affect children's health and well-being?* Presented at The Aspen Institute's Children's Forum: Investing in Children's Health and Well-being. Aspen, CO: July, 2012.

### Teaching Experience

#### Graduate

- Child psychopathology
- Assessment of childhood disorders
- Theory and practice of community psychology
- Professional foundations of clinical psychology
- Child abuse and family violence

#### Undergraduate

- Exceptional children
- Child psychopathology
- Child abuse and family violence



**Ph.D. Candidates (Canada):** 11

**Ph.D. Candidates (Portugal):** 1

**Postdoctoral Fellows:** 5

Claire Crooks, Ph.D. 2001-2002

Wendy Ellis, Ph.D. 2006-2008

Jennine Rawana, Ph.D. 2005-2007

Caroline McIsaac, Ph.D., 2009-2010

Deinera Exner-Cortens, Ph.D., 2013-present

**New Investigators**

Brennan Young, Ph.D. (K12), University of Denver (2008-2010)

Jeff Temple, Ph.D. (K-23), University of Texas at Galveston (2010-2015)

Edward Garrido, Ph.D. (K-01), Kempe Center for the Prevention and Treatment of Child Abuse and Neglect (2010-2015)

*Revised: April 2024*

## CURRICULUM VITAE

PETER G. JAFFE, O.C., PH.D., C. PSYCH.

**Current Position:** Professor Emeritus, Faculty of Education  
Academic Director Emeritus,  
Centre for Research and Education on Violence Against Women and Children  
Western University  
Room 1118, Faculty of Education Building, 1137 Western Road  
London, ON Canada N6G 1G7

Director Emeritus & Senior Consultant  
London Family Court Clinic  
254 Pall Mall St., London ON N6A 5P6

**Contact Information:** [pjaffe@uwo.ca](mailto:pjaffe@uwo.ca); 519-661-2018

### Education:

Degree	Institution	Department	Year
Ph.D.	University of Western Ontario	Clinical Psychology	1974
M.A.	University of Western Ontario	Clinical Psychology	1971
B.Sc.	McGill University	Psychology	1970
Clinical Internship	Family Consultant Service (Victim & Crisis Intervention Service) London Police Services		1973-74
Clinical Internship	St. Thomas Psychiatric Hospital Out-patient/In-Patient Psychology and Psychiatry		1971-73

### Professional Status:

Registered Psychologist  
College of Psychologists, Province of Ontario  
Certificate No. 973  
1974-present

**Employment History:**

<u>Date</u>	<u>Position</u>	<u>Department</u>	<u>Institution</u>
2021-present	Professor Emeritus	Education	University of Western Ontario
2005-2021	Professor	Education	University of Western Ontario
2001-present	Director Emeritus		London Family Court Clinic
1999-present	Consultant & Faculty Member Enhancing Judicial Skills in Domestic Violence Cases		National Council of Juvenile & Family Court Judges, Futures without Violence
1999-2014	Professor (Part-time)	Psychiatry	University of Western Ontario
1976-2014	Professor (Adjunct/Cross-Apt)	Psychology	University of Western Ontario
1975-2001	Executive Director		London Family Court Clinic
1980-1999	Associate Professor (Part-time)	Psychiatry	University of Western Ontario
1974-1975	Assistant Professor	Psychology	University of Western Ontario
1973-1975	Director	Family Consultant Service	London Police Service

**Academic Honours and Awards:**

<u>Date</u>	<u>Organization</u>	<u>Honour/Award</u>
2020	Royal Society of Canada	Member
2019	Western University	<i>Hellmuth Award for Achievement in Research</i>
2012	Ontario Teachers Federation	<i>Greer Memorial Award</i>
2012	Governor General of Canada	<i>Diamond Jubilee Medal</i>
2009	Governor General of Canada	<i>Officer, Order of Canada</i>
2002	BC Institute on Violence Prevention	<i>Violence Against Women Symposium 2002 Award</i> To honour seven individuals and their work, activism and advocacy at the local, provincial and national levels. Their dedication in ending violence against women and children

		significantly contributed to the safety of women and children experiencing violence.
2002	Ontario Secondary School Teachers Federation	<i>Lamp of Learning Award</i> For initiatives with anti-violence programs for high schools.
1998	Ontario Public School Teachers Federation (London District)	<i>Meritous Award</i> For outstanding service to education.
1998	Canadian Psychological Association	<i>Canadian Psychological Association (CPA) Professional Award</i> The most prestigious Professional Award the discipline confers in Canada.
1994	New Brunswick Centre On Violence	<i>Muriel McQueen Fergusson Award</i> For tremendous contributions in the area of reducing family violence.
1994	OPSBA	<i>The Colonel Watson Award</i> For significant contributions to education in Ontario.
1993	Children's Mental Health Organization	<i>Dr. B. Wickett Fund Award</i> For research advocacy and organizational efforts on behalf of victims of family violence and youth in conflict with the law.
1993	Government of Canada	<i>Commemorative Medal for the 125<sup>th</sup> Anniversary of the Confederation Of Canada</i> For dedication an contributions to the community and to all fellow Canadians.
1992	Canadian Psychological Association	<i>Fellow of the Canadian Psychological Association</i> For exceptional service and contribution to the provincial association.
1991	Council for Exceptional Children	<i>President's Award</i>
1989	LCCEWA	<i>John. H. Robinson Award</i> For significant contribution in the area of domestic violence for the London community.
1989	Byron Optomists	<i>Citizen of the Year</i> For community contribution.
1988	Ontario Psychological Association	<i>Community Service Award</i>

**Government Inquiries, Consultation and Testimony:**

1. Ontario Inquest into Triple Domestic Homicide, Renfrew County, June 2022.
2. Nova Scotia Fatality Inquiry into Domestic Homicide (November 2021).
3. National Council of Juvenile and Family Court Judges Committee on Developing a Model Code for States on Domestic Violence and Parenting Arrangements (2020-22).
4. Centre for Court Innovation (2010-2015). *Defending Childhood: Evaluation of the Attorney General’s Children Exposed to Violence Demonstration Program*. U.S. Department of Justice, Office of Justice Programs.
5. PEI Inquest into Child Homicide-Parental Suicide (2015).
6. Cornwall Public Inquiry into historical sexual abuse (2007-2009).
7. Domestic Homicide Inquests for the Office of the Chief Coroner: *May/Illes Inquest (1998)*, *Hadley Inquest (2002)* & *Dupont Inquest (2007)*.
8. Alberta Inquest into Domestic Homicide-Suicide (2014).
9. Justice S. Robin’s Review to examine teacher sexual misconducts. (Provincial Government Committee). (2000-2).
10. Upper Canada College review of policies and procedures related to sexual abuse by teachers, students, and administrative staff. (2000-2001).
11. Health, Welfare and Social Affairs: Sub Committee on the Status of Women Standing Committee, House of Commons, Ottawa, On. (1991).
12. Canadian Panel on Violence Against Women (Federal Government Committee). (1991-1993).
13. *Publicity of Young Persons under the Young Offenders Act. Southam News v. The Federal Ministry of Justice*. (1984).
14. Family Violence Study: Standing Committee on Social Development (Provincial Government Committee). (1982).
15. *Wife Battering: Standing Committee on Health, Welfare & Social Affairs (Federal Government Committee)*. (1982).

