

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

COURT OF KING'S BENCH FOR SASKATCHEWAN

JUDICIAL CENTRE **SASKATOON**

PLAINTIFFS **CAITLIN ERICKSON, JENNIFER SOUCY
(BEAUDRY) and STEFANIE HUTCHINSON**

DEFFENDANTS **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, DARCY
SCHUSTER, RANDY DONAUER, JOHN
THURINGER, MILE TWO CHURCH INC., THE
GOVERNMENT OF SASKATCHEWAN, JOHN
DOES and JANE DOES**

AFFIDAVIT

AFFIDAVIT OF CAITLIN SHERIDENE ERICKSON, SWORN MARCH 13, 2025.

I, CAITLIN SHERIDENE ERICKSON, of the City of Saskatoon, Saskatchewan, MAKE OATH AND SAY:

1. I am a Proposed Representative Plaintiff in this action and as such, have knowledge of the matters herein deposed to. The evidence contained in this affidavit is based on my personal knowledge or on information provided to me, in which case I indicate the source of such information and believe it to be true.
2. I was born in Saskatoon, Saskatchewan on October 23, 1987. I reside with my six children, five of which are adopted. I adopted two sibling groups, three are biological siblings and the remaining two are biological siblings. I fostered three of my children before adopting them. I have been a foster parent for a decade.
3. In the summer of 1992, my mother became a member of Saskatoon Christian Centre Inc. presently known as Mile Two Church Inc., situated at 102 Pinehouse Drive in Saskatoon, Saskatchewan (the "**Church**"). The Church was initially incorporated as Saskatoon

Christian Centre Inc. on October 17, 1977, changing its name to Mile Two Church Inc. on March 12, 2018. Attached hereto as **Exhibit “A”** are true copies of the Certificate of Incorporation for Saskatoon Christian Centre Inc. and Certificate of Amendment dated March 12, 2018 changing the name from Saskatoon Christian Centre Inc. to Mile Two Church Inc. We joined the Church when I was four years old because my mother’s co-worker and some extended family attended the Church at that time.

4. In the fall of 1992, I began attending kindergarten at the Christian Centre Academy which became Legacy Christian Academy. In or about August of 2024, Valour Academy Incorporated was incorporated and assumed the operation of the school which had previously operated as Christian Centre Academy and then Legacy Christian Academy. The school is hereinafter referred to as “CCA”, which is and was the Church’s affiliated Christian school. I attended CCA consistently from the fall of 1992 until I graduated from same in June of 2005, except for approximately six to seven months in 1997 when my family briefly resided in Kelowna, British Columbia. Attached hereto as **Exhibit “B”** is a true copy of the Certificate of Incorporation and Amended Articles for Valour Academy Incorporated.
5. I am prepared to act as a Representative Plaintiff in this Action on behalf of all the former students that attended CCA and/or the Church (the “**Proposed Class Members**”). I have agreed to act in this capacity jointly with Stefanie Hutchinson and Jennifer Beaudry (the “**Proposed Representative Plaintiffs**”).
6. I further understand that the major steps in a class action are generally as follows:
 - a) Commencement of the action by issuance of a Statement of Claim, which was done in this case on August 8, 2022, and subsequently amended;
 - b) Motion for Certification;
 - c) Notice to the Class of certification and the right to opt out;
 - d) Discovery and Production of Documents (listing of relevant documents);
 - e) Questioning (lawyers asking me, and others, questions under oath);
 - f) Any Court conferences required;
 - g) Trial of the common issues;
 - h) Notice to the Class because individual participation may be required;

- i) Determination of individual issues;
- j) Distribution of proceeds of resolution by way of judgment or settlement;
- k) Appeals (at various stages);
- l) Settlement Discussions (at any time); and
- m) Various other interim applications that may be made to the Court from time to time.

7. I also understand that, in agreeing to seek and accept an appointment by the Court as a Representative Plaintiff, it is my responsibility to, among other things:

- a) Become familiar with the issues to be decided by the Court;
- b) Review the Statement of Claim and amendments;
- c) Assist in the preparation and execution of an Affidavit in support of the motion for certification;
- d) Attend, if necessary, with Class Counsel for cross-examination on the Affidavit;
- e) Attend, if necessary, with Class Counsel for a questioning under oath where I will be asked questions;
- f) Attend to preparation and execution of an Affidavit of Documents (listing documents I have in my possession and/or control);
- g) Attend with Class Counsel at the trial(s) and give evidence regarding the case;
- h) Receive briefings from Class Counsel;
- i) Express my opinion on the strategy and issues raised by and with Class Counsel;
- j) Express my opinion to Class Counsel and to the Court on any offers to settle;
- k) Express my opinion to Class Counsel and to the Court if settlement positions are to be formulated;
- l) Provide instruction to Class Counsel as required; and
- m) Provide evidence in support of Court approval of any settlement.

8. To date I have taken the following steps to fairly and adequately represent the interest of the members of the Proposed Class Members:

- a) I retained the law firm Scharfstein LLP to act as Class Counsel;

- b) I have assisted in the creation of a committee of the Proposed Class Members who provide assistance, guidance and advice in pursuit of this action (the “**Steering Committee**”);
 - c) I am a member of the Steering Committee for the action, of which I attend meetings regularly;
 - d) I have regularly discussed this action with other Proposed Class Members and members of the Steering Committee;
 - e) I have met with and talked to over 180 Proposed Class Members about their experiences at CCA and the Church;
 - f) I have read, commented upon and approved the Statement of Claim and amendments thereto; and
 - g) I aided in drafting this affidavit.
9. I intend to take the following steps to continue to fairly and adequately represent the interest of the Class Members:
- a) To continue to interact with Proposed Class Members, receive their input and generally continue to act as a conduit for information for Class Counsel;
 - b) To attend information meetings with the other Proposed Representative Plaintiffs and Class Counsel, and to continue to attend Steering Committee meetings; and
 - c) To instruct Class Counsel.
10. I have reviewed the Litigation Plan, attached hereto as **Exhibit “C”**, which includes, among other things, a Notice to Proposed Class Members in the event that the action is certified. I have reviewed the notice program in the Litigation Plan and believe that, if implemented, it would notify a majority of the Proposed Class Members. I do not have any expertise which would permit me to evaluate the legal aspects of this plan, but I am advised by Class Counsel and believe it to be true that this Litigation Plan has been formulated by Class Counsel and that they will be urging the Court to adopt it.
11. I believe that I can fairly and adequately represent the interests of the Proposed Class Members, and I am committed to fulfilling my responsibilities.

12. To the best of my knowledge I do not have, on the common issues, an interest that is in conflict with the interests of other Proposed Class Members.
13. I believe that a class proceeding is preferable to requiring each Proposed Class Member to bring an individual claim against the Defendants. I would not be able to afford this litigation as an individual Plaintiff. I have been advised by many Proposed Class Members, and believe it to be true, that:
 - (a) They would not be able to afford the costs of such litigation;
 - (b) Many Proposed Class Members are still very emotionally troubled by what happened to them at CCA and the Church and that forcing them to bring an individual claim would cause them to be re-victimized; and
 - (c) The Proposed Class Members that I have spoken to have advised that they would prefer a class proceeding such as this.
14. Class Counsel has prepared and included an Intake Form on its website for any Proposed Class Member to complete. Attached hereto as **Exhibit “D”** is a true copy of the Intake Form on Class Counsel’s website at the following URL:

<https://scharfsteinlaw.com/app/uploads/2022/08/Intake-and-Assessment-Form-Final.pdf>.
15. I am advised by Class Counsel and believe it to be true that, to date, approximately 104 Class Members have submitted an Intake Form to Class Counsel. Such Intake Forms were provided to Class Counsel with an explicit expectation of confidentiality.
16. I am advised by Class Counsel, and verily believe it to be true, that Class Counsel was authorized to provide 46 redacted versions of the Intake Forms, by the individuals who had submitted those Intake Forms, to the experts retained in this matter by Class Counsel, so as to allow the experts to prepare expert reports. Copies of these 46 redacted Intake Forms are attached hereto as **Exhibit “E”**. Many of the 104 Intake Forms that were received by Class Counsel were received after the redacted Intake Forms had been provided to the experts.

17. I am advised by Class Counsel, and verily believe it to be true, that the redactions were prepared by Class Counsel at the request of individuals who submitted Intake Forms so as to limit the disclosure of any information which could be used to identify the victims.
18. I am advised by my class counsel and believe it to be true, that each redacted intake form includes the full name and contact information of the individual and each redacted intake form is a distinct individual, there are no duplicates.
19. I am advised by Class Counsel, and believe it to be true, that they continue to receive Intake Forms from Class Members.
20. In this Affidavit, I will describe:
 - a) The atmosphere and culture at CCA and the Church which was one of fear, intimidation and manipulation designed to break the will of a child, and included physical, sexual and psychological abuse;
 - b) Some examples of the activities and conduct that I am aware of, that I heard of, or that I witnessed;
 - c) Some examples of my own experiences of abuse; and
 - d) The ongoing effects of the abuse I endured throughout my time at CCA and the Church.

The Culture at CAA and the Church: “The Legacy Way”

21. Throughout my affidavit I will be referring to several individuals. For ease of reference the following are the individuals I will be referring to, along with my understanding of the timeline and description of their role at CCA and/or the Church:
 - a) Lou Brunelle (“**L. Brunelle**”) served as the principal when I first started attending CCA in 1992.
 - b) Ken Schultz (“**K. Schultz**”) served as the Director of CCA when I first started attending in 1992. K. Schultz is currently criminally charged with two counts of assault with a weapon pursuant to Section 267 of the Criminal Code, two counts of sexual assault against a minor pursuant to Section 271 of the Criminal Code, and one count of invitation to touch pursuant to Section 152 of the Criminal Code.

- c) Keith Johnson (“**K. Johnson**”) was the head pastor of the Church the entire time that I attended CCA.
- d) John Power (“**J. Power**”) (deceased) was an elder in the Church when I started attending CCA in 1992.
- e) Kevin MacMillan (“**K. MacMillan**”) was an elder in the Church when I started attending CCA in 1992.
- f) Jim Randall (“**J. Randall**”) was an elder in the Church when I started attending CCA in 1992.
- g) Duff Friesen (“**D. Friesen**”) was a principal of CCA between the 1992 – 2005. D. Friesen is currently criminally charged with 11 counts of assault with a weapon pursuant to Section 267 of the Criminal Code.
- h) John Olubobokun (“**J. Olubobokun**”) was a director of CCA from 2002 – 2009 and was an elder in the Church. J. Olubobokun is currently criminally charged with nine counts of assault with a weapon pursuant to Section 267 of the Criminal Code.
- i) Simbo Olubobokun (“**S. Olubobokun**”) was the wife of J. Olubobokun and provided counselling to members of the Church and students of CCA.
- j) Joel Hall (“**J. Hall**”) was a teacher at CCA from 2000 – 2009.
- k) Nathan Rysavy (“**N. Rysavy**”) was my teacher at CCA from 1998 – 2000.
- l) Randy Donauer (“**R. Donauer**”) was in a leadership position at CCA and the Church.
- m) Francis Thevenot (“**F. Thevenot**”) was my volleyball coach at CCA from 2002 – 2005.
- n) Garrett Johnson (“**G. Johnson**”) is K. Johnson’s son and was the head youth pastor at the Church as well as a monitor at CCA.
- o) Avril Johnson (“**A. Johnson**”) was the wife of G. Johnson and a head youth pastor, and was my head counsellor from 2003 – 2005.
- p) Dawn Beaudry (“**D. Beaudry**”) was my teacher at CCA from 2003 – 2005. She is the mother of the Proposed Representative Plaintiff, Jennifer Beaudry (Soucy).
- q) Debbie Johnson (“**D. Johnson**”) was my Kindergarten teacher at CCA from 1992 – 1993.

- r) Lynette Weiler (“**L. Weiler**”) was my coach of the volleyball team at CCA in 2003 – 2005.
- s) Allison Rawlings (“**A. Rawlings**”) was my counsellor from 2001 - 2003.
- t) Elaine Schultz (“**E. Schultz**”) (deceased) was the wife of K. Schultz and acted as a marriage counsellor for members of the Church.
- u) Margarite Wiggins (“**M. Wiggins**”) was my English teacher from 2002 – 2005.
- v) Aaron Benneweis (“**A. Benneweis**”) was the athletic director of CCA. A. Benneweis has been convicted of one count of sexual assault pursuant to Section 271 of the Criminal Code, seven separate assaults between 2008 and 2012 against Jennifer Beaudry (Soucy) pursuant to Section 271 of the Criminal Code, and sexual exploitation while in a position of trust and authority as a teacher pursuant to Section 153 of the Criminal Code, and sentenced to two years less a day and three years probation in January of 2024.
- w) Terra McEwan (“**T. McEwan**”) was my youth leader and has been a teacher at CCA and staff member of the Church and CCA between the years 2003 – 2024. T. McEwan has been criminally charged with assault with a weapon pursuant to Section 267 of the Criminal Code in 2024 and has completed a restorative justice program.

22. There were numerous rules and expectations that the students at CCA were required to follow. The starting point is the Child Training Seminar Manual authored by K. Johnson (the “**Manual**”). The Manual outlined how all CCA staff and parents of the Proposed Class Members were required to be trained. Attached hereto as **Exhibit “F”** is a copy of the Manual. Included in the Manual are the following directions.

- (a) “If you desire for your child to become obedient and willing to accept God’s standards as his own, you will have to utilize the process that God designed to obtain those results.”;
- (b) “Susanna Wesley said she disciplined each of her children until their will was broken. The liberal humanists of our day would go into immediate shock at such a statement. But in Ps. 143:10, the psalmist prayed for God to teach him to do His will. Jesus said, “I came not to do my will, but to do the will of my Father.””;

- (c) “A baby cries. Mommy rushes over to the crib and coos: “What’s the matter with Little Precious? Mommy doesn’t want Little Precious to cry.” So mommy holds Little Precious, and Little Precious stops crying. Shortly, mommy realizes that she’s got work to do, so she puts Little Precious down. The minute she does, what happens? Right! Little Precious starts crying again.

The question is: is there anything the matter with Little Precious? The answer is: Nothing but wanting mommy to cater to it’s senses. The sad thing is, many mommies do just that: cater to the senses of their infants. Without realizing it, parents thus teach their babies to be controlled by their senses, while at the same time failing to develop self-control in their children.”;

- (d) “When I was a child, I often wanted to run through the house, jump on the furniture, yell at my parents, and be ill-mannered at the table. But my dad hadn’t been trained in the handling of hyper-active children. At such times, how I would have loved some medication! But dad didn’t know he was supposed to give me medication! Instead, he gave me a spanking. I wasn’t nearly as hyper-active after he got through with me.