**Provincial Committees:**

2002-present	Founding Member, Domestic Violence Death Review Committee <i>Chief Coroner’s Office of Ontario</i>
2011-2016	Accepting Schools Expert Panel Ministry of Education
2011-2015	Male Survivors of Sexual Abuse Provincial Advisory Committee Ministry of the Attorney General
2006-2012	Founding Member, Ontario Coalition on Media Violence

**Expert Witness:**

Expert Witness in the following areas:

- Impact of Sexual Abuse
  - Adult survivors of sexual abuse
  - Abuse within community institutions
  - Long-term sequelae of sexual abuse
  - Economic costs of sexual abuse
- Assessment and treatment of young offenders
- Custody and access disputes
- “Alienation” and misuse of “Alienation”
- Battered wife syndrome
- Domestic violence against women
- Exposure to domestic violence
- Sentencing
- Prediction of dangerousness and lethal violence
- Treatment of violent offenders
- Impact of violence on victims and child witnesses
- Patterns of abuse by batterers
- Delayed disclosure
- Effects of trauma on memory
- Recantation
- Dynamics of Abusive Relationships
- Child Abuse

**Expert Witness in the following courts:**

- Provincial court (Ontario – now known as Ontario Court of Justice)
- District Court (Federal Court) Ontario, Saskatchewan, Alberta (now ON Superior Court of Justice)
- Probate and Family Court, Commonwealth of Massachusetts, Colorado, Oregon, New York, Florida, Michigan, California

**Research Funding:**

Over \$1,000, 000

2007-2011	Ontario Women’s Directorate (1.3 million) Neighbours, Friends & Family 1 (with Barb MacQuarrie)
2011-2014	Ontario Women’s Directorate (1.2 million) Learning Network 1 (with Linda Baker)
2014-2017	Ontario Women’s Directorate (1.05 million) Learning Network 2 (renewal) (with Linda Baker)
2015-2020	Social Sciences and Humanities Research Council (2.2 million) Domestic Homicide Prevention with Vulnerable Populations (with Myrna Dawson)
2015-2020	Public Health Agency of Canada (1.6 million) Knowledge Hub (with Linda Baker)
2017-2020	Ontario Women’s Directorate (1.05 million) Learning Network 3 (renewal) (with Linda Baker)

Over \$500,000

- 1993-1998 *Health and Welfare Canada/Social Science and Humanities Research Council*  
The London Coordinating committee to End Woman Abuse, Fanshawe College and the University of Western Ontario co-operatively developed a proposal to Health and Welfare Canada and the Social Sciences and Humanities Research Council for a Family Violence and Violence Against Women Research Centre in London. This is in response to a federal government initiative to develop five "Centres of Excellence" in Canada.
- 2000-2002 *David and Lucile Packard Foundation*  
Ongoing project development and dissemination of four 'user-friendly' handbooks on children exposure to domestic violence for educators, youth justice workers, probation officers, police and early childhood workers. (with Dr. L. Baker)
- 2003-2008 *Canadian Institute of Health Research*  
"Controlled longitudinal evaluation of a school-based program to prevent adolescent dating violence and related risk behaviors." (with D. Wolfe and C. Crooks)
- 2004-2008 *Ontario Trillium Foundation*  
"A resource for implementing a paradigmatic approach to violence prevention." (with C. Crooks)
- 2008-2015 *Social Sciences and Humanities Research Council*  
"Strategic Knowledge Clusters, Research Network: Canadian Prevention Science Cluster for Children and Youth." (with D. Wolfe, C. Crooks, D. Chiodo)
- 2011-2015 Ontario Women's Directorate (707,000)  
Neighbours, Friends & Family 2 (with Barb MacQuarrie)
- 2016-2019 Ontario Women's Directorate (575,000)  
Neighbours, Friends & Family 4 (with Barb MacQuarrie)

Over \$250,000

- 1994-1995 *Health Canada*  
"A.S.A.P.: A School-based Anti-violence Program." A primary prevention program for adolescents in London secondary schools dealing with violence in relationships to develop dissemination strategies, regional seminars, a video and a training manual. (with Dr. M. Suderman)
- 2000-2003 *Department of Justice (National Crime Prevention Centre)*  
Evaluation and monitoring the Family Service Centre of Ottawa-Carleton and the John Howard Society of Ottawa-Carleton Children Who Witness Violence Project, and to develop a program model for use in Canada. The project is in collaboration with the Centre for Research on Violence Against Women and Children, and the Children's Aid Society of London/Middlesex. (with Dr. L Baker and A. Cunningham)

- 2011-2013 *Ontario Women's Directorate*  
Threat Assessment/Risk Management Training
- 2014-2016 Ontario Women's Directorate (375, 000)  
Neighbours, Friends & Family 3 (with Barb MacQuarrie)
- 2020-2023 Public Health Agency of Canada  
Supporting the Health of Survivors of Family Violence in Family Law Proceedings
- 2021-2022 Ontario Ministry of Children's Services  
Research on the Implementation of the Recommendations of the Domestic Violence  
Death Review Committee

Over \$100,000

- 1974-1980 *Solicitor General of Canada*  
"Police Family Crisis Intervention."
- 1979-1981 *Solicitor General of Canada*  
"The Response of the Criminal Justice System to Wife Abuse."
- 1984-1985 *Ontario Justice Secretariat*  
"The impact of police laying charges in cases of wife assault."
- 1989-1990 *Ministry of Justice, Solicitor General of Canada, Solicitor General of Ontario*  
"Impact and effectiveness of the policy directive that police lay charges in all wife abuse incidents where reasonable and probable grounds exist."
- 1998-2001 *Atkinson Charitable Foundation*  
"'Access Denied', Poverty and Woman Abuse: The Double Disadvantage"  
Exploring the double disadvantage experienced by women and children when poverty and woman abuse are features of relationships and their aftermath.
- 2011-2012 *Department of Justice Canada*  
Knowledge exchange on Safety Planning, Risk Assessment & Risk Management.
- 2013-2015 *Ontario Women's Directorate*  
Domestic Violence Training for Professionals.

Grants \$50,000 - \$100,000

- 1983-1985 *Ontario Mental Health Foundation*  
"The impact of exposure to marital violence on children."
- 1986-1987 "Impact of the *Young Offenders Act* on young offenders with special needs." (with Dr. A Leschied)
- 1999-2000 *David and Lucile Packard Foundation*



Project to develop a “user friendly” handbook on childhood exposure to domestic violence for educators, youth justice workers, probation officers, police, and early childhood workers.

- 2000-2001 *Community Mobilization Fund, National Crime Prevention Centre.*
- 2001-2002 “Building Healthy Non-Violent Relationships Among At Risk Youth.”  
Develop new grade nine curriculum on violence prevention based on feedback from secondary school students and community agencies.
- 2007-2018 *Ontario Women’s Directorate*  
Prevention of Domestic Violence “Neighbours, Friends and Families.”
- 2008 *Department of Justice Ottawa, Ministry of the Attorney General and Ontario Women’s Directorate*  
“A National Think-Tank on Domestic Violence Homicide Review.”

\$25,000 - \$50,000

- 1989-1990 *Ontario Women’s Directorate*  
“Wife assault versus stranger assault: a comparison of sentencing in criminal court.”
- 1990-1991 *Ontario Ministry of Community & Social Services*  
“Preventing violence in intimate relationships: A school-based program for adolescents in four secondary schools.” To educate adolescents in grade 9-13 on the topic of violence in relationships focusing on wife assault.
- 1992-1994 *The Donner Canadian Foundation*  
Expansion of the Violence Prevention Program with the Board of Education for the City of London, Middlesex County Board of Education and the London & Middlesex County Roman Catholic Separate School Board.
- 1997-1998 *Health Canada*  
Project to develop a Handbook for health, social services and child care professionals on the issue of the effects on children exposed to woman abuse, for distribution by the National Clearinghouse on Family Violence.
- 2000-2001 *Law Commission of Canada*  
“Child Abuse in Community Institutions and Organizations: Improving Public and Professional Understanding.” A grant to review the impact of institutional abuse on children and adolescents. The final report highlights the unique impact when abuse jeopardizes the safety of youths in educational, recreational and religious settings.
- 2012-2013 *Canadian Women’s Foundation*  
“Canadian Domestic Homicide Prevention Initiative”  
A grant to develop a website to be a depository of information on domestic homicide prevention.