We apply the same standards of response to hyper-active children in our Christian school, and the problem isn’t a problem for long.”;

- (e) “Because of this, God has commanded parents to discipline their children – spank them, counsel them, teach them the awfulness of sin and the results of doing wrong.”;

- (f) “2. Sometimes spankings will leave marks on the child.

If some liberal were to hear this, they’d immediately charge us with advocating child-beating. Child beating is when an enraged parent who doesn’t love his child begins to beat up on him/her. Is that what I am advocating? Is that what the Bible tells us to do?

What is the purpose in spanking our children? Primarily, it is to teach them that sin is wrong, that sin is always punished, and that sin always hurts them more than anyone else.

Therefore, if we're going to make a believer out of them, we're going to need to ensure that the punishment is severe enough to make a lasting impression. Occasionally, proper discipline may leave welts.”;

(g) “An undisciplined child is unteachable, repulsive, rebellious, and foolish. If we didn't have discipline in our Academy, we couldn't control our students at all.”;

(h) “5. Spanking should be a ritual

A ritual is any practice regularly repeated in a set, precise manner.”;

(i) “Have him bend over and apply the paddle firmly. Don't permit any wiggling around or jumping around. Don't allow any pre-discipline howling and sniveling. Don't let his crying and begging diminish the degree or severity of punishment.”; and

(j) “As the head of the household, it is the father's responsibility to see to it that the mode and method and rules of discipline are carried out as agreed upon. Never keep secrets from one another. Be sure not to gripe at and verbally harass your children. Mothers particularly need to guard against this.”

23. I was, and everyone attending the Church and CCA were constantly reminded of these policies and rules in sermons delivered at the Church by K. Johnson, and by the staff at the Church and CCA. In addition, every student that was enrolled in CCA was required to complete a Student Application Package. Attached hereto as **Exhibit “G”** is a true copy of the Student Application Package completed by my mother on June 5, 1992, which package includes the following documents:

(a) Student Application Form;

(b) Parent Commitment Form;

(c) Parental Statement of Cooperation;

(d) Medical History; and

(e) Scriptural Discipline Form;

24. In addition, if the student was in grade 5 or above, they were required to complete a Student Statement of Cooperation. A true copy of the Student Statement of Cooperation is attached hereto as **Exhibit “H”**. Further, all parents were required to attend classes to be trained in accordance with the Manual.
25. The expectation in the classroom was that we needed to be silent, remain facing forward in our chairs at all times, face towards the wall, not talk to other students and always follow the rules. We were isolated. There was a code of conduct that hung on the wall at CCA, and the ACE program booklets that were used by all CCA students consistently reinforced these rules.
26. The physical setup and structure of the classroom were isolated cubicles that did not allow for any interactions with other students. Attached hereto as **Exhibit “I”** are photos of the setup of the Classrooms at CCA taken from various yearbooks.
27. It was made clear to the students through the ACE program booklets, through the staff at CCA, and through examples provided at the Church, that not following the rules could, and likely would, result in a demerit (paper slip) or a paddle. In my first year at the Church a little boy was hit by a truck outside of CCA. The story of that boy being hit by the truck was repeatedly used as an example that if you did not follow the rules and obey your parents and teacher, you would die. Demerits were handed out for any number of reasons, including, but not limited to the following:
 - a) According to the 1982 CCA Policy Handbook a copy of which is attached hereto as **Exhibit “J”**:
 - a. Turning around in office;
 - b. Left pen out at Scoring Table;
 - c. Disturbance in Music;
 - d. Not working in office;

- e. Flag violation;
 - f. Vocabulary not said;
 - g. Running;
 - h. Attitude or Disobedience;
 - i. Goals set improperly;
 - j. Failed check up;
 - k. Disturbance in Chapel;
 - l. Score Key Violation;
 - m. Messy Office;
 - n. Out of Seat;
 - o. P.E. Dress Code;
 - p. HW, OOPS, DET. Slips & BR., ENV. Not signed or returned;
 - q. Restroom;
 - r. Disturbance in Learning Centre;
 - s. Tardy – 3 Demerits;
 - t. Left chair out;
 - u. Talking without permission;
 - v. Reading without permission;
 - w. Unfinished PACEs;
 - x. Not abiding by the dress code (P.E., Learning Centre or hair)
- b) According to the 2006 CCA Policy Handbook a copy of which is attached hereto as **Exhibit “K”**:
- a. Wasting Time

- i. Turning around in office
 - ii. Not working (includes turning around in office, daydreaming, playing in office, doodling, etc.)
 - iii. Late in the morning, or late from breaks
- b. Disorderly
 - i. This category will be handled with other methods, such as: messy office – scrub during break, cube – practice putting up and down ten times, etc.
- c. Irresponsible
 - i. Forgotten envelope or PACE
 - ii. Not listening to or following specific instructions
 - iii. Completed PACE or PACE Test not turned in to teacher for scoring
 - iv. Minor uniform infractions, including gym clothes not at school
- d. Unproductive
 - i. Goals not set or crossed off properly
 - ii. Not following the “Order of the day” (set goals, PACE tests, Self-Tests, homework, today’s goals)
 - iii. Incomplete goals (homework not done, vocabulary not completed)
 - iv. Not following procedures (check-up, or self-test not initialed, no mark on check-up)
- e. Doing your own thing
 - i. Chewing gum
 - ii. Off limits (touching teacher’s desk, out of seat without permission, leaving class without permission)

- iii. Improper conversation (about movies or other inappropriate topic)
 - iv. Talking without permission
 - v. Poor self control (includes wrestling, teasing, crying, yelling, and other classroom disturbances)
 - f. Careless
 - i. Going too fast in hallways
 - ii. Careless scoring (includes not seeing a mistake, forgetting to circle the page number, or circle an X)
 - iii. Careless work
 - g. Supervision
 - i. Covers all infractions taking place on break, lunch, before and after school.
28. Throughout my attendance at CCA, I noticed that the consequences for perceived inappropriate behavior were inconsistent and varied from one student to another. For example, one student would get paddled for something another student would only receive a demerit for. Attached hereto as **Exhibit “L”** are copies of some of the demerits I received while attending CCA.
29. Corporal punishment was deeply embedded in the culture of CCA and at the core of how the staff were expected to address their students. Corporal punishment was referred to as “scriptural discipline”. The core philosophy at CCA was to ‘break the child’s will’. Whether it was academic performance falling short of their expectations, displaying signs of a learning disability, identifying as a member of the LGBTQ2SA+ community (or being perceived as such), or repeatedly violating minor rules, I commonly observed the response from the CCA staff being physical discipline administered with a paddle by male staff members.
30. The process of the corporal punishment was described in the 1982 CCA Policy Handbook in the following terms:

(a) Corporal Correction may be needed at times to bring about changes in attitudes and behaviour. It may be used for the following types of violations: Expletive or abusive language, fighting, cheating, disobedience, defiance or other serious offences.

The procedure we follow is:

- (i) The offense is clearly discussed with the student.
- (ii) A staff member will discuss Scriptural applications and will pray with the student.
- (iii) A reasonable number of firm strokes (no more than 5) will be administered by a staff member using a simple, flat paddle.
- (iv) A staff witness of the same sex as the student will be present.
- (v) The student will not be physically restrained. (if the student refuses to submit to paddling, the parent will be asked to come to the Academy to administer the spanking. If it is believed to be in the best interest of the Academy, the student will be withdrawn from the Academy.)
- (vi) After administering the strokes, the staff member will pray with the student, assuring him or her of their love.
- (vii) A written record will be made of the date, offense, number of strokes, and name of correcting staff member and witness. You [the parent] will be notified of the disciplinary action.

31. Elizabeth Wymer provided to me her cumulative file which included the Personal Services Record, a true copy which is Attached hereto as **Exhibit "M"**. A cumulative file is a record which contains the academic records and discipline records for each student.

32. Jordan Strom provided to me his cumulative file which included the Personal Services Record, a true copy which his Attached hereto as **Exhibit "N"**. Jordan's Personal Service Record lists the corporal punishments that were administered to Jordan from September 9, 1993 to November 22, 1994. As an example from Jordan's Record, he received three (3) "big swats!!" on September 22, 1993, another three (3) the following day on September

23rd and another three (3) on September 24th. Jordan received nine (9) “big” paddles over the course three days.

33. I frequently witnessed students who struggled academically being punished, not only by corporal punishment, but also by being forced to do intense physical activity for extended periods of time, such as being required to run lines which was the act of running back and forth touching lines on the floor, do wall sits with medicine balls which was the act of placing your back against the wall in a sitting position without a chair while holding a heavy medicine ball, and/or do “boards”. “Boards” required a student to push a towel-covered 2x4 piece of wood back and forth across the gym floor until the student was physically exhausted and/or ill.
34. J. Hall was a staff member at CCA who commonly resorted to being physically cruel to students in the manners described in the preceding paragraph. When I observed him administering this punishment to other students in the gym, he never appeared sympathetic towards the students, even when the students became physically exhausted or ill. On more than one occasion, I witnessed him laughing when students were puking and physically ill from doing boards or lines as a punishment. I recall J. Hall yelling at a group of boys saying, “you’re going to run until you puke”. I recall seeing certain students, frequently being punished in the gym due to underperformance on their academics.
35. Cody Nolin has provided me with his cumulative file. Included in Cody’s cumulative file is a communication between J. Hall and Mr. Klassen, who was the Church youth head, setting out discipline that was handed out to Cody while attending CCA. Attached hereto as **Exhibit “O”** is a true copy of this communication.
36. Daniel Webster has provided me with his cumulative file. Daniel Webster’s cumulative file has emails and notes from J. Hall listing “workout” punishments for various things including – “Since January 8, dan received an addition 7 workouts, 5 for more scoring violations and 2 for other issues (bad judgment, insufficient work completed).” The document titled Convention Qualification Review sets out a significant number of concerns that CCA had with Daniel Webster and various punishments for same. Attached hereto as **Exhibit “P”** is a true copy of the correspondence and the Convention Qualification Review.

37. As a student at CCA, it was common for students, including myself, to overhear instances of other children being subjected to physical discipline administered by the Principal or school Director on the school premises. When students, myself included, were walking up and down the stairs at CCA, we would often hear crying, screaming, and the sound of a wooden object hitting skin. This was particularly prevalent for students in Level 5 who were situated in N. Rysavy's classroom as it was in close proximity to the offices of the Director and Principal.
38. There was no separation between CCA and the Church, and the same views regarding corporal punishment were applied in the Church, even to babies in the Church nursery. I remember the staff using paddles to beat children as young as one to three years of age for not sitting still in a chair, or not participating in praise and worship. I witnessed chair tying, where the staff would tie toddlers down in chairs to make them sit still. It is my belief that this was intended as a method of grooming behavior, so when kids became older this behavior seemed "normal".
39. In addition to the student receiving the physical punishment, the act of hearing and/or seeing other students being punished instilled me with fear and intimidation. Hearing and/or seeing others being punished acted as a frequent reminder of the harm we would suffer if we did not strictly comply with their rules and expectations. This was extremely anxiety inducing as the rules and expectations were extensive and compliance with those rules and expectations was required not only at CCA and the Church but also in our private lives outside of CCA and the Church. This caused me to constantly be petrified of making simple mistakes or acting like the young child that I was (i.e. by not being able to sit still for extended periods of time). I have talked to many other Class Members who have expressed to me, and I verily believe it to be true, that they suffered similar fear and anxiety for the same reasons.
40. We were evaluated on all aspects of our lives, not just at CCA and the Church, but also at home and in our social lives, at all times. Attached hereto as **Exhibit "Q"** are various pages from my cumulative file which set out that we were not only graded on our academic performance at CCA but on our social life, home life, family life, relationships, etc. These documents are in accordance with the fact that CCA and the Church monitored and

controlled every aspect of our daily lives, whether related to our activities at CCA or the Church.

41. An example of the monitoring and control of our personal lives by CCA and the Church is that while I lived on Turtle Crescent and Coy Nolin was my neighbour, he and I would regularly walk together, along with our other siblings. Several of our neighbours were members of the Church and they regularly reported Coy and I to the head of CCA for walking together.
42. In addition to physical abuse, the staff at CCA and the Church manipulated its students psychologically by using tactics such as scapegoating and aggressive interrogations.
43. I witnessed scapegoating on numerous occasions, which was often perpetuated by the staff members of CCA and/or elders at the Church. I remember staff members falsely attributing blame or the spreading of information to an innocent student, with the intention of diverting attention from the actual perpetrator or avoiding personal responsibility. As a student, this scapegoating felt to me like a form of psychological warfare, as I often saw it employed by the staff at CCA and the Church as a means to manipulate students' relationships, create divisions in the student body, and/or assert their authority. I observed staff members wrongly implicating students by shifting blame, sowing discord or instilling fear, which ultimately eroded the trust amongst the student body, thus impacting the well-being of students within the school environment. This constant scapegoating led to a toxic and seriously distrustful atmosphere amongst the students themselves, and between the students and staff. As a student, it felt as though we were under a constant threat of being exposed for "sins" or "disobedience", regardless of whether we actually behaved the way in which we were being accused.
44. J. Olubobokun, during the time he was the Director of CCA, routinely summoned me into his office to subject me to interrogations about numerous topics and/or issues. I often tried to abstain from participating in his interrogations, such as by responding with blank stares or by denying any awareness of the topics or issues discussed. These sessions were designed to gather information regarding alleged missteps of other students, and to provide him with a justification for punishing the student, typically by way of corporal punishment. For example, he would try to bait students, including myself, by asking leading questions

or statements such as, “you are going to tell me what was discussed [or what happened] at lunch”, hoping that I would share another student’s misconduct. Any admissions I made would result in me being punished for not “reporting” it in the first instance, essentially implicating myself. The reality of these interrogations was that there was no right choice: admit another’s misconduct and be punished for it or not admit other’s misconduct and be punished for being disobedient.