2021-2022	<i>Canadian Department of Justice</i> Updated Literature review on family violence and parenting arrangements after family violence.
<u>\$25,000</u>	
1979-1980	<i>Ontario Ministry of Community &amp; Social Services</i> "Matching juvenile offenders to differential levels of security of detention homes."
1989-1990	<i>Institute for the Prevention of Child Abuse</i> "Direct and indirect exposure to family violence: Impact on children's social problem-solving skills."
1994-1995	<i>Samuel &amp; Saidye Bronfman Family Foundation</i> Family Violence Prevention Newsletter #4.
1995-1996	<i>Ontario Hydro Citizenship Program and the London Free Press C.A.R.E. Program</i> "A.S.A.P.: A School-based Anti-violence Program (Edition II)" Including three new resource chapters related to Bullying, Dating Violence and Sexual Harassment, and Media Violence.
1995-1996	<i>Centre for Research on Violence Against Women and Children</i> "Evaluation of groups for children who have witnessed violence." A pilot study on CAS/Community based groups for children.
1996-1997	<i>National Institute of Mental Health</i> Project to study the "Severity and Course of Abuse Sequelae: An Expansion of the PTSD Formulation."
1998-1999	<i>City of London</i> "Youth in the Downtown Project" Consultative project for the Community and Protective Services Committee of the City of London, in collaboration with the Whitehead Research Consultant Ltd.
2000-2001	<i>Law Commission of Canada (in collaboration with the University of Western Ontario and the Centre for Research on Violence Against Women and Children).</i> A project to provide Canadians with a meaning full dollar estimate of some of the major economic costs directly associated with child abuse.
2005	<i>Canadian Department of Justice</i> Literature review on family violence and parenting arrangements after violence.
2008	<i>Ontario Ministry of Education</i> Engaging Parents in Media Violence Education – Parent Involvement Grant.
2010	<i>Ontario Ministry of Education (in partnership with Ontario Public School Boards Association)</i> Developing Media Violence Tools and Curriculum for Educators and Parents.

- 2012 *Social Sciences Humanities Research Council*  
Domestic violence risk assessment and management in the workplace.
- 2013 *Department of Justice Canada*  
Risk factors for children in situations of family violence in the context of separation and divorce.
- Consultations/Evaluations:
- 1978-1980 *Ontario Ministry of Community and Social Services*  
Feasibility study on secure treatment programs for adolescents. **(\$36,000)**
- 1981-1983 *Thistletown Regional Children's Centre*  
Identifying the needs of adolescents requiring secure treatment programs. **(\$6500)**
- Ontario Ministry of Community & Social Services*  
Children and families in transition at the London Family Court Clinic over a twelve year period: Historical, theoretical and empirical considerations. **(\$50,000)**
- 1992-1994 *Health & Welfare Canada*  
Preventing violence in intimate relationships. A primary prevention program for adolescents in London Secondary Schools. Dissemination strategies, regional seminars, and a training manual. **(\$10,000)**
- 1992-1994 *The Donner Canadian Foundation*  
Expansion of the violence prevention program with the Board of Education for the City of London, Middlesex County Board of Education, and the London & Middlesex County Roman Catholic Separate School Board. **(\$20,000)**
- 1995-1996 *Health Canada*  
Update fact sheet on Wife Abuse – The Impact on Children. **(\$20,000)**
- 1995-1996 *National Forum on Health*  
Position paper regarding *Ways to reduce general violence and to decrease the incidence of violence against women.* **(\$10,000)**
- 1995-1996 *London Coordinating Committee to End Woman Abuse*  
Accountability Protocol. **(\$10,000)**
- 1996-1997 *Ministry of Education & Training*  
Development of an evaluation framework for the School-based Services Grant program. **(\$5,000)**
- 1997 *The Trillium Foundation*  
Co-host of the II International Conference on Children Exposed to Family Violence. **(\$25,000)**

- 1997-1998 *Family Violence Prevention Fund (San Francisco, CA) in cooperation with the Musser Fund (Minnesota)*  
Project to develop and test A.S.A.P.: A School-based Anti-violence Program for American Schools. **(\$15,000)**
- 1997-1998 *Correctional Services Canada*  
Review the theoretical research related to family violence models and determine if the feminist and social learning model continues to be supported by research. **(\$25,000)**
- 1997-1998 "No to Bullying: Early Intervention for Youth Crime", in co-operation with Madame Vanier Children's Services. **(\$25,000)**
- 1998-1999 *Correctional Services Canada*  
Review the theoretical research related to family violence models and determine if the feminist and social learning model continues to be supported by research related to minority groups, developmentally challenged, and aboriginal groups. **(\$10,000)**
- 2000-2002 *Law Commission of Canada*  
A comprehensive literature review on the long-term impact of institutional abuse and to ensure that key information is communicated both to the general public and to professional groups who work with survivors. **(\$30,000)**
- 2005 *Canadian Department of Justice*  
Literature review on family violence and parenting arrangements after violence (Co-Principal Investigator). **(\$23,500)**
- 2005-2006 *Ministry of the Attorney General*  
Evaluation of the Ontario Unified Family Courts (Co-Principal Investigator). **(\$190,000)**

#### Program Resources & Technical Reports

- 1985-1987 *Ontario Ministry of Community and Social Services*  
Development of counseling programs for children exposed to marital violence. **(\$50,000)**
- 1987-1989 *Ontario Ministry of Community & Social Services*  
Understanding the impact of wife assault on child witnesses: An integrated approach to training and program development in children's services. **(\$15,000)**
- 1989-1990 *Ontario Ministry of Community & Social Services*  
Preventing violence in intimate relationships: A school-based program for adolescents. A modified pilot study in five secondary schools in London. **(\$75,000)**
- 1989-1991 *Ontario Ministry of Education*  
Child witness protocol development. **(\$50,000)**
- 1991-1992 *Ministry of the Solicitor General*

- Multicultural issues facing assaulted women: A conference for service providers. **(\$10,000)**
- 1998-1999 *The Richard & Jean Ivey Fund*  
Mediation pilot program to facilitate parental planning for child care following marital breakdown. **(\$75,000)**
- 2001-2002 *National Clearinghouse on Family Violence*  
Canadian Family Violence Statistics 2002 – Fact Sheet. **(\$5,000)**
- 2001-2002 *National Clearinghouse on Family Violence*  
Canadian Family Violence Statistical Inventory – 1996-2002. **(\$5,000)**
- 2016-2017 *Status of Women Canada (\$24,000)*  
Invited policy paper. “Primary prevention of gender-based violence: Current knowledge about program effectiveness and priorities for future research.”
- Ministry of Education, Ontario (\$20,000)*  
Invited research report on “Student Well-Being Survey: Promoting Healthy Relationships for Youth.
- 2018-2019 *Status of Women Canada (\$24,000)*  
Invited policy paper, follow up to: “Primary prevention of gender-based violence: Current knowledge about program effectiveness and priorities for future research.” (2016-2017)

**Selected Invited Addresses and Presentations (2000-2022):**

- 2000-2001 “Custody & Access Disputes Involving Domestic Violence” California Judicial Council Conference.
- “Children Exposed to Domestic Violence: Critical Issues for Mental Health, Social Services, Teachers and Early Childhood Educators” 2 day-long workshops, Spokane Domestic Violence Consortium, “You Can Make a Difference” Conference, Spokane, WA.
- “Custody & Access Related Issues” Family Law Seminar, National Judicial Institute, Halifax, NS.
- “Child Custody Disputes in the Context of Domestic Violence: Current Clinical and Legal Issues” Fall Conference Program, North Carolina Association of District Court Judges, Chapel Hill, NC.
- “Family Violence: A Community Response in the 3rd Millennium”  
Keynote address, Saint John, NB.
- “Enhancing Judicial Skills in Domestic Violence” Santa Fe, NM.
- “Domestic Violence and the Impact on Children”

Keynote address, First Lady of Costa Rica National Forum on Violence Prevention, Costa Rica.

"Enhancing Judicial Skills in Domestic Violence" National Judicial Institute on Domestic Violence, Reno, NV.

"Sexual Abuse of Students by School Board Employees: Current Program, Policy & Legal Issues" Workshop, 2001 Public Education Symposium, Ontario Public School Boards Association, Toronto, ON.

"Preventing Violence Tomorrow by Working with Children in Violent Homes Today."  
"Research Agenda for Children Exposed to Family Violence." "Prevention the Next Generation of Violence Through the Early Identification of Children Exposed to Family Violence" workshops, Violence in the family: Plan of action for the 21st century, Nicosia, Cyprus.

"Children Exposed to Domestic Violence" Keynote address, Annual Domestic Violence Conference, City of New York, NY.

"The Impact of the Crime of Domestic Violence" Keynote address, Ninth Judicial District Symposium, White Plains, NY.

2001-2002 "Growing Up in a Violent World: Implications for Children who Witness Violence" 2002 Family Court Services Statewide Educational Institute, Long Beach, CA.

"Children Exposed to Domestic Violence" National RCMP Spousal/Partner Assault Workshop, Montréal, PQ.

"Ask the Experts: Issues in the Family Division" 2002 Domestic Violence Summit, Michigan Judicial Institute, Lansing, MI.

"Children Exposed to Domestic Violence" Maricopa County Family Court's Domestic Violence Committee, Phoenix, AZ.

"Enhancing Judicial Skills in Domestic Violence Cases" National Council of Juvenile & Family Court Judges, Santa Fe, NM.

"Children Exposed to Domestic Violence" North Carolina Council for Women & Domestic Violence Commission, Raleigh, NC.

"Effects on Children who Witness Violence in the Home" Aboriginal Nurses Association of Canada, Ottawa, ON.

"Children Exposed to Domestic Violence: Critical Issues for Mental Health, Social Services, Teachers and Early Childhood Educators" Stratford, ON.

"Enhancing Judicial Skills in Domestic Violence Cases" San Francisco, CA.

“Custody & Access Disputes Involving Domestic Violence: Current Issues in Research, Intervention, Prevention and Policy Development” workshops, Charlottetown, P.E.I.

“Enhancing Judicial Skills in Domestic Violence Cases” Family Violence Prevention Fund, Judicial Training, Boston, MA.

“Custody & Access Disputes Involving Domestic Violence” California Judicial Council Conference.

2002-2003 “Children Exposed to Domestic violence” “Vicarious Trauma” Presentations, Vera Institute, City of New York, NY.

“Fairness, Fact-Finding; Decision-Making Skills” Texas Center for the Judiciary, Galveston, TX.

“Judicial Curriculum for advanced workshop on domestic violence for the National Judicial Institute on Domestic Violence” 3-day workshop, Washington, DC.

“Custody Evaluation/Visitation with Judiciary” First Judicial Circuit, State of Hawaii.

“Enhancing Judicial Skills in Domestic Violence Cases” 2.5-day workshop, Seattle, WA.

“What Judges Should Know About Children and Domestic Violence”; “Risk Assessment and Perpetrator Behaviour: Implications for Sentencing, Release and Visitation Decisions”; “Recognizing Stress and Vicarious Trauma associated with Handling Domestic Violence Cases” Workshops, Alaska District Court Judges, Anchorage, AK.

“Children at Risk: Witnesses to and Victims of Spousal Abuse” workshop, Auberge Shalom Pour Femmes, Montréal, PQ.

“Trauma Associated with Children Witnessing Domestic Violence” workshop, Summit on Children and the Courts: Improving Court Responses to Child Victims of Familial Violence and Sexual Abuse, Waltham, MA.

“Faculty Curriculum Development and Judicial Institute” National Council of Juvenile & Family Court Judges, San Diego, CA.

“Victim & Perpetrator Behaviours” Judicial Education for the State of Colorado, Vail, CO.

“Domestic Violence & Children: The need for a collaborative community response to end domestic violence” Keynote address and workshop, Frontenac Children’s Aid Society, Kingston, ON.

“Effects of Domestic Violence on Children” “Working with Domestic Violence Victims and Witnesses” workshops, The Florida Network of Victim Witness Services, 25th Annual Conference, St. Petersburg, FL.

"Children Exposed to Domestic Violence" Research agenda workshop, National Institute of Child Health & Human Development, Washington, DC.

National Council of Juvenile and Family Court Judges, Charleston, SC.

"Growing Up in a Violence World: The Impact of Society, Media and Families on Children" "Developing Effective Violence Prevention Programs in Schools" Safe Schools-Safe Communities Conference, Clarendville, NF.

"Intervention of Law Enforcement and Courts" Children & Trauma Conference, Casey Journalism Center on Children & Families, Baltimore, MD.

"Co-ordinated Community Response to Domestic Violence"  
Keynote address, Chesterfield Colonial Heights Child Abuse Team 4th Annual Child Abuse and Neglect Forum, Richmond, VA.

2003-2004 "Impact of DV on Children & Adolescents" workshop and community presentation, Prescott-Russell Conference, Hawkesbury, ON.

"Children Exposed to Domestic Violence" workshop, Family Violence Prevention Unit, Health Canada, Ottawa, ON.

"Domestic Violence Institute" and "Vicarious Trauma" National Council of Juvenile & Family Court Judges, King County Domestic Violence Program, Seattle, WA.

"Vicarious Trauma" and "The Impact of Domestic Violence on Children who Witness." Tacoma Washington State Coalition, Tacoma, WA.

"Enhancing Judicial Skills" National Council of Juvenile & Family Court Judges, San Francisco, CA.

"Enhancing Judicial Skills in Domestic Violence Cases" National Council of Family & Juvenile Court Judges, Minnesota, MN.

National Council of Family & Juvenile Court Judges, Santa Fe, NM.

"Children Exposed to Domestic Violence: Critical Issues for Counsellors, Advocates, Mental Health Professionals, Teachers, and Early Childhood Educators" workshop, Family Resources Incorporated, Moline, IL.

"The Judicial Response to Domestic Violence: Role of the Judge" Keynote address, Utah Judges Association Annual Conference, Salt Lake City, UT.

"Vicarious Trauma and Stress in Domestic Cases" workshop, Utah Judges Association Annual Conference, Salt Lake City, UT.

"Vicarious Trauma" workshop, Canadian Association of Provincial Court Judges, St. John's, NF.



“Custody Evaluations/Guardians Ad Litem in Divorce and Paternity Cases” & “Does it have to hurt so much to be a Family Court Judge? Coping with Secondary Trauma” and “Compassion Fatigue in a Unified Family Court” Family Court Symposium, Family Court of First Circuit, Honolulu, HI.

“Custody, Visitation and Safety” and “Vicarious Trauma” The Oklahoma Judicial Conference on Domestic Violence, Lone Wolf, OK “Biannual Judges Seminar.”

National Council for Juvenile & Family Court Judges, Winnemucca, NV  
“Children who Witness Violence.”

Children Exposed to Domestic Violence. Training seminar for shelter staff, child welfare workers, and family violence professionals, Alberta Council of Women’s Shelters, Edmonton, AB.

“Advanced Judicial Education: Expanding knowledge and practice in Domestic Violence Cases” Family Violence Prevention Fund, San Francisco, CA.