45. J. Olubobokun actively sought to identify faults in my, and other students’, conduct, even in the absence of any wrongdoing. He would use aggressive tactics, such as shouting and forcefully striking his fists against his desk, which would get increasingly aggressive if I continued to deny any knowledge of whatever he was interrogating me about. This aggression he projected caused serious fear in students, including myself, and this fear was further exacerbated by the reality of the power that J. Olubobokun held. These tactics forced students, including myself, to feel compelled to admit to wrongdoings that we never did or were not aware of, simply to appease J. Olubobokun and put an end to the aggressive interrogation. J. Olubobokun would document these interrogation sessions and sometimes make me sign a piece of paper “admitting” to facts that he prepared and printed out. I can recall two instances where he made me sign a “confession”. Once, he wanted me to tell him that Coy was gay and/or he was looking at pornography, and once where he wanted me to aid in getting a nurse fired from the hospital (which issue will be addressed further on in my Affidavit). Other times I refused to admit or acknowledge the information he was interrogating me on.
46. My family briefly left the Church and CCA in early spring of 1997 when we moved to Kelowna, British Columbia. We returned in late 1997 before my 11th birthday. I attended a private Christian school during my time in Kelowna and my family attended the adjoining church.
47. My experience attending the Christian school in Kelowna was drastically different than what I had experienced at CCA. For example, the teachers in Kelowna were kind, certified, and the classes were teacher-taught. In Kelowna, I remember observing students running up to the principal out of excitement when they saw him, in comparison to my experience

at CCA where I routinely saw students who were visibly fearful anytime L. Brunelle, J. Olubobokun and/or K. Schultz were walking in the halls.

48. L. Brunelle was not happy with my and my family's return from Kelowna to CCA and the Church. He told us that I was not going to be allowed back in the school, stating "I am not sure if there is enough room for you". I watched my mother beg for him to allow me to return as he looked to her and said, "your spaces have been taken up". It felt as though he was trying to punish us for briefly leaving the Church and my mother had to plead for him to allow us to return.
49. Sometime between the years 1998 and 2004, I witnessed an incident where J. Olubobokun physically assaulted my stepfather in the worship center of the Church. This incident transpired during a marital counseling session provided by J. Olubobokun and S. Olubobokun for my mother and stepfather on a school day. I was taken out of class to care for my youngest sister, born in 1998, while my parents received emergency marriage counseling.
50. Subsequent to the counseling session, a verbal altercation unfolded in the Church foyer involving my stepfather and J. Olubobokun. Present during this incident were my mother, S. Olubobokun, myself, and my younger sister. J. Olubobokun physically assaulted my stepfather by forcefully slamming him against the wall, squeezing his shirt, and placing his hand around my stepfather's throat. This act of violence escalated my existing fear of J. Olubobokun, as it demonstrated a pattern of aggression not only towards children but also towards adults.
51. During the summer preceding my grade 12 year, my mother and I jointly decided that I would not participate in being on the volleyball team. This decision stemmed from a desire to focus on my academic pursuits, particularly with plans for post-secondary education after graduation. Further, despite my strong passion and genuine enjoyment of volleyball, I despised being in close proximity to my coaches as a result of various traumatic incidents that I experienced due to being a member of the team.
52. In the week leading up to the commencement of my grade 12 school year, CCA and the Church mandated a program known as "Fall Camp," which required students to stay

overnight in the building. This program included intensive half-day volleyball practices and biblical teachings in the classroom by various staff members of the Church. Students who did not participate in sports, like the volleyball or basketball teams, were enrolled in orienteering. When my mother completed the mandatory forms for Fall Camp, she opted for orienteering and indicated that I would be returning home each night instead of staying overnight at the school.

53. Upon learning of this decision, J. Olubobokun called my mother into a meeting with G. Johnson. My mother came home from the meeting visibly distraught, with swollen eyes. She was also trembling. She told me that I would have to spend the night at Fall Camp and participate in volleyball. My mother informed me, and I verily believe it to be true, that J. Olubobokun subjected my mother to verbal abuse during the meeting, intruded into her personal space and screamed at her, to the extent that she felt compelled to move her chair into the corner of the room to create distance between herself and J. Olubobokun. It became apparent to me that my mother had no choice as the parent.
54. J. Olubobokun called me in for a meeting during Fall Camp. I was alone in his office with him, and he demanded to know why I did not want to be on the volleyball team. I explained that I wanted to focus on my academics. In response, J. Olubobokun stated that my academics would not matter as he was going to withhold credits from me if I did not play volleyball, and I would then be forced to stay an additional year at CCA. It was at this point that I realized that my mother had no control or say over what would happen to me.
55. During sermons at the Church, K. Johnson would often disparage families that left the Church or CCA. I was present for many of these sermons. In his sermons, K. Johnson would criticize, berate and chastise anyone who left the Church or was exiled from the Church and we were directed to have no further communication with any person who left the Church. As the Church and CCA dictated entirely who we could associate with, we did not form any friendships with anyone outside the Church and CCA. It was because of this isolation from the outside world, we were extremely fearful of the consequences of leaving and/or being exiled from the Church and CCA.
56. It was preached that sickness was akin to sin, and it was a failure of your own faith if you could not overcome sickness without medical intervention. It was not uncommon for

individuals to be called up or mentioned during services at the Church to be prayed over for their ailments, or perceived ailments (hereinafter referred to as “faith healing”).

57. As a personal example of this faith healing, I had to wear glasses from an early age, and I was prayed over approximately 15 times because I had to wear glasses. Because of my embarrassment of being called up to be “healed” and the fact that my eyesight was not getting better, I felt that I had to lie and say that I was healed. The reason I lied was that I was led to believe by the Church that it was my fault that I was not healed because my faith was not strong enough. This false confession led to my mother bringing me to the optometrist to confirm that the faith healing had worked and that my eyesight was healed. However, the optometrist confirmed that not only was I not healed, my eyesight was worse than at my last checkup. The above are but a few examples of the culture of CCA and of the Church, as set out in the Manual. CCA and the Church controlled every aspect of our lives, both inside and outside of the premises. It dictated to us who we could associate with outside the premises and the manner in which parents had to treat and discipline their children at home.

Other Specific Instances of Abuse

58. I recall my first interaction with N. Schultz when I was approximately four years old. My mother had joined the Church and was volunteering in their program where they bussed kids from McNab Park into the Church. At one point, someone (the identity of which I cannot recall) directed me to go onto the bus. When I entered the bus, I saw the back of N. Schultz from a distance as he was at the back of the bus facing away from me. He turned around, realized I was on the bus, and screamed at me to get off. When he turned around, I saw a young girl standing in front of him, facing towards him.
59. I observed numerous instances where my peers were taken to the office on multiple occasions and subjected to paddle-induced discipline. Sometimes, it occurred several times a week. I was aware of this discipline because they always returned to class visibly distressed and some of my peers explicitly recounted the experience to me on occasion, and I verily believe such recounts to be true.

60. N. Rysavy was my teacher for approximately two years in Level 5 for the 1998/1999 and 1999/2000 school years at CCA. I repeatedly observed him being extremely hands on and affectionate with my female classmates. I witnessed him rubbing my female classmates' backs, caressing and playing with their hair, and being physically very hands-on with the female students he liked and favored daily. He would also make pet names for the girls he favored. I noticed that there was a major difference in N. Rysavy's treatment of female students that he liked and those he did not. N. Rysavy was openly hostile toward me. As an example, he would lick his finger and smudge my glasses instead of providing me with help if I had my cube up. "Cube up" is where students would put a cube up on their workstation if they had a question, and the teacher would then come around to assist the student. He would refuse to help me with my academics on a regular basis, so I was spared from his inappropriate and/or sexual behaviors.
61. In July of 2003, I attended summer school with other CCA students at a public high school in Saskatoon to take a math class. Adam Palmer ("**Adam**") and Daniel Webster ("**Daniel**") who were students we met at CCA attended with me. There was an adult former student named Brien Geisbrecht ("**Brien**") who was also in attendance to upgrade his classes.
62. During my attendance at summer school, my teacher and I had a conversation about the environment at CCA. I explained that my presence at the summer program stemmed from my unsuccessful attempts to achieve a passing grade of 80% in Math 20, despite completing the course twice. I elaborated on my persistent requests for assistance that were inadequately addressed. This exchange was overheard by Brien, who subsequently relayed the details to J. Olubobokun. Upon receiving this information, J. Olubobokun directed Brien to monitor my activities along with those of my two classmates from CCA and provide him with regular updates. Brien proceeded to closely monitor us throughout the ensuing month, dutifully reporting back to J. Olubobokun. I am aware of this because in 2023 Brien called me crying and asked to meet me to make confessions. At that time, he told me the whole story that he was acting as an informant for J. Olubobokun and reported "every single thing [we] said" back to J. Olubobokun.
63. Upon our return to school in September, Daniel faced a two-week suspension. J. Olubobokun insinuated to Daniel that I had divulged all of our summer discussions and

engagements to him, but I had never relayed any information about any of my classmates to J. Olubobokun. Instead, Brien has advised me, and I believe it to be true, that J. Olubobokun acquired such knowledge through Brien, who had been following us and providing him with updates. This misunderstanding ultimately led to the dissolution of my friendships with both Daniel and Adam. This is one of many examples of how the staff at CCA used scapegoating to manipulate students and create serious mistrust amongst the student body.

64. On or about August 3 to 8, 2003, I was a volunteer staff member at the Church's Kid's Camp that took place at Living Waters Bible Camp. My role as a volunteer was to be a counsellor and camp lifeguard. There were other CCA students that were there in the capacity of staff, namely, Robynne Randall ("**Robynne**"), Danielle McKinnon ("**Danielle**"), Coy Nolin ("**Coy**"), Joel Watson ("**Joel W**"), and many others. During the week at camp, I observed Coy and Joel W getting in trouble with R. Donauer. Despite Coy and Joel W being there as staff members, they were both taken and beaten with a paddle by R. Donauer. Coy confided in me about this incident and explained, which I verily believe to be true, that he got in trouble for telling everyone that Joel W and Robynne liked each other as this was considered "gossiping about an elder's kid", and that Joel W got in trouble for giving us girls too much attention and for being alone with a girl. Both Coy and Joel W had visibly red and puffy faces after returning from being with R. Donauer and they seemed to be withdrawn and not actively engaged for the remainder of camp.
65. I kept a diary during my time at CCA. One of the reasons I kept the diary was so that in the future no one could question my lived experiences. In fact, I kept several diaries so that I could hide them as, from time to time my mother would find one of my diaries and destroy it. In fact, it got to a point where I invented my own code for my diaries so no one else could read it. Attached hereto as **Exhibit "R"** is a copy of two pages from my code written diary. The purpose for writing in code was so that no one could understand it and to avoid it being used against me.
66. On or about September 2, 2003, J. Olubobokun called an upper-level school assembly in the Church's worship center. He stated he would physically hit us students with paddles if we did anything he deemed wrong and that he did not care how old we were. Attached

hereto as **Exhibit “S”** is my diary entry dated September 2, 2003, detailing this incident. He said that he would be increasing the frequency we would be getting paddled. When he was met with scoffs and eye rolls from the students, J. Olubobokun stated he followed “God’s law” not “Man’s Law”. I overheard Coy making a facetious remark to J. Olubobokun at some point during the bizarre assembly, and Coy informed me, and I verily believe it to be true, that J. Olubobokun paddled him after the assembly was over to show how serious he was.

67. Another instance illustrating J. Olubobokun’s pattern of abusive and divisive conduct involves the suspension of a fellow student, Jonathan Koss (“**Jonathan**”). Jonathan informed me, and I verily believe it to be true, that he faced disciplinary action for uttering the curse word "fuck", and that Jonathon was falsely informed that Coy and I had reported him to J. Olubobokun. I later learned that it was Robynne, another student at CCA, who brought the matter to J. Olubobokun’s attention. In 2023 we had an alumni gathering where Jonathon confronted me about this incident. At that point, Robynne overheard our conversation and confessed that it was her that had initially brought the matter to the attention of J. Olubobokun.
68. On or about October 14, 2003, J. Olubobokun called me into his office and F. Thevenot, the Volleyball Coach, was present. I was questioned about an incident at the Raddison Volleyball Tournament. J. Olubobokun’s daughter, Ore, had kicked down a bathroom stall door in a fit of rage after we lost our game. J. Olubobokun and F. Thevenot tried to get me to confess to doing it. J. Olubobokun told me that his intentions were to paddle me for it. For a long time, they tried to convince me that I had done it, and they even told me that my best friend had confessed to them I had done it, which never happened. Ultimately, I refused to admit to something I did not do.
69. During the Autumn of 2003, the entire senior girl’s volleyball team was convened in the Church auditorium, commonly referred to as the "worship centre," located on the Church premises. J. Olubobokun initiated a verbal confrontation, directing harsh language towards the entire senior girl’s volleyball team, including myself. He proceeded to raise his voice and express his dissatisfaction regarding our alleged disrespectful behavior during a church service the previous weekend, following our return from a volleyball tournament. A fellow

teammate (whose identity I cannot recall) offered an explanation to J. Olubobokun, citing fatigue and a teammate's accidental fall on the stairs.

70. As a consequence of the alleged misconduct, the senior girl's volleyball team was arranged in a line near the boardroom door of the Church auditorium, and one-by-one, each team member was ushered into the boardroom and subjected to physical punishment administered with a large wooden paddle. The adults present during this incident were the J. Olubobokun, D. Friesen, F. Thevenot, and A. Johnson.
71. I was ushered into the boardroom when it was my turn and J. Olubobokun bent me over a chair before hitting me repeatedly with a large wooden paddle resembling a cricket bat. D. Friesen was also present in the room while the beating was being administered. After I was hit repeatedly, I was directed to leave the boardroom and go back into the Church auditorium.
72. Each of my teammates experienced the same beating that I was subjected to, excluding those who did not attend the relevant church service. Despite the fact that they were not present at the service in question, they were nevertheless required to remain in the Church auditorium while the punishments were being inflicted upon each of their teammates.
73. At some point during the group beating, D. Friesen had to switch roles with J. Olubobokun from observer to participant, as J. Olubobokun was getting physically winded from beating so many of us. When J. Olubobokun became fatigued, D. Friesen administered the remaining beatings. The door was opened between every girl going into and out of the room and I could see who was holding the paddle. I could also hear the difference between J. Olubobokun and D. Friesen hitting the girls.
74. After every beating, the students, including myself, were required to pray quietly while we could easily hear our remaining team members being beaten. I heard every single one of my teammates that were present during the service in question being physically beaten.
75. After the team beating was over, J. Olubobokun told us that he would be calling our parents and letting them know about the situation, and that we were not allowed to discuss the incident amongst ourselves or with other students. At least a week or more after the incident, many of us still had bruises on our buttocks from the beating and I remember

several of my teammates and I comparing our bruises in the changeroom before one of our volleyball practices. I recall hearing one of my teammates say to another teammate who had much lighter bruises than most of us: "he must have gotten tired when he got to you".