2004-2005 “Effects of Domestic Violence on Children” FV and the Courts: 10th Anniversary Conference, Judicial Council of California, San Francisco, CA.

“Impact of Domestic Violence on Children” Healthy Babies Program, City of Ottawa, Ottawa, ON.

“Recent Developments in Domestic Violence from the Perspective of Court and Community Interventions” Family Violence Response Team, Iowa Attorney General, Des Moines, Iowa.

“Child Custody” & “Spousal Violence and Misguided Fears and Bias” Workshop, Fredericton, NB.

2005-2006 “Learning from tragedies: the Experience of the Ontario Domestic Violence Death Review Committee” 38th Banff International Conference on Behavioural Science, Banff, AB.

“Continuing Judicial Skills in Domestic Violence” National Judicial Institute on Domestic Violence, San Francisco, CA.

National Judicial Institute on Domestic Violence, Los Angeles, CA.

National Judicial Institute on Domestic Violence, Austin, TX.

“Children Growing up with Violence” “Sustainable Changes in Violence Prevention Programs” Safe Schools Conference, Saskatoon, SK.

“Expert Testimony into Impact of Historical Abuse by Persons in Positions of Authority” Cornwall Public Inquiry into Sexual Abuse.

2006-2007      “Impact of Domestic Violence on Children” Colorado Judges, Denver, CO.

                    “Enhancing Judicial Skills in Domestic Violence Cases” National Council of Juvenile & Family Court Judges, Santa Fe, NM.

                    National Council of Juvenile & Family Court Judges, City of New York, NY.

                    “Impact of Domestic Violence on Children” A Community Forum, Grand Prairie, AB.

                    “Impact of Domestic Violence on Children” Gaylord, MI.

                    “Child Custody and Domestic Violence” workshop, American Bar Association, Tampa, FL.

                    “Domestic Violence for Praxis” National Video Conference on Domestic Violence, Duluth, MN.

                    “Stress, Burnout and Impact of Vicarious Trauma” “Impact of DV in Child Custody Cases” Annual Meeting of Michigan Judges, Lansing, MI.

                    “Multi-Disciplinary Custody Evaluation Institute” Portland, ME.

                    “DV and Custody” Halton County Family Violence Prevention Council, Burlington, ON.

                    “Lessons Learned from Domestic Homicides” BC Yukon Society of Transition Houses, Vancouver, BC.

2007-2008      “Impact of DV on Children and the Potential Role of the Courts” Florida Court of Appeal Judges Annual Conference, Naples, FL.

                    “Judicial Stress & Vicarious Trauma” Idaho Judges Annual Conference, Sun Valley, ID.

                    “Impact of Domestic Violence on Children” BC Yukon Society of Transition Houses.

                    Association of American Faculties of Law, Vancouver, BC.

                    “Understanding Domestic Violence” American Judges Association, Vancouver, BC.

                    “Prevention of Child Sexual Abuse” Cornwall Town Hall Meeting on Prevention of Child Sexual Abuse, Cornwall, ON.

                    “Continuing Education for Family Court Judges on Domestic Violence” National Council of Juvenile and Family Court Judges, City of New York, NY.

                    “Child Custody Disputes & Domestic Violence for Connecticut Judges” Hartford, CT.

                    “Enhancing Judicial Skills in Domestic Violence Cases” National Council of Juvenile and Family Court Judges, Santa Fe, NM.

“Working with Children Exposed to Domestic Violence” Bridging Families and Communities Steering Committee, Miami, FL.

“Enhancing Judicial Skills in Domestic Violence Cases” Judicial Council of California, Anaheim, CA.

2008-2009

“Addressing Violence Against Women in the Justice System” Corrections Canada Provincial Conference, Toronto ON.

“Safety and Accountability in Child Custody Cases with Domestic Violence Allegations” Jewish Family Services, Toronto, ON.

“Vicarious Trauma and Burnout for Judges” LA County Criminal Court Judges, Los Angeles, CA.

“Invited Plenary Address on Child Custody & Domestic Violence” Association of Family and Conciliation Courts, Vancouver, BC.

“Risk Assessment and Intervention for Crown Prosecutors Managing Domestic Violence Cases” Seminar for Crown Attorney Leadership Group, Vancouver, BC.

“Managing the Domestic Violence Trial” Judicial Education Program National Judicial Institute, Toronto, ON.

“Domestic Violence Allegations in the Context of Child Custody Disputes” California Association of Family & Conciliation Courts, San Francisco, CA.

“Collaboration of Family & Criminal Courts in Dealing with Domestic Violence.” Department of Justice, Ottawa, ON.

“Prevention and Early Intervention of Domestic Violence” “Woman Abuse in the Workplace” Training for Hotel Dieu Grace Hospital, Windsor ON.

2009-2010

“Supervised Visitation in Domestic Violence Cases” National Council of Juvenile & Family Court Judges, San Diego CA.

“The Impact of Domestic Violence in the Lives of Children” Governor’s Task Force on Domestic Violence, Montgomery AL.

“Vicarious Trauma and Burnout for Judges” LA County Criminal Court Judges, Los Angeles CA.

“Continuing Judicial Skills in Domestic Violence Cases” National Council of Juvenile and Family Court Judges, Chicago IL.

"Assessment & Intervention Strategies for Youth Justice" BC Crown Attorney Association, Victoria, BC.

"Stress & Burnout in Judicial Officers" Wisconsin Judges Association, Appleton WI.

"Children Exposed to Violence" Community Services Collaborative, Cleveland, OH.

2010-2011 "Understanding the impact of domestic violence on children in the justice system." Department of Justice, Regina SK.

"Understanding power imbalances in family court litigation." Ontario Family Lawyers Association.

"Judicial Leadership in Domestic Violence Cases" San Francisco, California, California Judges Association & Family Violence Prevention Fund.

"Defending Childhood: Involving Community Partners in Violence Prevention." Memphis Tennessee, US Department of Justice.

2011-2012 "Understanding Children Exposed to Domestic Violence: Implications for Community Agencies and the Courts." Guelph/Wellington Action Committee on Sexual Assault and Domestic Violence, Guelph, ON.

"Domestic Violence and the Law Conference: Identifying Risk, Creating Safety." The Continuing Legal Education Society of British Columbia. Vancouver, British Columbia.

"Lesson Learned from Tragedies: The Ontario Domestic Violence Death Review Committee." Annual Meeting of the Chief Coroners of Canada, Winnipeg, Manitoba.

"Dynamics of domestic violence and costs to workplaces." Domestic Violence Risk Assessment & Management in the Workplace Conference, Toronto, ON.

"Lessons Learned from Tragedies: Barriers and Opportunities for Collaboration." Children Exposed to Domestic Violence: Reducing Harm and Preventing Tragedies, London, Ontario.

"The Impact of Exposure to Violence on Students and its Effects on School Climate." 24th Annual Ontario Association of Social Workers Symposium, Oakville, Ontario.

"Considering the Screening Report during the Arbitration Hearing." Domestic Violence Screening Conference. Toronto, Ontario, Peter Jaffe and Linda Baker.

"Recognizing Domestic Violence as a Work Issue: Lessons Learned from Tragedies." Ontario Association of Chiefs of Police Corporate Security Liaison Committee Seminar, Stratford, Ontario.

"Practical Strategies in Dealing with Domestic Violence in the Workplace: Challenges and Opportunities." Association of Chiefs of Police Corporate Security Liaison Committee Seminar, Stratford, Ontario.

2012-2013 Workplace and Domestic Violence Conference, Mosaic Counselling and Family Services, Kitchener, May 2, 2012.

Workplace and Domestic Violence Conference, Guelph, May 16, 2012.