76. I informed my mother of the team beating sometime after the incident. It was the first time that she had heard of it. She told me that she was not called prior to the beating taking place, nor was she made aware of it from the school officials after it happened. Attached hereto as **Exhibit "T"** is a true copy of a journal entry that I wrote in my diary on October 26, 2003.
77. Before the Christmas break in 2003, a classmate of mine, Coy, shared a joke with fellow students, including myself. Simultaneously, other students engaged in the telling of what were described as "crude" jokes in response. J. Olubobokun inquired about the individuals responsible for the jokes, but I do not believe that anyone came forward to admit or identify the contributors.
78. Upon our return to school in the first week of January, I was called to J. Olubobokun's office and interrogated on what I knew about the "bad jokes", and to confess anything that I had heard. J. Olubobokun stated several times that it would be just as bad for me as those who told the jokes if I did not identify who was involved. I refused to cooperate, and I pretended that I did not know anything. I warned Coy that J. Olubobokun knew that Coy had been telling "bad jokes".
79. Coy later told me, and I verily believe it to be true, that J. Olubobokun summoned him to his office and accused him of telling the joke. Coy explained to me that J. Olubobokun stated he would be spanking him for the joke but ultimately did not administer any physical punishment at that time. Shortly thereafter, Coy fell severely ill towards the end of the week and was admitted to City Hospital in Saskatoon.
80. I went to City Hospital to visit Coy on two occasions. During the first visit, I walked onto the ward that Coy was on and saw J. Olubobokun yelling and walking in a fast pace through the hospital doors. Coy explained to me, and I verily believe it to be true, that J. Olubobokun had come to the hospital and began loudly praying over him and speaking scripture. Coy said that he asked J. Olubobokun to leave several times before the hospital

staff had to get involved, and the staff were also asking J. Olubobokun to leave. This led to an altercation between J. Olubobokun and the hospital staff, and the hospital security was eventually called to remove J. Olubobokun from the premises. J. Olubobokun was not allowed back at the hospital after this incident.

81. During my second visit at the hospital with Coy, I was approached by a male nurse who I had previously become acquainted with as a result of a family member working on the same hospital ward. He inquired specifically about the man who visited Coy previously, which was J. Olubobokun, seeking information on our relationship and ensuring my safety. The male nurse extended an offer for both myself and Coy to speak with a social worker. Although appreciative of the concern, I declined the invitation to engage with a social worker, clarifying to the nurse that J. Olubobokun held a position akin to a principal. During our conversation, the male nurse referred to J. Olubobokun as a "psychopath" as he recounted his own interactions with J. Olubobokun.
82. Upon my return to CCA, J. Olubobokun summoned me to his office and began interrogating me about the nurse who attended to Coy at the hospital. J. Olubobokun demanded to know the name of the nurse, to which I falsely asserted my ignorance of the nurse's name. J. Olubobokun also wanted me to detail every single interaction and conversation I had with the nurse. I did disclose that the nurse asked if I was safe and if Coy or I needed to speak to a social worker. J. Olubobokun conveyed his dissatisfaction with the perceived behavior of the nurse and expressed his intent to pursue consequences, including the nurse's termination. He repeatedly pressed me for the nurse's name, emphasizing the potential repercussions for the nurse's actions. As the questioning persisted, J. Olubobokun altered his approach and asserted that he would take steps to have a family member of mine, who also worked on the same hospital ward, terminated if I did not provide the nurse's name. Despite the pressure and the threat against my family member, I refrained from disclosing the nurse's name out of genuine fear for the nurse and the potential harm that could be inflicted upon them. Attached hereto as **Exhibit "U"** are copies of letters sent by J. Olubobokun to Coy's mother, and Jordan Strom's parents. These letters were in their cumulative files that were sent to me.

83. J. Olubobokun stated that I would be disciplined because he believed I knew the name of the nurse and I was choosing not to disclose it. He also stated that it was my rebellion that invited the male nurse to ask me if I needed to speak to a social worker, and that my rebellion was the reason why the male nurse was comfortable speaking to me like that, against J. Olubobokun's authority.
84. J. Olubobokun then bent me over a chair, placed his hand on the lumbar region of my back and slowly slid it downward to the sacral and tailbone area, finally resting his hand on my tailbone and upper buttocks area. He hit me with a wooden paddle six times, told me to repent and pray, and then sent me back to class.
85. My mother arranged a meeting with J. Olubobokun after I told her about the continuous interrogations that I was subjected to by J. Olubobokun in January 2004. My mother advised me, and I believe it to be true, that during this meeting, my mother explicitly communicated to him, very clearly, that he was not permitted to engage in conversation with me unless she was present, and she explicitly instructed him not to engage in any physical contact with me.
86. Coy was discharged from the hospital after a few days but did not resume attendance at CCA for an extended period of time. Several weeks after his return to school, Coy disclosed to me, and I verily believe it to be true, that he had been subjected to physical discipline administered by J. Olubobokun for the aforementioned "bad jokes" and for requesting that J. Olubobokun leave the hospital. Coy explained to me that J. Olubobokun's displeasure seemed to be more related to the request that he leave the hospital, as opposed to the "bad jokes".
87. On or about March 8, 2004, a student at CCA, Christopher Kotelmach ("**Christopher**"), punched another student, Jordan, because Jordan made a kissing lips motion at him. Christopher did not receive any consequence for assaulting Jordan, and I was later told by Christopher, and believe it to be true, that this was because J. Olubobokun had instructed Christopher to physically assault Jordan to set an example. This compounded the divide that already existed between students who were favored by the staff at CCA and those who were not. This significantly increased feelings of isolation amongst students who were not favored by the staff at CCA, which included myself.

88. On or about June 23, 2004, I spent a week volunteering as a staff leader at Camp Okema, where the Church hosted their “Kid’s Camp”. R. Donauer told me that I was not allowed to talk to Joel W, my male peer and classmate, while we were at camp as staff leaders. I witnessed Joel W leaving the camp office crying, with R. Donauer and James Fenez walking behind him. I was directed to clean bathrooms as a punishment and Joel W later told me, and I believe it to be true, that he was paddled by R. Donauer for talking to me. Attached hereto as **Exhibit “V”** are true copies of my journal entries.
89. Between 1998 and 1999, Vanessa Rysavy and N. Rysavy, adult staff members of the Church, hosted a baby themed night for the “Mighty Arrows”, which was the church group for kids aged 11 and 12. I attended the event as I was a minor congregant of the Church at the time. At this event, us children were expected to dress and act like babies during the whole church service, and one of the games required us to eat food out of diapers and guess what the food was. To demonstrate, Vanessa ate out of a diaper filled with pudding and got pudding all over herself, and we children laughed at the sight of our church leader covered in pudding. N. Rysavy, her husband, became enraged at the laughter and spanked all of us who were laughing. There were about 10 kids that were spanked on this occasion. I was approximately 11 to 12 years old at this time. N. Rysavy gave one minor congregant, Larissa, around 14 swats during this event, which is contrary to the Scriptural Discipline Form Attached hereto as Exhibit “G”.
90. In 2023, I met with a former student of CCA, Hannah Zip, and she confided in me about her past experience attending CCA from 1998 to 2001. Hannah advised me, and I verily believe it to be true, that upon mentioning her desire to attend medical school, K. Schultz told her that God could simply make her a doctor if that was God’s will for her life. Hannah advised me, and I verily believe it to be true, that K. Schultz indicated that she did not need to attend university to become a doctor because God was all-powerful and above man’s laws, essentially suggesting that she could magically become a doctor if that was God’s plan for her.

Personal Instances of Abuse

91. Between the years 1992-1999, I was hit with a large wooden paddle by L. Brunelle, the Principal of CCA at the time, on approximately 15 different occasions. The paddling

always took place upstairs, in L. Brunelle's office. He would start with telling me what I did wrong, make me bend over a chair, and then hit me with the paddle three to five times, depending on whether I cried or moved. I was required to kneel and pray after the beating, ask God for forgiveness, and then I was sent back to class.

92. Praying with my abuser after each time that I was beaten caused me to believe that I was in the wrong, that it was my fault I had been abused, and that I deserved the punishment that I got. This feeling of guilt continues to haunt me to this day. The guilt of believing that I was a bad person for committing these miniscule infractions persists.
93. In most cases when I was paddled, there was no female staff member in attendance, which is contrary to the Scriptural Discipline Form, which is attached as part of Exhibit "G" to my Affidavit.
94. My earliest memory of experiencing physical discipline at CCA took place when I was four years old and in D. Johnston's Kindergarten class. On that occasion, a boy from my class took my lunch bag and fled into the boys' bathroom, prompting me to chase after him. I was then escorted upstairs into L. Brunelle's office, he positioned me over a chair and hit me three times with a wooden paddle. I remember being frustrated with the fact that I was spanked for going into the boy's bathroom, but the boy was not spanked for stealing my lunch. I constantly feared facing physical disciplinary measures following this incident, and such fear consumed my thoughts every day that I attended CCA and/or the Church. From this point forward, my primary focus shifted from engaging in my academics to navigating a constant state of unease. The fear and anxiety at the prospect of facing physical punishment was a daily concern that I battled with.
95. I continued to be paddled by L. Brunelle for various reasons throughout the years. As just an example, I was paddled for being behind on my schoolwork, for having an "attitude", and for retaliating against a classmate by punching her after she slapped me in the face during gym class.
96. L. Brunelle left his position as principal of CCA in 2001, after which beating punishments were primarily administered by J. Olubobokun. I immediately had bruising on every occasion that J. Olubobokun beat me with a paddle, and welts that would continue to bruise

with the worst bruising typically appearing a week later. Sometimes it would take weeks or more for the bruising to go away.

97. On one occasion, sometime between 2002 and 2005, J. Olubobokun was beating me with a paddle and he hit the back of my legs rather than my buttocks. I had volleyball practice that same day and could not help but limp due to the pain, which caused me to be the last teammate to complete the workout we were assigned. As a consequence, my volleyball coaches at the time, F. Thevenot and L. Weiler, forced me to run more sets of lines and told me that I was “not trying hard enough”.
98. I participated in a lifeguard program at the City of Saskatoon’s leisure center a few weeks after J. Olubobokun had hit the back of my legs. I was compelled to wear long shorts when I attended the program because I wanted to hide the severe bruising that remained from the beating. A peer inquired about the cause of the bruising and asked if my parents were abusing me. In response, I disclosed that the director of my school had administered physical punishment by using a paddle to hit me. My peer then told me, and I believe it to be true, that our swimming instructor had questioned her about the possibility of me being exposed to parental abuse due to the visible bruises. Our swimming instructor noticed the bruising and asked her if she knew me personally to see if my parents were hitting me and whether social services should be called.
99. Sometime in 2005, I made a deliberate decision not to cry after being paddled by J. Olubobokun at any point during my grade 12 year. In response, J. Olubobokun said “I wonder if your sister would react the same.” I interpreted this statement as a threat that was implying potential harm to my younger sister, who was five years old and enrolled in Level One at CCA at the time. My other sister, who was four years younger than me, had been kicked out of CCA by J. Olubobokun the previous year.
100. My senior year at CCA, from September 2004 to June 2005, was an exceptionally challenging period as a student and member of the volleyball team. I felt as though J. Olubobokun did everything in his power to make my senior year at CCA intolerable, especially my experience on the volleyball team. I recall being escorted to J. Olubobokun’s office for punishments that were directly related to my senior year on the volleyball team

on three different occasions, and was paddled twice in response to perceived issues with my behavior or attitude.

101. While J. Olubobokun was the individual responsible for physically beating me in my grade twelve year, I believed that both of my coaches, L. Weiler and F. Thevenot, often sacrificed and/or reprimanded students that J. Olubobokun disliked, such as myself, in order to curry favor with him. They would manipulate circumstances to incite situations where students would face abuse, thereby seeking to gain approval in J. Olubobokun's eyes. I saw this in the 2003-2004 school year with my former team-mate Christina Hutchinson.
102. As mentioned earlier, I tried to not re-join the volleyball team during my senior year at CCA with the support of my mother, but was ultimately required to participate on the team at the strict direction of J. Olubobokun. Several weeks later, I remember J. Olubobokun arranging a meeting with my coaches, L. Weiler and F. Thevenot, to tell me that I lacked the character to be the team captain. J. Olubobokun then proceeded to disparage me in front of my coaches, for seemingly no reason other than to humiliate and belittle me, and I felt humiliated and belittled.
103. L. Weiler and J. Olubobokun then appointed Ore Olubobokun (“Ore”) and Anna Wymer as co-captains of the volleyball team. Ore was J. Olubobokun’s daughter that was in grade 11 at the time, and Anna Wymer was a fellow grade 12 student. Throughout the season, L. Weiler taunted me with the fact that I was not appointed captain during my senior year when the same would typically be expected. As an example, she would make comments during practices or games, often in front of my teammates, such as “that’s why you’re not captain” and “if your character had been better, that would have been you.”
104. I recall L. Weiler’s daughter, Whitney Weiler, who was in grade eight at the time, played alongside us, and L. Weiler would occasionally replace team members with Whitney seemingly out of spite. Given the age difference, and evidently the difference in experience and skill, being replaced by someone in grade eight was humiliating, especially because the whole team watched it happen.
105. The actions of my coaches and J. Olubobokun described herein deteriorated peer-to-peer relationships and the individual’s self-worth. This caused the division between kids

favoured by the Church and CCA administration and those perceived as troublemakers to grow even bigger.

106. My performance was constantly scrutinized and this caused me to seriously struggle with my mental health and self worth. My coaches chastised me for "trying too hard" if I exerted too much effort and would "remind" me that I was not team captain and thus should not be exhibiting any type of leadership. Then, I was accused of intentionally "not trying hard enough" by both my coaches and J. Olubobokun, if I did not meet all of their expectations. The nature of their criticism was cyclical, and this forced me to be constantly concerned about achieving a level of perfection that was unattainable. At 16 years old, this led me to believe that I was never going to be good enough, no matter how hard I tried.
107. Despite my coaches and J. Olubobokun's negative perception and treatment of me, I earned the MVP title at the end of my senior year as this recognition was determined solely through team voting and based on skill, with the athletic director having the final approval.
108. Nevertheless, the idea that I was not good enough to be a leader applied beyond my experience on the volleyball team. I volunteered my time working in the Children's Church, the Church summer camp, as a lifeguard and camp counsellor. Initially, I volunteered to be a summer camp counsellor, however, I was told I had to be the camp lifeguard and informed of which days I was required to attend to same. I believe this was because the leadership at the Church and CCA did not want young kids to look up to me. I was told by past students, and believe it to be true, that are 11-13 years younger than me, that the staff and leadership told them that that I was a "bad egg" and "rebellious", and that they should not look up to me, when they were in Kindergarten / Level One. I believe this was an attempt to isolate me even further during my senior years at CCA and the Church, and it felt as such at the time.
109. My graduation was approximately two weeks after school ended in 2005. After graduation, I got a job in Alberta. When I decided to go to Alberta, cousins of mine that attended the Church held an intervention and told me that I was a stain on our family for not going to Faith College.