"Lessons learned from domestic violence tragedies," Domestic Violence & the Workplace: Risk Assessment and Risk Management Strategies Conference, Centre for Research & Education on Violence against Women & Children, Western University, London, Ontario, October 16, 2012.

Women's Breakfast, Violence Against Women Services Elgin County, November 1, 2012.

Ontario College of Psychologists, Domestic Homicide Risk Assessment. Toronto, March 21, 2013.

"Lessons learned from the Domestic Violence Death Review Committee and critical role of police and community collaboration", Ontario Police College, March 25, 2013.

"DV Risk Assessment & Management", Schulich School of Medicine & Dentistry, Western University, April 27, 2013.

"Child Custody Disputes & Domestic Violence," Western University, Faculty of Law, March 26, 2013.

Enhancing Judicial Skills in Domestic Violence Cases, May 5-8, 2012, San Francisco CA Center for Families, Children & the Courts, Judicial Council of California -- Administrative Office of the Courts.

2013-2014 Keynote address at Addressing Filicide: Inaugural International Conference for Cross National Dialogue, Monash University, Prato, Italy, May 30, 2013.

"Paternal filicide in the context of domestic violence: Challenges in risk assessment & risk management for community and justice professionals", Ontario Association of Children's Aid Societies webinar, November 29, 2013.

"Differentiation of high conflict families: An analysis of social science research" at High Conflict Families: Developing a collaborative community response forum, May 1, 2014, King's University College, London, ON.

Keynote address: "Charting a course for successful parenting arrangements in domestic violence-related child custody cases," Navigating the water of shared parenting: Guidance from the Harbour, Association of Family and Conciliation Courts, Toronto, May 30, 2014.

- 2014-2015 *"Charting a course for successful parenting arrangements in domestic violence-related child custody cases."* 51<sup>st</sup> annual conference of the Association of Family and Conciliation Courts. May 30, 2014, Toronto, ON.
- Enhancing Judicial Skills in Domestic Violence Cases, May 8-12, 2014, San Francisco CA, Center for Families, Children & the Courts, Judicial Council of California -- Administrative Office of the Courts.
- "Enhancing judicial skills in domestic violence cases"* with National Council of Juvenile and Family Court Judges & Futures without Violence, Santa Fe, NM, December 6-10, 2014.
- 2015-2016 "Make It Our Business, Staff & Leadership Development Training. "Toronto Blue Jays Administration. Toronto, ON. May 11-12, 2015. Workshops (7).
- "Paternal filicide in the context of domestic violence." Addressing Filicide: Moving to Prevention, Second International Conference. Monash Prato Centre. Monash University. Tuscany, Italy June 3-4, 2015. Workshop.
- "Domestic Violence and the Workplace." Domestic Assault Review Team (DART), Region of Waterloo Public Health & Emergency Services. Waterloo, ON. December 3, 2015. Workshop.
- "Enhancing Judicial Skills in Domestic Violence." National Council of Juvenile & Family Court Judges. Louisville, KY. February 22-24, 2016. Workshop.
- "The Impact of Domestic Violence on Parenting Plans after Separation: Working with Clients in the Mediation and Custody Study Process Who Have Experienced or Allege Domestic Violence. "40th annual Wisconsin Inter-Professional Committee on Divorce Conference. Madison, WI. April 14, 2016. Keynote.
- "Challenges in Police Response to Police Domestic Violence." Ontario Domestic Violence Coordinators' Network Annual Domestic Violence Conference. Ontario Police College. Aylmer, ON. March 31, 2016. Workshop.
- "Children as the "Forgotten Victims" of Domestic Homicide: Implications for Justice and Human Services Collaboration." The Arizona Child and Adolescent Survivor Initiative (ACASI), University of Northern Arizona. Phoenix, AZ. April 25, 2016. Plenary.
- "Domestic Violence and Parenting Plans after Separation" Invited Workshop. Miramichi, NB May 19, 2016.
- 2017-2018 "Preventing Filicide." Building Bridges of Knowledge to Intervention Models for Combatting Filicide. Monash Prato Centre. Monash University. Tuscany, Italy. June 14, 2017.

“Domestic Violence & Child Custody Decision-Making.” Family Court Enhancement Project (FCEP) in Minneapolis, Minnesota. Minneapolis, MN. April 14, 2017.

“Domestic Homicide with Older Women: Understanding risk factors and intervention”. Alberta Elder Abuse Awareness Council. Edmonton, AB. May 1, 2018.

“Providing Possibly Contentious Psychological Opinions”. Invited Presentation for The Ontario College of Psychologist. London, ON. June 14, 2018.

“Safe Children & Safe Families: Judicial Response to Violence In The Home”. 2018 Wisconsin Judicial District Trainings. Burlington, Wisconsin. October 11, 2018.

“Domestic homicide prevention: The importance of collaboration with coroners and medical examiners”. Presentation at annual meeting of association of Canadian Chief Coroners and Medical Examiners. Halifax, NS. October 2, 2018 (by video conference).

“Enhancing Judicial Skills in Domestic Violence Cases”. National Council of Juvenile and Family Court Judges. Santa Fe, New Mexico. December 2-5, 2018.

2019-2020      Lessons Learned from Domestic Violence Tragedies, Workshop for YWCA Peterborough-Haliburton, Fenelon Falls, May 9, 2019.

Children at Risk from Domestic Homicide: Implications for Parenting Assessments and Planning. Panel Presentation at Annual Meeting of Association of Family and Conciliation Courts. Toronto ON, May 29, 2019.

Understanding the Dynamics of Domestic Violence Victims, Perpetrators and Children: Workshop for Ontario Crown Attorneys. London ON July 9, 2019.

“Enhancing Judicial Skills in Domestic Violence Cases”. National Council of Juvenile and Family Court Judges. Santa Fe, New Mexico. April 14-17, 2019.

Police role in presenting domestic homicide - Lessons from research on risk assessment. Workshop for Ontario Police Service. Ontario Police College, Aylmer ON, September 10, 2019.

The Role of Death Review Investigations in Preventing Domestic Homicides: Multidisciplinary Death Review Investigations Rounds. Webinar together with Deidre Bainbridge for the Office of the Chief Coroner, Toronto ON, October 29, 2019.

2020-2022      National Council of Juvenile and Family Court Judges. Resilience in Children Exposed to Violence. Recorded Webinar. September 2020.

Association of Family & Conciliation Courts. Webinar Child Homicide in the Context of Domestic Violence December 12, 2021.

Association of Family & Conciliation Courts. Webinar on Claims and Counterclaims in Parental Alienation Research: What is a Family Court Professional to Do? January 26, 2021.

Premier's Action Committee on Family Violence Prevention, Prince Edward Island, The Impact of Domestic Violence on Children: The Role of Family, Friends and Front-Line Professionals in Helping Children Webinar February 16-18, 2021.

Recognizing the Impact of Domestic Violence on Children. Webinar for Kentucky Judges Webinar January 2021.

Enhancing Safety in Child Custody Cases Involving Domestic Violence. Webinar for Florida Judges, January 2021.

Understanding Family Violence with Amendments to the Divorce Act. Webinar for the Ontario Bar Association, July 2021.

Preventing Domestic Homicides: Implications for Judges. Webinar for Commonwealth Magistrates' and Judges' Association, September 2021.

Law Society of Ontario. Access to Justice: Recognizing the Rights of Children under the UN Convention. November 2, 2021.

Law Society of Ontario. A Primer on Managing the Family Violence File. Part 1 - What Does Family Violence Have to do with Family Law? And Part 2 - Social Science Evidence: Areas for Improvement in its Use and Application. November 18, 2021.

National Council of Juvenile and Family Court Judges. Webinar on Recognizing Domestic Violence and Its Effects in Child-Related Matters for Judges and Court-Related Professionals in San Antonio (Bexar County) Texas, December 2, 2021.