110. CCA and the Church operated Faith College, which had a music and bible program. It was a two-year bible college. Students who attended CCA were forced to attend Faith College after graduation. Students were always discouraged from other forms of post-secondary education. There was no career planning or counselling at CCA, and the intention was that every student would go to Faith College. As students, we were always told that university or any post-secondary education was secular, left wing, heathen-type, and not proper according to CCA.
111. I had the registration form for Faith College left on my desk at least a dozen times during my grade 12 year. CCA administration had my older cousin, who at the time was attending Faith College, take me for coffee to pressure me to attend Faith College. To my knowledge, I was the only student in my graduating class of 12 students that was not registered to attend Faith College, there were only two or three members of my graduation class that did not ultimately attend Faith College.
112. When I graduated from CCA, J. Olubobokun took my personalized graduation portion out of the yearbook as a final punishment for leaving the Church. Yearbooks were not released every year. All CCA graduates write about their favorite things, hobbies, people etc. in a certain portion of the yearbook, and while it may seem trivial to some, this was one of the few “privileges” we received for having dedicating all of our time and effort to CCA and the Church.
113. In addition to the psychological and physical abuse inflicted upon me, I was also groomed and sexually assaulted by the Children’s Church teacher N. Schultz sometime between the years of 1993-1996. This happened when I was between the ages of five to eight years old. During Children's Church on Sundays, I repeatedly observed N. Schultz volunteering to take the female children to the bathroom. There was an equipment room that was accessible from the same hallway that led to the bathroom. N. Schultz took me into that equipment room on three separate occasions.
114. On the first occasion, N. Schultz stood in front of the door and asked me if I wanted to see the room where they kept all the supplies for Children’s Church. He acted like I was special by telling me that he was not allowed to bring any kids in the equipment room. He then asked me if I wanted to see what was in his pockets, to which I said no and expressed my

need to go to the bathroom again. He appeared annoyed by my response but took me to the women's washroom before taking me back to the Children's Church.

115. Not long after, N. Schultz volunteered to take me to the bathroom and brought me into the equipment room again. There were bins of candy in the room. N. Schultz told me that I could pick candy out of the bins and told me I was "being such a good girl". This seemed like a big deal at the time because positive affirmations and/or praise were seldom given by staff members. N. Schultz lingered in front of the door to prevent me from leaving for some time, then eventually moved so I could exit and go to the bathroom.
116. The third time he took me to the equipment room, I had approached a female adult volunteer and let her know that I needed to go to the bathroom. She said that she would find someone to take me, and I asked her if she could just take me herself. The female staff reprimanded me and said I would go with whoever she directed me to go with. N. Schultz once again volunteered to take me, which I expected because I had begun to notice a pattern by this time. He took me down the same route to the bathroom and once again ushered me into the equipment room that was along the way. He offered me candy and I accepted. After I grabbed candy from the bin, N. Schultz stood in front of the door to block me from exiting the equipment room.
117. N. Schultz then said, "I have something for you in my pocket" several times and I kept telling him, "no". He kept repeating himself, trying to convince me to reach into his pocket and urging me by saying "come on". He was not moving away from the door, and I felt like I had to do what he wanted to be able to exit the room. It felt like we had been in there for some time, which I would now quantify as approximately 15-20 minutes, and I was desperate to leave and get away from N. Schultz. I put my hand inside his pocket and when I did, I felt hot, squishy skin and his penis. His pockets had been cut or ripped out of his pants and he was not wearing underwear. I remember him closing his eyes when I touched him and he took deep breaths in. I pulled my hand away immediately and he readjusted his pants before opening the door. I did not realize that I was touching male genitalia at the time as I had never done so at that point in my life, and CCA did not provide us with any sexual education or teach us about consent. I only recognized what happened to me as a

child when I was an older teenager. After this incident with N. Schultz, I always held my bladder through the services, sometimes to the point of wetting myself.

118. My family and I moved to Kelowna for a brief period of time in 1997 and I warned my classmates, Danielle McKinnon, Stefanie Hutchinson, and Anna Wymer, about N. Schultz when we returned to Saskatoon, CCA and the Church. I told them that N. Schultz was a creep and to stay away from him when we all attended my first service back at the Church. I was scared that he would do the same thing to them that he did to me.
119. At some point in the early 2000s, N. Schultz was sent to Cannan Land.
120. Sometime between 2003-2005, Danielle McKinnon was having a mental health episode because N. Schultz had reappeared back at the Church. Cannan Land was a rural farm used as a rehabilitation center by the Church and meant for drug addicts, gang members, and problem adults. CCA also used it as a means of getting rid of “problem” students.
121. I remember her crying, hyperventilating, and saying that she was going to kill herself if she had to see N. Schultz again. She then told me that he had sexually molested her and I verily believe it to be true. Another student was present when Danielle McKinnon was confiding in me about N. Schultz. I told my mom about what she had told me, but I did not tell her that it also happened to me.
122. I told my Church-appointed “counsellor”, A. Rawlings, about the sexual abuse that had been inflicted upon me by N. Schultz. A. Rawlings response was to tell me to “never say that out loud again”.
123. Church appointed counsellors were given to students at CCA that were perceived as being difficult or rebellious. These “counsellors” had no formal training or qualifications, or post-secondary education, and certainly did not have any specialized training for counselling children. Reflecting back on my experience at CCA, the Church, and with these “counsellors”, I believe they were used by those in power as a means to gather information from students while guising it to students as a safe space for them to speak freely.
124. For example, A. Rawlings asked me specifically about the individuals that I hung out with outside of the Church and whether I was attending sport wind-ups and other gatherings

with non-churchgoers. I perceived she was fishing for information to report, which had been the pattern previously. After a verbal altercation between my mother and A. Rawlings, I was assigned A. Johnson as my counsellor. I overheard this occurrence as both parties were shouting over the phone.

125. A. Johnson was my counselor at the time that Danielle had confided in me about what N. Schultz had done to her. I decided to disclose what Danielle had told me to A. Johnson, and she said that it was very serious, and she would make sure it was “handled”. She later came back to me and told me that the “higher ups were dealing with it”, and that I was never to speak about the incident as per A. Johnson.
126. I was brought into J. Olubobokun’s office the following day at school, and I noticed that E. Schultz and K. Schultz were present when I entered the office. E. Schultz and K. Schultz are N. Schultz’s parents, and K. Schultz was also an elder in the Church. J. Olubobokun began screaming at me for “telling lies” and trying to “ruin a good families reputation”, and E. Schultz personally blamed me for making their family look bad. J. Olubobokun told me that I would be suspended immediately if I ever mentioned the incident again.
127. The Schultzes left the office and J. Olubobokun called my mom, put her on speaker phone with me sitting there, and told her a twisted version of events as I sat there silent. I heard my mom over the phone say that nobody was to touch or talk to her daughter without her present. J. Olubobokun told my mom that G. Johnson and A. Johnson were present for the phone conversation and explained that I was getting sent back to class and would be suspended if it happened again. J. Olubobokun lied to my mother because G. Johnson and A. Johnson were not present, and he paddled me as soon as he hung up the phone. J. Olubobokun hit me so hard that I peed my pants. I was 17 years old at that time.
128. J. Olubobokun threatened me that if I went home and exaggerated what happened, I would be subjected to another beating. It was common for J. Olubobokun to say something along the lines of “let the adults discuss it so that there is no confusion or exaggeration of the events” after he administered any beating. This enabled him to abuse students without their parent’s knowing, or at the very minimum, it allowed him to control and manipulate the narrative of what occurred.

129. In the 2006 CCA Policy Handbook, exhibited hereto as Exhibit “K”, the following warning was provided at page 15-b to cast suspicion on a child’s versions of any events:

“One of the communication issues that we must be aware of is “slanted news.” This refers to the subjective, limited perspective each student has on personal issues and school life in general. It is crucial that parents keep this in mind when dealing with student information. If we accept as total and accurate each student account, we will often miss important details. We are not implying that young people are devious and deceptive, but it is a fact that their immaturity and limited understanding will lead them to inaccurate conclusions. People hear as they are, through their own understanding, and through their own experiences. Students are no different. They are only capable of repeating what they have heard, as they have hear it – which may or may not be consistent with what was intended. We give parents this same respect and consideration with news that comes from the home to school.

If information brought home seems inconsistent with known school philosophy or policy, we urge parents to check it out with the appropriate staff immediately. This may alleviate unnecessary concerns, help correct student perspectives, or assist staff in straightening out oversights. The devil always preys on the uninformed. Close parent/school communication will prevent this.”

The “ACE” Program

130. Aside from the mental, physical and sexual abuse I suffered at CCA and the Church, the education program itself at CCA was deficient and problematic in several ways.
131. The curriculum used at CCA was the Accelerated Christian Education Program (“ACE”). ACE is a complete, self-instructional curriculum, that integrates Bible truths and character values throughout all subjects and grade levels. Biblical principals and concepts are interwoven into all aspects of the program. Science is taught from the biblical perspective of creation. The curriculum consists mainly of Packets of Accelerated Christian Education (“PACEs”) that are typically around 40 pages in length, each of which takes a student approximately 2 weeks to complete. Students complete these workbooks at desks enclosed on 3 sides, known as “offices”. Attached hereto as **Exhibit “W”** is an article on the

Accelerated Christian Education Program, from Routledge Taylor and Francis Group, published in the Journal of Curriculum Studies 2018.

132. I called the Minister of Education in every Canadian province to inquire about whether they accredit the ACE curriculum. I found out that Saskatchewan and Manitoba are the only provinces that do, and the rest of Canada does not consider it equivalent to a high school diploma upon completion because it does not line up with the basic standards of education.
133. In “A Review of Private Schooling in Saskatchewan”, dated September 1987, Gordon Dirks prepared a report for the then Minister of Education in Saskatchewan, attached hereto as **Exhibit “X”** is a copy of that report (the “**Dirks Report**”).
134. At page 25 of the Dirks Report, Dirks states:

“Because ACE schools do not follow the Saskatchewan Department of Education curriculum, graduating ACE students are not granted high school standing by the Department of Education. This makes it difficult for ACE high school age graduates to obtain entrance to Saskatchewan universities or technical institutes upon ACE school graduation since these post-secondary institutes require Departmentally recognized high-school standing before granting entrance to their programs.”
135. In 1988/89 the Saskatchewan Court of Queen’s Bench (as it then was) dealt with a case (*Mattison et al. v Kotelmach*, 1989 CanLII 4574 (SKKB) attached hereto as **Exhibit “Y”** and *R v Kotelmach and Kotelmach*, 1989 CanLII 4704 (SKKB)) attached hereto as **Exhibit “Z”**.
136. From *R v Kotelmach and Kotelmach* at paragraph 23, Justice Hrabinsky states: “Bill Krynowsky, Superintendent of Curriculum Development and Evaluation for the Saskatoon Board of Education for three years at the time of the trial had the responsibility to ensure that programs and curriculum taught in the Saskatoon Public Schools are the approved programs of instruction as established by the Minister and the Department of Education. He testifies that he was familiar with a program or system of instruction known as the “Accelerated Christian Education: and that he would not grant approval to teach a course based on that system.”

137. From *Mattison et al. v Kotelmach* at paragraph 4, Justice Hrabinsky states: “Upon a review of that evidence on appeal, I conclude that few, if any, students who graduate from the Christian Centre Academy qualified to go directly to the University of Saskatchewan. I found also that the programs and curriculum of Christian Centre Academy are not approved programs of instruction as established by the Minister and the Department of Education. The respondents knowingly broke the law by failing to ensure the regular attendance of Jayce in an authorized school.”
138. Following my graduation, I contacted CCA as I noticed I had credits missing on my transcript from the preceding Fall semester. Upon reaching out, the secretary consistently took messages, and assured me of a callback. This cycle persisted for a month or two until the secretary eventually returned my call, asserting that I had not enrolled in the specified classes, being Math A30 and Geography. I was unaware of the option to contact the Ministry of Education, and I reluctantly accepted the discrepancy in my credits.
139. In 2023 I requested a copy of my cumulative file from then Legacy Christian Academy by making the request to Mike Walter, the administrator appointed by the Ministry of Education. I received a copy following my request.
140. In my cumulative file I observed entries for my Math A30 and Geography courses, although not all details were completed. Notably, the marks for the first two and last PACE in Math A30 were filled in, indicative of my completion as the PACE system progresses sequentially by alphabet or number. My cumulative file also revealed discrepancies in the calculation of my History 30 mark by D. Beaudry. The PACE average listed upon entry into the file inaccurately stood at 78.6%, reflecting a 9% deficit from the correct value. Attached hereto as **Exhibit “AA”** are copies of my final grading pages for Math A30 and History 30, discussed herein.
141. During my grade 12 year (2004-2005), I was tasked with writing an essay on a notable Canadian figure of my choosing who made significant contributions to society. I opted to write about Tommy Douglas. I encountered resistance from my English teacher, M. Wiggins, who urged me to select someone who, in her view, had made greater contributions to God. Despite her opinion, I adhered to my choice of writing about Douglas, particularly because I come from a family of healthcare workers. Following the submission of my essay,

I received feedback from M. Wiggins that stated “Good summary of the life of Tommy Douglas, Caitlin. A rather difficult choice to work with as much of what he stood for was as a part of a political party whose convictions stand in opposition to Biblical values. Nevertheless, you have clearly outlined his positive achievements well. Good job.” Notably, the evaluation indicated a score of 92/100, but M. Wiggins unilaterally deducted five points from my final grade solely due to her personal disapproval of my selection of Tommy Douglas, resulting in an unjustified reduction to my final grade on the essay (87/100). Attached hereto as **Exhibit “BB”** is the final evaluation of the assignment, including M. Wiggins’ comment.

142. I had to go back to school after high school to retake classes that the staff at CCA did not give me credit for despite successful completion of the same. This cost me \$500 per class.
143. I have never been expelled or suspended during my time at CCA, unlike numerous peers of mine. I maintain a strong belief that the school director did not expel me for the primary purpose of perpetuating the staff’s abuse towards me as an example for other students. Furthermore, I believe that not suspending or expelling me from CCA stopped me from transferring to another school, thus limiting my ability to disclose instances of the psychological, physical and sexual abuse I had endured.

Access to Information Request

144. I am advised by my counsel, and believe it to be true, that on or about August 11, 2022 they had submitted a request for records to the Ministry of Education pursuant to *The Freedom of Information and Protection of Privacy Act*. That request read:

All records relating to the school operated by Mile Two Church Inc., formerly Saskatoon Christian Centre Inc., (Legacy Christian Academy, formerly Christian Centre Academy) including but not limited to records relating to licensing; funding; registration and approval as an independent school; teachers at the school(s) operated by Mil Two Church Inc., or its predecessors, accredited or for whom a waiver has been provided; and all complaints or reports made in relation to the school, the associated church, and their respective staff, digital copies, delivered by electronic mail or USB key, are preferred.

Attached hereto as **Exhibit “CC”** is a true copy of that Access to Information Request.

145. I am advised by my counsel and believe it to be true that:

- (a) The Ministry provided responsive records in 31 batches between October 14, 2022 and March 25, 2024. The records were produced to my counsel as a single PDF file for each batch of records. The Ministry had advised that due to an internal administrative matter, there was no batch #27, and the batches were therefore numbered 1-26, and 28-32.
- (b) On my instructions, a request for review of the response of the Ministry was made to the Office of the Information and Privacy Commissioner (“**OIPC**”) on or about December 12, 2022. The review of OIPC resulted in Review Report 247-2022. A true copy of the Review Report is attached hereto as **Exhibit “DD”**.
- (c) Following the final tranche of records delivered by the Ministry on March 25, 2024, on my instructions a request for review of the response of the Ministry was made to OIPC on or about April 11, 2024. The review of OIPC resulted in Review Report 137-2024. A true copy of the Review Report is attached hereto as **Exhibit “EE”**.
- (d) During the review process which led to Review Report 137-2024, and following the release of Review Report 137-2024 the Ministry provided a number of additional records, or copies of previously produced records, with information which had previously been redacted.
- (e) In excess of 8,000 pages of records were produced by the Ministry in response to the records request. Attached hereto as the Exhibits identified, in the order of production by the Ministry, are true copies of some of the records produced by the Ministry:
 - (i) **Exhibit “FF”**: November 18, 2011 letter encouraging the School to align its curriculum with that of the Ministry’s outcomes based curriculum.

- (ii) **Exhibit “GG”:** November 17, 2011 Ministry Visitation Report, concluding that the School curricula needs to align with the Ministry’s outcomes based curriculum.
- (iii) **Exhibit “HH”:** January 14, 2013 Ministry Supervision Report, indicating that there is one Professional “A” teacher per floor, and that Social (Grade 1-5) is taught with materials other than what had been submitted by CCA.
- (iv) **Exhibit “II”:** October 2010 application for Probationary “B” certificate for a “teacher” at the school, stating that:

The school did not attempt to employ a qualified teacher for this school year for the following reason:

We are a church school, and as such, all employees of our ministry must come from the membership of our local church, and therefore be in agreement with the tenets of our faith. At this time, we have no qualified teachers in our membership who are not already employed either in our academy or at other educational institutions.

A similar statement is made in numerous applications for “teachers” for Probationary “B” Teaching Certificates throughout in the records request, and produced by the Ministry.

- (v) **Exhibit “JJ”:** A list of teachers of CCA for the 2010-11 school year, included in the Annual Report to the Ministry by the School, identifying only two (2) teachers with Professional “A” teaching certificates. In the 2010-11 school year CCA reported 103 students, and so there were less Professional “A” teachers than required by the Ministry policy of at least 1 Professional “A” teacher per 40 students. There were several years in which the disclosed records reflect that there was less than 1 Professional “A” teacher per 40 students at the school.

- (vi) **Exhibit “KK”:** August 12, 2013 letter from the Ministry to Qualified Independent School Principals, which identifies CCA as “Conditional”.
- (vii) **Exhibit “LL”:** September 14, 2020 Annual Report of CCA excerpt, in which CCA indicates that Fire Code Capacity is not approved, but is “In Progress”.
- (viii) **Exhibit “MM”:** February 7, 2012 email exchange of Ministry personnel in relation to CCA “declining” to participate in the Pan-Canadian Assessment Program, which the Ministry requires schools to participate in.
- (ix) **Exhibit “NN”:** December 11, 2011 Minister Meeting notes, which indicate that CCA does not qualify as a Qualified Independent School for several reasons:
 - (A) That CCA has only one Professional “A” teacher, and only Professional “A” teachers are able to meet the provincial curricular and assessment requirements;
 - (B) That the SAICS (“**Saskatchewan Association of Independent Church Schools**”) curriculum used by CCA was developed in the early 1990s, and the Ministry had been requesting that the curriculum be updated since the fall of 2010; and
 - (C) That SAICS, which was operated by Mile Two Church Inc. (and its predecessor Saskatchewan Christian Centre Inc.), had not provided curriculum documentation since requested by the Ministry on March 9, 2011.
- (x) **Exhibit “OO”:** September 9, 2015 email correspondence indicating that the principal of CCA did not hold a Professional “A” certificate, as required by section 2(m) of *The Independent Schools Regulations*.

- (xi) **Exhibit “PP”:** December 6, 2021 to December 8, 2021 email exchange, respecting satisfaction of the Professional “A” teacher and principal requirements at CCA.
- (xii) **Exhibit “QQ”:** Supervision and Inspection List: Central Region 2011-12 showing inspections of CCA one time in each of the 2008-09, 2009-10, 2010-11 and 2011-2012 school years.
- (xiii) **Exhibit “RR”:** July 3, 2012 letter from the Ministry to CCA, conditionally approving CAA notwithstanding that the curriculum used by CCA does not comply with the Provincial Curriculum, and issues with the curriculum documentation used by CCA.
- (xiv) **Exhibit “SS”:** Ministry worksheet respecting the application for approval of CCA as a Qualified Independent School, which indicates:
 - (A) “need to align ACE w. Sask Curriculum”;
 - (B) Identifies “concern with the # of school days in August prior to Sept 5”.
- (xv) **Exhibit “TT”:** November 15, 2011 Basic Fire Inspection Report of Saskatoon Fire and Protected Services, identifying deficiencies which required remediation.
- (xvi) **Exhibit “UU”:** List of teachers submitted by CCA, indicating 2.25 full-time equivalent Professional “A” Certificate teachers, notwithstanding that Ministry policy requires 3 full-time equivalent teachers for 91 students enrolled in the 2012-2013 school year.
- (xvii) **Exhibit “VV”:** November 1, 2012 Qualified Independent School Supervision Report, indicating that the teaching activities observed in the inspection “do not appear to have been part of the regular schedule according to the school timetable presented to us”.
- (xviii) **Exhibit “WW”:** June 4, 2021 email correspondence from the Ministry in relation to inquiries of CCA about the Professional “A” teacher to student

ratio, clarifying that the Professional “A” teacher is responsible for the learning of those students, and “direct supervision” of any educational aide. The correspondence goes on to indicate that STPRB had determined that a teacher assigning marks for a class that they did not teach is fraud. My experience at CCA was that teaching was done primarily by educational aides, without direct or active supervision of a certified teacher.

(xix) **Exhibit “XX”:** June 20, 2022 email correspondence among Ministry personnel, in which Ministry employee or agent Chelsey Balaski summarizes a Tik Tok video:

- The school Tamara mentioned in her letter is Westgate Heights Academy but this is one of many schools in Saskatchewan that tax payer funds are going to that share these same values.
 - Like Christian Centre Academy in Saskatoon (now called Legacy Academy). They actively have tried to send students to conversion therapy.

Notably there were no records disclosed in the response to records indicating any investigation or correspondence to CCA by the Ministry in relation to the allegation that CCA actively tried to send students to conversion therapy, nor any indication that records related to same had been withheld pursuant to *The Freedom of Information and Protection of Privacy Act*.

(xx) **Exhibit “YY”:** Records characterized by the Ministry as Qualified Independent School (“QIS”) Data Reports, which are all such records produced by the Ministry, which include reporting as to students at or below grade level in Reading, Writing, and Math for QIS schools generally and for CCA.

(xxi) **Exhibit “ZZ”:** Correspondence between the Ministry and CCA respecting scheduling of inspections.

- (xxii) **Exhibit “AAA”:** Ministry table identifying the dates that annual returns had been received from Independent Schools, indicating no return received from CCA for the 2008-09 school year.
- (xxiii) **Exhibit “BBB”:** June 13, 2013 letter from the Ministry to the School, indicating that the curriculum used by CCA continues not to align with the Provincial Curriculum.
- (xxiv) **Exhibit “CCC”:** January 18, 2013 agenda for Ministry meeting with SAICS indicating that SAICS had failed to revise its outline for SAICS Science courses by the deadline of January 14, 2013.
- (xxv) **Exhibit “DDD”:** April 1, 2013 letter from the Ministry to SAICS respecting deficiencies in SAICS curriculum for English Language Arts.
- (xxvi) **Exhibit “EEE”:** February 4, 2013 letter from the Ministry to SAICS respecting deficiencies in the SAICS curriculum for Health and Wellness.
- (xxvii) **Exhibit “FFF”:** March 14, 2017 letter from the Ministry respecting failure of CCA to submit data for Fountas and Pinnell professional development sessions as required by the Ministry pursuant to *The Independent Schools Regulations*.
- (xxviii) **Exhibit “GGG”:** Email correspondence between Ministry personnel, with associated attachments, demonstrating only one Professional “A” certified teacher at CCA in the 2011-12 school year.
- (xxix) **Exhibit “HHH”:** February 29, 2012 letter from the Ministry to CCA, clarifying that “Qualified Independent Schools must employ only teachers with a Professional “A” teaching certificate as classroom teachers” is interpreted as requiring that:

Qualified Independent Schools must only hire teachers with a Professional “A” teaching certificate based on a ratio of one teacher for every 40 students or part thereof. There will be a buffer of plus or minus 5 students to this ratio.

The letter goes on to identify other criteria required to become a Qualified Independent School, including “implement the Saskatchewan Curriculum”, which “must be met, without exception, to qualify to become a Qualified Independent School.”

- (xxx) **Exhibit “III”**: January 19, 1998 Ministry Briefing Note in relation to the School. The Briefing note:
- (A) Identifies enrollment of 198 students at the School, with staff consisting of 3 Professional “A” teachers, 4 Probationary “B” teachers and 5 Letters of Eligibility.
 - (B) States that “The Department be responsible for the inspection of registered independent schools and for supervision of accredited independent schools. [...] Departmental inspection and supervision of registered independent schools represents the major way in which the state is protecting the interests of society at large with respect to the education of the children enrolled in registered independent schools.”
 - (C) Indicates the use of ACE programs at CCA, the connection of CCA with SAICS, and that grade 1-9 ACE curriculum is not approved by the Ministry.
 - (D) Indicates that “Current or proposed changes to *The Education Act*, regarding corporal punishment, do not apply to independent schools.”
- (xxxi) **Exhibit “JJJ”**: Independent School Inspection Checklist, stating “Visit at least twice a year”, appearing to be dated November 21, 2001. There is a handwritten annotation on the Checklist stating “(parents do the discipline)” in the checklist entry “The schools policies related to discipline are consistent with the laws of Canada and Saskatchewan”. The Ministry productions include only this checklist and one appearing to be dated November 26, 2003. The next apparent inspection reflected in the

records produced by the Ministry is an Independent Schools Visitation Report, indicating a visit on September 13, 2006.

(xxxii) **Exhibit “KKK”**: Tables titled “Independent School Visitation List”, for various years (out of order as provided by the Ministry), which do not include a date that CCA was visited in 2003-04, 2004-05, or 2005-06, and only a checkmark in 2006-07.

(xxxiii) **Exhibit “LLL”**: Email correspondence between Ministry personnel, dated February 2, 2002, relating to the principal of CCA not being present at the school.

(xxxiv) **Exhibit “MMM”**: December 9, 2008 letter from the Ministry to Deborah Ann Lee. The letter indicates that Ms. Lee taught at CCA in the preceding year without a valid certificate.

(xxxv) **Exhibit “NNN”**: The CCA’s submission of written goals for education, submitted to the Ministry October 7, 1991, titled “Mandate to Educate – Biblical Imperatives and Goals of Education for Christian Centre Academy”. Among other things, the document states:

“... In accordance with clear scriptural principles, Christian Centre rejects any claims to direct input into the students’ lives by any other agencies, including the government. That is not to say that government has no place in our lives; in fact, it does. However, its rightful role relates to protection of individual freedoms, promotion of righteousness, and punishment of evil-doers. Nevertheless, it is clear from Scripture that government has been given no place in the educational process. ...”

“Christian Centre Academy therefore insists that all materials available to its students are firmly fixed on Scripture as their foundation. Col. 2:3 says, “In whom [God] are hid all the treasures of wisdom and knowledge.” If God is the treasure-house, and His Word is His complete and full communication with man, then any system of knowledge must first pass the test of Biblical confirmation. This is not to say that all knowledge is found in the Bible; rather, that all knowledge has its foundation in the principles of the Bible. Consequently, such teachings as evolution are exposed for what they are: unsubstantiated, man-made theories which not only contradict Scripture, but fail any true, scientific tests for truth.”

(xxxvi) **Exhibit “OOO”**: Application for Registration of an Independent School, submitted by CCA to the Ministry. Notably, at paragraphs 21 and 22 CCA makes declarations:

“21. We declare that our school does not conduct programs or activities that foster racial discrimination, religious intolerance, sedition or social change through violent action; or that are otherwise contrary to the rights and principles upheld by Canadian Society.
22. A false declaration represents grounds for denying an initial application for registration, or for suspending or cancelling a registration at some future date.”

(xxxvii) **Exhibit “PPP”**: November 10, 1999 letter from CCA, respecting unaccredited courses taught at CCA.

(xxxviii) **Exhibit “QQQ”**: February 7, 1998 Star Phoenix article, stating among other things:

The Department of Education backed down on a proposal to ban the strap and paddle in Saskatchewan schools after Christian school leaders voiced their opposition.

Christine Johnston, 17, remembers being paddled “dozens of times” at the Academy for lying or misbehaving when she was younger. She would be called into Brunelle’s office and bend over before receiving three swift strikes to the bottom with a wooden paddle. The paddling, done in the presence of a witness and with parental consent, is followed by prayer and a discussion of the transgression. “I’d dread it when I did something wrong. The important thing is you don’t want it but you know you’ll get it if you do something wrong,” said Johnston, who will graduate this year.

Brunelle said the paddling is used as a last resort, adding students like Johnston would not have responded to anything but “physical correction.”

“When you paddle, it creates an impression. Children are tactile. They remember and then reconsider (doing something wrong). Don’t confuse loving, orderly, controlled discipline with malicious, angry abuse. Abuse is wrong.” Brunelle said as Johnston nodded in agreement.

...

Saskatoon public schools have a policy banning corporal punishment. Deputy director of education Rene Baxter said students can behave without the threat of physical force.