Children Killed in the Context of Domestic Violence: Lessons Learned from Tragedies. For Colorado Webinar on Domestic Violence and Child Maltreatment Allegations in Family Court (for Parenting Assessors), December 9, 2021.

Understanding Family Violence: Myths v. Facts. Trial Lawyers Association of British Columbia. Webinar, March 10, 2022.

Alienation and Family Violence. Webinar for Family Violence Research Centre at the University of Manitoba, March 15, 2022.

Critical Questions on Family Violence for Family Court. Webinar for the County of Carlton Law Association, Ottawa ON, April 8, 2022.

Domestic Violence Death Review Committee (D VDRC): Implications of Findings for Police. Ontario Police College. May 9, 2022.



Child Rights and Children's Healthy Development. Panel presentation to the National Judicial Institute, Quebec City, May 18, 2022.

Children at Risk from Domestic Violence. Workshop for Ontario Crown Attorneys, Ministry of the Attorney General, June 14, 2022.

Parent-Child Contact Problems: How to Make Sense of Children Refusing or Resisting Parenting Time. Center for Families, Children & the Courts, April 29, 2022.

Enhancing Judicial Skills in Domestic Violence Cases, May 23-26, 2022, Sacramento CA, Center for Families, Children & the Courts, Judicial Council of California, Center for Judicial Education and Research.

Children and Risk of Lethality in the Context of Domestic Violence, Workshop for Virtual Child and Family Focused Education, Center for Families, Children & the Courts, May 5, 2022.

#### **Publications:**

##### Lifetime Summary:

Books: **11**

Chapters in Books: **40**

Book Reviews and Encyclopedia Entries: **4**

Articles in Peer-Reviewed Journals: **99**

Articles in Non-Peer Reviewed Journal: **3**

Reports: **7**

Government and Technical Reports: **26**

##### Books

1. **Jaffe, P.G.**, Wolfe, D., & Wilson, S. (1990). *Children of battered women*. Newbury Park, CA: Sage Publications.
2. Leschied, A.W., Jaffe, P.G., & Willis W., (1991). *The Young Offenders Act: A Revolution in Canadian Juvenile Justice*. University of Toronto Press: Toronto, Ontario.
3. Peled, E., **Jaffe, P.G.**, & Edleson, J.L. (1995). *Ending the cycle of violence: Community responses to children of battered women*. Thousand Oaks, CA: Sage.
4. **Jaffe, P.G.**, Lemon, N.K., Sandler, J., & Wolfe, DA (1996). *Working together to end domestic violence*. Tampa, FL: Mancorp Publishing.
5. Geffner, R., **Jaffe, P.G.**, & Sudermann, M. (2000). *Children exposed to family violence: Current issues in research, intervention & prevention, & policy development*. Binghamton, NY: Haworth Press.
6. **Jaffe, P.G.**, Baker, L.L., & Cunningham, A. (Eds.) (2004). *Protecting children from domestic violence: Strategies for community intervention*. New York, NY: Guilford Press.
7. **Jaffe, P.G.** & Lemon, N., & Poisson, S. (2003) *Child custody & Domestic Violence: A call for safety and accountability*. Thousand Oaks, CA: Sage Publications.

8. Wolfe, D.A., Jaffe, P.G., & Crooks, C.V. (2006). *Adolescent Risk Behaviours: Why Teens Experiment and Strategies to Keep them Safe*. New Haven, CT: Yale University Press.
9. Jaffe, P.G., Crooks, C.V., & Watson, L (2009). *Creating Safe School Environments: From Small Steps to Sustainable Change*. London, ON: Althouse Press.
10. Jaffe, P.G., Wolfe, D.A., & Campbell, M. (2011). *Growing Up with Domestic Violence: Assessment, intervention & prevention strategies for children & adolescents*. Cambridge, MA: Hogrefe & Huber.
11. Jaffe, P., Scott, K., & Straatman, A. L. (Eds) (2020). *Preventing Domestic Homicides: Lessons Learned from Tragedies*. Cambridge MA: Academic Press.

### Chapters in Books

1. Jaffe, P.G. & Thompson, J. (1979). The Family Consultant Service with the London Police Force. In *Family Violence: An international and interdisciplinary study*, Eekelaar, J.D., Katz, S.N. (Eds.), Toronto ON: Butterworths.
2. Jaffe, P.G. & Leschied, A.W. (1987). Preparation and execution of reports and their recommendations in a format suitable to the needs of the Youth Court. In Richard Freeman. (Eds.). *Psychological Services for the Young Offenders Act: A training manual*. Ottawa ON: Solicitor General of Canada Publication.
3. Leschied, A.W., & Jaffe, P.G. (1988). Reluctance, delay and controversy: The legacy of the Young Offender's Act in Ontario. In J. Hudson, J.P. Hornick and B.A. Burrows (Eds). *Justice and the Young Offender in Canada*. Calgary AB: Canadian Research Institute for Law and the Family.
4. Leschied, A.W., & Jaffe, P.G. (1986). Implications of the Young Offenders Act in modifying the juvenile justice system: Some early trends. In N. Bala and H. Lillies (Eds.) *Young Offenders Act Update*. Toronto: Butterworths.
5. Leschied, A.W., & Jaffe, P.G. (1987). Ethical considerations in the practice of psychology with young offenders. In Richard Freeman (Eds.) *Psychological services for the Young Offenders Act: A Training Manual*. Ottawa ON: Solicitor General of Canada Publication.
6. Jaffe, P. & Reitzel, D., (1990). Adolescents' views on how to reduce family violence in *Family Violence: Perspectives on Treatment, Research and Policy*, Ronald Roesch, Donald G. Dutton, and Vincent F. Sacco (Eds.), Burnaby: B.C. Institute on Family Violence.
7. Jaffe, P.G. & Leschied, A.W., & Willis W. (1991). *Regaining equilibrium in the Canadian juvenile-justice system*. In Leschied, A.W., Jaffe, P.G. & Willis, W (Eds.). *The Young Offenders Act: A Revolution in Canadian Juvenile Justice*, 14, 291-300.
8. Leschied, A.W. & Jaffe, P.G. (1991). *Dispositions as indicators of conflicting social purposes under the JDA and YOA*. In Leschied, A.W., Jaffe P.G. & Willis, W (Eds.). *The Young Offenders Act: A Revolution in Canadian Juvenile Justice*, 8, 158-169.
9. Jaffe, P.G., Reitzel, D., Wilson, S.K., & Hastings, E., (1992). Wife assault versus stranger assault: A comparison of sentencing in the criminal court system (Eds.) *In Aggression and Violence Throughout the Lifespan*, Newbury Park CA: Sage Publication.
10. Jaffe, P.G., Sudermann, M. & Reitzel, D. (1992). Working with children and adolescents to end the cycle of violence: A social learning approach to intervention and prevention and prevention