February 7, 1998 Star Phoenix article, which states among other things:

A dozen eight-year-olds diligently pour over their notebooks at the Christian Centre Academy. Seated in individual work carrels facing the wall, students are not permitted to talk or even turn around. Demerits are doled out to offenders, and the principal's wooden paddle is judiciously applied to the bottoms of problem students.

Proposed Representative Plaintiff Stefanie Hutchinson is in the picture in the article.

146. I have reviewed the records produced to my counsel in response to the *FIPPA* records request, and prepared a summary of the enrollment numbers reported by CCA to the Ministry as reflected in the Ministry productions. The Ministry productions indicate student enrollment at CCA in the table which follows (with the batch number and page number within the batch for reference). I have not exhibited the lengthy annual reports and other records from which these numbers were drawn, as that would amount to hundreds of pages of exhibits.

Year	Source	Page	# of Students
1989/90	Batch 32	4	202
1990/91	Batch 32	10	217
1991/92	Batch 32	14	209
1992/93	Batch 32	21	202
1993/94	Batch 32	27	186
1994/95	Batch 32	95	164
1995/96	Batch 32	108	173
1996/97	Batch 32	125	185
1997/98	Batch 32	137	198
1998/99	Batch 32	156	208
1999/00	Batch 32	165	201
2000/01	Batch 31	142	204
2001/02	Batch 31	180	182
2002/03	Batch 31	218	174
2004/05	Batch 31	350	172
2005/06	Batch 31	376	172
2006/07	Batch 31	438	160
2007/08	Batch 31	494	141
2008/09	Batch 31	534	109
2009/10	Batch 31	552	105
2010/11	Batch 2	4	103
2011/12	Batch 2	69	91

2013/14	Batch 2	107	85
2014/15	Batch 2	117	83
2015/16	Batch 2	132	88
2016/17	Batch 2	135	75
2017/18	Batch 1	39	87
2018/19	Batch 1	43	138
2019/20	Batch 2	150	152
2020/21	Batch 2	154	167
2021/22	Batch 2	158	186
2022/23	Batch 1	46	181

The foregoing indicates the batch number in the Ministry productions, and the page number in the PDF

147. I have reviewed the records produced to my counsel in response to the FIPPA records request, and observed correspondence that Ministry inspections of CCA were scheduled in advance of the inspections taking place.
148. At no time during my attendance at CCA from 1992 to my graduation in 2005, did I ever see anyone at CCA purporting to be from the Saskatchewan Ministry of Education.
149. As a result of the allegations in our claim being made public, the Saskatchewan Advocate for Children and Youth conducted an investigation into the Ministry of Education's oversight of the Province's registered independent schools.
150. Attached hereto as **Exhibit "RRR"** is a true copy of the Saskatchewan Advocates report entitled *Making the Grade: Moving Forward in Independent Education* dated December 2023.

The Effects of the Abuse

151. While attending CCA and the Church, I lived in an environment dominated by fear, and uncertainty of potential adverse events taking place, such as physical abuse in the form of Scriptural Discipline.
152. I had, and continue to have, a fear and distrust of authority, relationship problems, and negative expectations about myself and others.
153. My time at CCA and the Church has severely impacted my faith and belief in religion.

154. I had, and continue to have, overwhelming feelings of shame, guilt, self-blame, humiliation, and loss of credibility.
155. I have had diminished educational and vocational outcomes.
156. I had and have a distrust of religious institutions, mental health problems, interpersonal and relationship problems, health problems, a distorted view of self, and a disconnect from social/cultural norms.
157. I did not appreciate or understand the nature of the abuse I suffered because of my age and vulnerability in having my educational/spiritual leaders define what is normal behavior with children. CCA and the Church defined my reality, and I had no ability to challenge the abuse. What was “right” or “wrong” was defined for me, and for the longest time I did not see that what was happening to me was abusive. I felt it was my fault. I was not worthy. I was forced to comply with trusted adults, teachers, and religious leaders with unquestioning obedience.
158. CCA and the Church provided for my and my family’s entire emotional, spiritual, physical, and social needs. I, and my family, were in a totally dependent role for all our needs, in a closed society cut off from the general society.
159. My family and I were in an environment that used fear, coercion, and spiritual manipulation to control our entire lives from birth to adulthood, restricting our ability to interact with the wider world.
160. Accusations of sinfulness, and threats of eternal damnation and hellish punishments were important means of controlling me, my family, and those attending the Church and CCA.
161. Following the volleyball team beating described herein, I experienced recurring night terrors involving J. Olubobokun and my coach F. Thevenot. I also have nightmares about J. Olubobokun where I am not able to leave CCA and/or the Church or get away from him. These night terrors have persisted through out the years, and I continue to suffer from them today, more than 20 years after the beating occurred. I sometimes have nightmares where J. Olubobokun is hitting me and I wake up feeling physical pain, and I have to remind

myself that it was not real despite my body thinking it was. This feeling subsides once I fully wake up and get out of bed.

162. I have used hypnosis to decrease the frequency of the nightmares, and I use a sleeping aid. I frequently wake up in cold sweats and it takes a moment to realize I am not back at CCA and/or the Church, and that it is just a nightmare. Sometimes I wake up at 3:00-4:00 a.m. after dreaming about CCA and I cannot get back to sleep.
163. As a coping mechanism, I resorted to a form of self-harm, which involved vigorously scratching the skin on my inner thighs until it broke the skin and bled. This act of self-harm provided a temporary sense of release from the emotional pressure I was feeling at the time. I engaged in this form of self-harm regularly during my grade 11 and 12 years, only realizing later through therapy that it paralleled to cutting, a common form of self-harm.
164. After experiencing the volleyball team beating, I reached a point where I had fully committed to ending my own life. I encountered the Athletic Director, Blaine Donauer, when I was exiting the office shortly after the beating. Blaine noticed something was amiss with me and pulled me into his office where he expressed genuine concern for my well-being. He conveyed that he believed I was not okay and that he was worried about me. During our conversation, which I do not recall in detail, Blaine made observations about my expression, making comments such as "you have a stare that nobody could read." He inquired about how I managed to make my face completely "unreadable". Blaine assured me that I could stay in his office for as long as I needed and then proceeded to work on something at his desk. I remained in his office for a significant period before returning to class. This marked the first instance in my 12 years at CCA where a teacher showed genuine care and concern for me. I am convinced that if Blaine had not intervened and pulled me into his office, I would have gone home and taken my own life.
165. The psychological impact on me as a child being expected to achieve an unattainable level of perfection in a school setting, while being aware of ongoing abuse in that school setting, is complex and deeply distressing. Aspiring to a level of perfection through compliance with a rigid set of rules and doctrines initially provided a sense of order and safety but also fostered cognitive dissonance as I struggled to reconcile conformity and perfection with the reality of the ongoing abuse that was taking place simultaneously. This internal conflict

led to heightened emotional distress, including anxiety, depression, and trauma, compounded by feelings of powerlessness and betrayal. The need to compartmentalize or dissociate to cope with this incongruity exacerbated my psychological turmoil, perpetuating a sense of isolation and helplessness within the abusive environment.

166. I began struggling with binge eating in my grade nine year and it continued until 2019. It was an unhealthy combination of binge eating 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.
167. The trauma I experienced as a consequence of attending CCA and the Church profoundly impacted me into adulthood in several ways. My experiences at CCA and the Church seriously disrupted my sense of safety, trust, and self-worth. As a result, I struggled to imagine a positive future for myself and/or believe that I was deserving of one. Because of this, I struggled to make constructive decisions in early adulthood and instead, engaged in behaviors that further jeopardized my well-being, such as self-sabotage, impulsivity, and withdrawal from social support systems.
168. I developed an unhealthy pain tolerance from the years of abuse that I endured. I have been injured or in need of medical treatment but was not able to identify that on my own, until my medical situation became urgent/dire. 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, this occurred in the 2004/2005 school year. My appendix burst in my mid-twenties, and I did not go to the hospital until the third day, and eventually only did because I turned an odd shade of grey and could not straighten my torso (hunching over). I was hospitalized for three days. I also had shingles but did not go to the doctor until three months after I started exhibiting signs, the most alarming of which was losing all mobility in my shoulder. Still to this day I often have to wait for a multitude or unique set of debilitating symptoms to appear before I decide to act on the same, as I do not feel pain the same way that the majority of people do.
169. When I first began attending post-secondary education at SIAST in 2011, I found it extremely triggering to be sitting in a class setting. I remember being shocked any time I did well as the staff at CCA and the Church had convinced me that I was “not one of those

people who are going to go to university”. After my first year at SIAST, I ended up doing my degree online to avoid being triggered and never engaged with my professors for help because CCA caused me to fear teachers and people in authority. I was terrified of them. Every email I received elicited a physiological response, my heartbeat racing and hands sweating, as I immediately assumed I had done something wrong, or they were upset with me. Because of this, I would ignore their emails, sometimes missing deadline changes or other pertinent information. I also found group work to be triggering as I had to think carefully about every word that came out of my mouth, out of fear that it would be twisted and used as a justification for punishing me.

170. I struggle to send my children to school as I fear that what happened to me will happen to them when they attend the same. I constantly have to battle against the urge to be over involved in their lives and hypercritical of everything and anything their teachers and/or school are doing. I have overstepped these boundaries in the past, having lost my temper towards their teachers. I specifically remember getting in a heated verbal exchange with the principal at a Catholic school they previously attended because he called the school a “house of god”.
171. I also struggle in my other relationships, and have not been able to make many new friends. I have mostly had the same friends since I was four years old. I am constantly worried about figuring out the motives and intentions of people who try to be friends with me, and typically assume, or at least question whether, they are only doing so to gather information from me. The practice of scapegoating and pitting students against other students, and encouraging students to tell on other students, caused me to have deep rooted trust issues. I am a very social person but I always find myself questioning new people in my life in an unhealthy way.
172. I have sabotaged healthy relationships to gravitate towards unhealthy and abusive relationships. When I realize I am in an abusive situation, I have isolated myself from everyone and everything, sometimes for years at a time. I have a hard time getting to the point where I can engage in an emotional romantic relationship, and almost always prefer surface relationships where the other party does not care about me. I tend to cut people off and emotionally detach from them without hesitation if they give me the slightest reason

to. When I began to get close to individuals, I 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, or be vulnerable with, that person.

173. Despite my efforts to seek therapy since departing from CCA and the Church in 2005, coping with the resulting trauma has been a relentless struggle. It requires me to be constantly vigilant and introspective, while continuously making efforts to manage distressing emotions, intrusive memories, and triggers that evoke painful recollections spanning over the past two decades. This ongoing battle has left me mentally and physically exhausted as I expended copious amounts of energy attempting to cope with the enduring effects of abuse on a daily basis through my twenties.
174. In an effort to cope, I invested significant energy in attempting to avoid situations or stimuli that reminded me of my traumatic experiences, which enabled hypervigilance and heightened anxiety. This hypervigilance and heightened anxiety have caused significant impediments in my interpersonal and work life.
175. The relentless effort I exhausted in trying to survive the abuse at CCA and the Church during my childhood, in addition to the efforts trying to cope with its aftermath, has robbed me of a large portion of my life that I will never get back.
176. I could not confront my past at CCA and the Church until approximately 2021/22. In my 2003/04 school year I reached out to the Saskatoon City Police about the abuse I have suffered at CCA and the Church. I spoke with an officer on several occasions on the phone and they asked me to come in and give a statement. At the time I was 15 years old and had no means of getting to the police station for fear that someone would find out that I was speaking to someone outside the Church.
177. Sometime in 2019 I spoke with my manager at Court Services, where I was working, and she suggested to me that the activities that occurred at CCA that I recounted to her were improper.
178. On June 6, 2021, I took my CCA yearbooks to the Saskatoon City Police station. I had written a 15-page witness statement for the police and began these proceedings. Attached

hereto as **Exhibit “SSS”** is a true copy of the witness statement I provided to the Saskatoon Police Service.

179. From the time I graduated from CCA in 2005 until 2021, I was not in a position mentally and psychologically to address the abuse that I suffered.
180. When I did try to address the abuse that I suffered at CCA and the Church, I was always told that there was nothing inappropriate or illegal about what had happened to me. Previously when I had gone to the police, they did not help me. My family continued to gaslight me. It was not until my manager at work in 2019 told me that what happened to me was improper, that I had any idea that was the case.
181. Up until 2021, I still had a belief and feeling that I deserved what had happened to me and that I deserved the abuse that I suffered.
182. In 2021 I reached out to Coy and told him that I was going to go talk to the police about the abuse that I suffered. From there I started to reach out to other individual students and the process which led to the issuance of our claim in this matter began.
183. It always has been, and continues to be, an issue for me to relive and unpack these experiences. I have attended a lot of years in therapy working through this and learning how to deal with it.
184. Prior to confronting my past, I felt that if I remained quiet nobody would challenge me and tell me that I was wrong.
185. Many of the other Class Members have advised me and I believe it to be true that they are having trouble reliving this past. Some previous students have advised me, and I believe it to be true, that they are upset with me for bringing this matter up because it has caused them to confront their own trauma.

186. I make this Affidavit in support of the motion to certify this action as a class proceeding and for no improper purpose.

SWORN BEFORE ME at the City of)
Saskatoon, in the Province of)
Saskatchewan, this 13th day of March, 2025.)

J. Maulean
Commissioner for Oaths for Saskatchewan

My Commission expires: _____

OR Being a Solicitor

CAITLIN SHERIDENE ERICKSON

This document was prepared by:

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File number: 21,835.1

THIS IS EXHIBIT "A" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
BEING A SOLICITOR-

Fee:
No. 484



Nº 3111

Certificate

The Societies Act

Canada }
Province of Saskatchewan }

I Hereby Certify that

SASKATOON CHRISTIAN CENTRE

*is this day incorporated under the provisions of
The Societies Act.*

Given under my hand and Seal at Regina this SEVENTEENTH
day of OCTOBER *one thousand nine hundred and* SEVENTY-SEVEN.

Registrar of Companies
L. J. Beaudry R MC

Certificate of Amendment

I certify that:

MILE TWO CHURCH INC.

204078

formerly SASKATOON CHRISTIAN CENTRE INC.

amended its articles under
The Non-profit Corporations Act, 1995
on March 12, 2018.



Director of Corporations
March 12, 2018

THIS IS EXHIBIT **B** REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.

J Maclean

A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

Certificate of Incorporation

I certify that:

102174316 SASKATCHEWAN INC.

102174316

was incorporated as a Saskatchewan Non-profit - Membership under
The Non-profit Corporations Act, 2022
on July 31, 2023.



A handwritten signature in black ink, appearing to read "Shirley Hogg", is written over a horizontal line.