- programs. In R. DeV. Peters, Robert J. McMahon, Vernon L. Quinsey (Eds.) *Aggression and Violence Throughout the Lifespan*, (4), 83-99. Newbury Park CA: Sage Publication.
11. Leschied, A.W., Jaffe, P.G., Andrews, D., Gendreau, P., (1992). Treatment issues and young offenders: An empirically derived vision of juvenile justice policy. In R. Corrado, N. Bala, R. Linden, M. LeBlanc (Eds.) *Juvenile Justice in Canada: A Theoretical and Analytical Assessment*, Toronto: Butterworths.
  12. Jaffe, P.G., Leschied, Alan W., & Farthing, Jane L., (1992). Youth's knowledge and attitudes about the Young Offenders Act: Does anyone care what they think? In *Youth Injustice: Canadian Perspectives*, (Eds.) Thomas O'Reilly-Fleming & Barry Clark. (5) 75-84.
  13. Jaffe, P.G. Sudermann, M. & Reitzel, D., (1992). Child witnesses of marital violence. In R. Ammerman & M. Hersen (Eds.) *Assessment of Family Violence: A Clinical and Legal Source book*. New York, NY: John Wiley & Sons.
  14. Leschied, A.W. & Jaffe, P.G. (1993). Impact of the Young Offenders Act on court dispositions: A comparative analysis. In T. O'Reilly-Fleming & B. Clark (Eds.), *Youth injustice: Canadian perspectives* (8), (pp. 121-131). Toronto: Canadian Scholars' Press.
  15. Jaffe, P.G., Hastings, E., Reitzel, D. & Austin, G.W. (1993). The impact of police laying charges. In *Legal responses to wife assault: Current trends and evaluation* (Eds.) N. Zoe Hilton, Newbury Park, CA: Sage Publications, Inc.
  16. Jaffe, P.G., (1994). Child witnesses of woman abuse: How can mental health professionals respond? *The Child, Youth and Family Services Quarterly*. Baltimore, Maryland: Division 37 of the American Psychological Association, Vol. 17, #1.
  17. Jaffe, P.G. (1995). Children of domestic violence: Special challenges in custody and visitation dispute resolution. In J. Carter, B. Hart & C. Hostler (Eds.), *Domestic Violence & Children: Resolving Custody and Visitation Disputes*, A National Judicial Curriculum, San Francisco, CA: The Family Violence Prevention Fund, (2), pp 19-30.
  18. Sudermann, M., Jaffe, P.G., & Hastings, E. (1995). Violence prevention programs in secondary (high) schools. In E. Peled, P. Jaffe & J. Edleson (Eds.), *Ending the cycle of violence: Community responses to children of battered women*. Sage: Newbury Park, CA.
  19. Jaffe, P.G. & Sudermann, M. (1996). Child witnesses of woman abuse: Research and community responses. In S. M. Stith & M.A. Strauss (Eds.), *Understanding partner violence: Prevalence, causes, consequences, and solution*. Minneapolis, MN: National Council on Family Relations.
  20. Sudermann, M. & Jaffe, P.G. (1997). Children and adolescents who witness violence: New directions in intervention and prevention. In Peters R. DeV., McMahon, R. & Wolfe D., (Eds.), *Child Abuse: New direction in prevention and treatment across a lifespan*. Thousand Oaks, CA: Sage.
  21. Jaffe, P.G. & Geffner, R. (1998). Child custody disputes and domestic violence: Critical issues for mental health, social service, and legal professionals. In G.W. Holden, R. Geffner & Ernest N. Jouriles (Eds.), *Children Exposed to Marital Violence: Theory, Research and Applied Issues*, pp 371-408. Washington, DC: American Psychological Association.
  22. Sudermann, M. & Jaffe, P.G. (1999). Child witnesses of couples violence. In R. T. Ammerman and M. Hersen (Eds.), *Assessment of Family Violence: A Clinical and Legal Sourcebook (2<sup>nd</sup> Edition)*. New York, NY: John Wiley & Sons Inc.

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21. Campbell, M., Hilton, N.Z. Kropp, P.R., Dawson, M., **Jaffe, P.** (2016). *Domestic Violence Risk Assessment: Informing Safety Planning & Risk Management*. Domestic Homicide Brief (2). London, ON: Canadian Domestic Homicide Prevention Initiative. ISBN 978-1-988412-01-6.
22. Manery, A., Crooks, C.V., **Jaffe, P.G.** (2017). *Report for the Ontario Ministry of Education: Student Well-Being Survey Results from the Canadian Conference on Promoting Healthy Relationships for Youth*. Paper prepared for the Ministry of Education, Ontario. London, Ontario.
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*Safety Strategies* (4). London, ON: Canadian Domestic Homicide Prevention Initiative. ISBN: 978-1-988412-13-9.

25. Jeffrey, N., Fairbairn, J., Campbell, M., Dawson, M., Jaffe, P. & Straatman, A-L. (November 2018). *Canadian Domestic Homicide Prevention Initiative with Vulnerable Populations (CDHPVP) Literature Review on Risk Assessment, Risk Management and Safety Planning*. London, ON: Canadian Domestic Homicide Prevention Initiative. ISBN: 978-1-988412-27-6.
26. Dawson, M., Sutton, D., Jaffe, P., Straatman, A.L., Poon, J., Gosse, M., Peters, O., Sandhu, G. (2018). *One is too many: Trends and patterns in domestic homicides in Canada*. Guelph, ON: Canadian Domestic Homicide Prevention Initiative. Available at: <http://cdhpi.ca/sites/cdhpi.ca/files/CDHPI-REPORT2018v2.pdf>.

Updated research briefs and reports available at

Family Violence – Family Law Project <https://www.fvfl-vfdf.ca/home.html>

Canadian Domestic Homicide Prevention Project <https://www.cdhpi.ca/knowledge-products>

### Selected Media

Frequent guest on radio and television regarding violence prevention, bullying, adolescent risk behaviors, child abuse, trauma, and domestic violence. Interviews have appeared in local, provincial, and national news outlets.

1. CBC (P.G.Jaffe) 418 cases of domestic homicide in Canada and what they have in common (December 7, 2018) Available: <https://www.cbc.ca/news/canada/london/canada-wide-report-women-at-risk-domestic-violence-1.4936047>.
2. Winnipeg Free Press (P.G.Jaffe). *Police urged to end secrecy about murder-suicides* (August 14, 2018) Available: <https://www.winnipegfreepress.com/local/police-urged-to-end-secrecy-about-murder-suicides-490869071.html>.
3. The Globe and Mail (P.G.Jaffe) *Changes to domestic violence law send profound signal* (April 1, 2018). Available: <https://www.theglobeandmail.com/canada/article-new-legislation-aims-to-increase-protections-for-domestic-abuse/>
4. CBC News (P.G.Jaffe) *Changes to domestic violence court cases a matter of life and death* (March 29, 2018). Available: <https://www.cbc.ca/news/thenational/changes-to-domestic-violence-court-cases-a-matter-of-life-and-death-1.4600302>
5. CBC News (P.G. Jaffe) *Study: Domestic homicide in Canada averages 70 deaths per year* (September 25, 2019). Available: <https://www.cbc.ca/news/canada/london/western-and-guelph-university-domestic-homicide-1.5296879>
6. London Free Press (P. G. Jaffe) *London researchers launch study into domestic violence victims, survivors* (September 25, 2019). Available: <https://lfpres.com/news/local-news/london-researchers-launch-study-into-domestic-violence-victims-survivors>

7. CTV News (P.G. Jaffe) *Domestic violence study seeks input from victims, families to enhance prevention* (September 25, 2019) Available: <https://globalnews.ca/news/5952098/domestic-violence-study-call-survivors/>

#### **Local Community Committees & Boards**

1980-2018	School Board Trustee (Chairperson 1987 & 2000) Thames Valley District School Board (formerly London Board of Education)
1980-2001	London Co-ordinating Committee to End Woman Abuse
1995-1996	London Police School Program Committee
1995-1996	Citizen's Advisory Committee for the Chief of Police <i>London Police Services</i>
1976-1996	<i>Management Committee</i> <i>Family Consultant Services, London Police Services</i>
1976-1993	London Coordinating Council for Children and Youth
1989-1990	President <i>Ontario Association of Court-related Clinical Services Association</i>
1987-1989	Attorney General's Advisory Committee on Mediation in Family Law
1983-1985	Founding Board Member <i>Battered Women's Advocacy Centre</i>
1981-1985	Child Abuse Council for London & Middlesex County
1976-1983	Juvenile Justice Committee <i>Ministry of Community &amp; Social Services</i>