Registrar of Corporations
July 31, 2023



Non-profit Corporation - Amend Articles with Name Change

The Non-profit Corporations Act, 2022

Submission Number:	SR1641684
Date Received:	26-Aug-2024
Total Fee:	\$30.00

Entity Details

Entity Number 102174316
 Entity Name 102174316 SASKATCHEWAN INC.
 Entity Type Non-profit Corporation
 Subtype Saskatchewan Non-profit - Membership

New Entity Name Details

Entity Name VALOUR ACADEMY INCORPORATED
 Nature of Activity Elementary and secondary schools, Educational support services
 Effective Date of Amendment 26-Aug-2024

Dissolution Provisions

Description As Permitted by the Act

Member Structure

Class of Member User Defined

Member Class Name

Voting Rights

Number of Members

HONORARY	Yes
TERM ACTIVE MEMBERSHIP	Yes
ACTIVE MEMBERSHIP	Yes
ASSOCIATE MEMBERSHIP	No

Authorized Number of Directors

Number of directors type Number Range of Directors
 Minimum # of directors 3
 Maximum # of directors 9

Restrictions

Restrictions on right to transfer membership interest	N/A
Restriction on activities	N/A
Other Provisions	N/A

Attachments

Attachment Type	Attached
Name Approval	Yes
Articles	Yes

Submitter Details

Name	LESA GUENTHER
Address	102 PINEHOUSE DR, SASKATOON, SASKATCHEWAN, CANADA, S7K 5H7
Email Address	lesa@valouracademy.ca

Fees

Description	Cost
Amendment of articles - Not-For-Profit entity	\$30.00

Declaration

Name: LESA GUENTHER

Date: 26-Aug-2024

I certify that I am authorized to file these documents with the Registrar of Corporations and that the information in this submission is true.

THIS IS EXHIBIT "C" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.

J Maclean

A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
~~-BEING A SOLICITOR-~~

COURT FILE NUMBER QBG-SA-00766-2022

COURT OF KING'S BENCH FOR SASKATCHEWAN

JUDICIAL CENTRE SASKATOON

PLAINTIFFS
(BEAUDRY) CAITLIN ERICKSON, JENNIFER SOUCY
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, DARCY SCHUSTER, RANDY
DONAUER, JOHN THURINGER, MILE TWO
CHURCH INC., THE GOVERNMENT OF
SASKATCHEWAN, JOHN DOES and JANE DOES

Brought under *The Class Actions Act, SS 2001 c C-12.01*

LITIGATION PLAN

DEFINITIONS

1. The following defined terms apply:
 - (a) “**Action**” means this proposed class proceeding, Court File: QBG-SA-00766-2022 commenced in the **Court**;
 - (b) “**Certification Order**” means the Order of the Court certifying the Action as a Class Action.
 - (c) “**Claim Form**” means a claim form, in the form to be approved by the Court, to be completed by the **Class Members** in order for the **Class Members** to participate in the procedure described herein;
 - (d) “**Claims Deadline**” means the date by which each **Class Member** must file a **Claim Form**;
 - (e) “**Class Counsel**” means the law firm of Scharfstein LLP;

- (f) **“Class”** and **“Class Members”** means, collectively:
- (i) students who attended Valour Academy Incorporated, and/or the school operated by Mile Two Church Inc. or its predecessor, Saskatoon Christian Centre Inc., which school was previously known as Legacy Christian Academy or its predecessor, Christian Centre Academy (collectively the **“School”**), between the founding of the School in or about 1982 and present; and
 - (ii) minors who were adherents or congregants of the church operated by Mile Two Church Inc., or its predecessor, Saskatoon Christian Centre Inc. (the **“Church”**), who suffered or observed physical, sexual, psychological, emotional, mental or spiritual harm perpetrated by the Individually Named Defendants, Mile Two Church Inc. and Unidentified Parties in the operation of the Church.
- (g) **“Court”** means the Saskatchewan Court of King’s Bench;
- (h) **“CAA”** means *The Class Actions Act*, SS 2001 c C-12.01;
- (i) **“Notice”** or **“Notice of Certification”** means the notice to the **Class** of the certification of the **Action** as a class proceeding;
- (j) **“Notice Program”** means the method of distributing the Notice described in paragraph 23(e);
- (k) **“Plan”** means this litigation plan;
- (l) **“Representative Plaintiffs”** mean Caitlin Erickson, Jennifer Soucy (Beaudry) and Stefanie Hutchinson;
- (m) **“Steering Committee”** means a committee of Class Members that meet from time to time with the Representative Plaintiffs and Class Counsel regarding the Action;
- (n) **“Website”** means the website developed and maintained by **Class Counsel** at <https://scharfsteinlaw.com/class-action/>.

INTRODUCTION

2. Subsection 6(1)(c)(ii) of the CAA requires that the Representative Plaintiffs produce a Plan for the Action that sets out a workable method of advancing the

Action on behalf of the Class and notifying Class Members of the Action. This is that Plan.

3. There have been no defenses filed by the Defendants and there has been no document disclosure or questioning, oral or written and, as such, the extent of production and length of questioning are necessarily estimates.
4. It is customary that the Plan be presented without input from the Defendants or the Court. As a result, some modifications may be necessary once input from the Defendants and the Court is provided.
5. This Plan contemplates a process for, and determination of, eligibility and an assessment of damages for each Class Member after the determination of the common issues.

CLASS COUNSEL

6. Class Counsel is comprised of the law firm of Scharfstein LLP. Class Counsel has the requisite knowledge, skill, experience, personnel and resources to prosecute this Action to conclusion.
7. Class Counsel intends to add other lawyers and other professionals to their complement if they consider it necessary.

CLASS DEFINITIONS AND SIZE

8. An accurate determination of the Class sizes will only be able to be determined upon disclosure from the Defendants Mile Two Church Inc., and the Government of Saskatchewan as they are the only parties that will have complete and accurate records of members of the Plaintiff Classes. At this time, it is estimated that there are approximately 600 members of the Classes.

REPORTING TO AND COMMUNICATING WITH THE CLASS MEMBERS

9. Class Counsel has included on its Website at <https://scharfsteinlaw.com/class-action/> an 'Intake Form' for any Class Member to complete. A copy of the Intake Form is attached hereto as **Schedule "A"**. To date, approximately 104 Class Members have submitted an Intake Form to Class Counsel.
10. Class Counsel has included on its Website information about the status of the Action and an explanation as to how a class action operates. Copies of some of the publicly filed Court documents, Court decisions and notices and other information relating to the action have and will be posted on, or will be accessible from, the Website. This will allow Class Counsel to keep the Class Members, wherever resident, informed of the status of the Action.

11. The Website also lists the Class Counsel telephone number and email addresses of the lawyers who are prosecuting this Action.
12. From time to time, Class Counsel will send email updates reporting on the status of the Action directly to some and/or all members of the Class who provide email addresses to Class Counsel. They will also post these updates on the Website.
13. Class Counsel meets regularly with the Representative Plaintiffs and Steering Committee to update them on the progress of the Action and to obtain instructions as and when necessary.

LITIGATION SCHEDULE

14. Justice Wempe has been appointed as the case management judge to oversee the conduct of this Action.
15. Following certification, Class Counsel will ask Justice Wempe to set a litigation schedule for:
 - (a) Any applications to be brought by any of the Parties;
 - (b) The production and disclosure of documents;
 - (c) The Questioning, including the location and length of the Questioning;
 - (d) The delivery of experts' reports; and
 - (e) The trial of the common issues.
16. Class Counsel and counsel for the Defendants may request that the litigation schedule be amended from time to time, as required.

ACCESS TO AND PRESERVATION OF EVIDENCE

17. The Defendants have been or will be asked to preserve and protect all relevant records, information and business documents, whether in electronic or paper form, relevant to this Action, including all documents relating to the Class Members.

PRODUCTION FROM NON-PARTIES

18. If necessary, the Plaintiffs may pursue applications with respect to the production of documents in the possession and control or power of persons who are not parties to this Action.

DOCUMENT EXCHANGE AND MANAGEMENT

19. The Defendants possess a significant volume of relevant documents. Many of these documents will be produced to Class Counsel through the Defendants' Affidavit of Documents. Additional documents will be produced for Class Counsel through normal production, cross-examination and the Questioning processes. The Plaintiffs will produce all documents in their possession relevant to this litigation.
20. Class Counsel is able to handle the intake and organization of the large number of documents that will likely be produced by the Class Members and the Defendants.

PLAINTIFFS' EXPERTS

21. The Plaintiffs have and will retain experts as necessary as the Action proceeds.

MEDIATION

22. The Plaintiffs will participate in mediation or non-binding alternative dispute resolution efforts if the Defendants are prepared to do so or if the Court so directs.

THE FOLLOWING TERMS OF THIS PLAN PRESUPPOSE THAT THE COURT CERTIFIES THE ACTION AS A CLASS PROCEEDING

23. As part of the Certification Order the Court will be asked to:
 - (a) Set an **opt-out** date that is ninety (90) days after the date of the Certification Order, subject to further direction of the Court or written agreement of the parties (the "**Opt-out Date**");
 - (b) Settle the form and content of the Notice of Certification in a form agreed upon by the parties or as ordered by the Court;
 - (c) Require the Defendants to identify the size of the Class, the names, last known phone number, last known email address, and last known residential home addresses for all the Class Members;
 - (d) Settle distribution of the particulars of the Notice Program as follows:
 - (i) By Class Counsel posting the Notice on the Website and by emailing the Notice to any person who has filed an Intake Form and/or provided a valid e-mail address to Class Counsel;

- (ii) By Class Counsel sending the Notice to each Class Member whose last known address Class Counsel has;
 - (iii) By Class Counsel publishing the Notice in the Saskatoon Star Phoenix, the Regina Leader Post, the Globe and Mail and the National Post;
- (e) Approve the following opt-out procedure:
- (i) The Notice will set out that a person may opt-out of the class proceeding by sending a written election in prescribed form to opt-out to Class Counsel before the Opt-out Date;
 - (ii) No person may opt-out after the expiration of the opt-out period unless there is a reasonable explanation for missing the opt-out period, which is acceptable to all parties' counsel or, alternatively, which is approved by the Court; and
 - (iii) Class Counsel will receive the written elections to opt-out of the class proceeding and, within thirty (30) days after the expiration of the opt-out period, will deliver to the Court and the counsel for the Defendants an Affidavit listing the names and addresses of all persons who have opted out of this class proceeding;
- (f) Order that the Defendants are restrained from having any communications with the Class Members regarding the within Action during the notice period; and
- (g) Specify that the personal information of the Class Members who opt-out of this proposed class proceeding be kept confidential.

QUESTIONING

24. Class Counsel intends to question at least one representative each for Mile Two Church Inc. and the Government of Saskatchewan as well as each Individually Named Defendant. Class Counsel estimates that, subject to undertakings and refusals, up to sixty (60) days may be required for these Questionings. Counsel for the Defendants may examine only the Representative Plaintiffs.
25. The Plaintiffs may apply to the Court for an order allowing them to question multiple representatives of Mile Two Church Inc. and the Government of Saskatchewan, if necessary. Counsel for the Defendants will only be allowed to question Class Members other than the Representative Plaintiffs with leave of the Court first being obtained pursuant to s.19(2) of the CAA.

26. The Plaintiffs and/or Defendants may apply to the Court for an order allowing them to question non-parties.

CLARIFICATION OF COMMON ISSUES

27. From time to time, the Plaintiffs may apply to the Court for an order to amend, clarify and/or redefine the common issues.
28. The Plaintiffs will ask the Court to set a date for the trial of the common issues after the completion of Questioning, including the delivery of answers to the undertakings and the resolution of any refusal applications.
29. The findings of fact and conclusions on the common issues and the individual claims of the Representative Plaintiffs will permit the judge at the common issues trial to give directions, pursuant to s. 29 of the CAA, to deal with any remaining individual issues.

AFTER THE RESOLUTION OF THE COMMON ISSUES

30. Assuming that some or all of the common issues are resolved by judgment in favour of the Class, it will be necessary for the Court to establish and supervise a claims and assessment procedure. The precise structure of the assessment process will depend upon the conclusions reached by the judge at the common issues trial. The Defendants who, as a result of the common issues trial, are liable to some or all of the Class Members may participate in the process described in the following paragraphs.
31. The Plaintiffs propose that the Parties firstly seek to develop a resolution for the process to deal with the individual issues, including the claims and assessment procedure on a summary and expedited basis. If such a process cannot be agreed upon, an application may be made to the Trial Judge for direction with respect to the manner of proceeding to determine any individual issues, including the claims and assessment procedure.
32. Section 29(3) of the CAA directs the Court to choose the least expensive and most expeditious method of determining the individual issues consistent with justice to the Class Members and the parties and, in doing so, the Court may:
 - (a) Dispense with any procedural step it considers unnecessary; and
 - (b) Authorize any special procedural steps, including steps relating to discovery, and any special rules, including rules relating to the admission of evidence and means of proof, that it considers appropriate.

33. In the event agreement on the individual issues process cannot be agreed upon, the Plaintiffs will ask the Court to:
- (a) Determine the amount of damages owing to the Representative Plaintiffs;
 - (b) Determine if an order for an aggregate monetary award to Class Members respecting all or any part of a Defendant's liability to Class Members is appropriate pursuant to section 31 of the CAA;
 - (c) Determine if an order be made that all or part of the aggregate monetary award be applied so that some or all Class Members share in the award on an average or proportional basis pursuant to section 34 of the CAA;
 - (d) If the Court determines that individual claims must be made, the Court shall specify the procedures for determining the claims pursuant to section 35 of the CAA;
 - (e) The Court may direct the means of distribution of amounts awarded as it considers appropriate;
 - (f) Set guidelines to clarify how a Class Member qualifies to be compensated;
 - (g) Appoint Class Counsel to represent the interests of the Class in dealing with issues of general application relating to the damages assessment process.

CLASS COUNSEL FEES AND ADMINISTRATION EXPENSES

34. At the conclusion of the common issues trial, the Court will be asked to fix the amount of Class Counsel fees, the disbursements, other charges and applicable taxes ("**Class Counsel Fees**"). Class Counsel will ask the Court to direct the Defendants to pay the Class Counsel Fees out of any monies recovered. Class Counsel Fees are a first charge on every recovery.
35. The Court will be asked to fix the costs of any persons appointed to implement and oversee the Plan and order the Defendants to pay these costs.

REVIEW OF THE LITIGATION PLAN

36. The Court may revise this Plan before the determination of the certification motion and/or before and/or after the determination of the common issues at the common issues trial or otherwise. The parties reserve the right to seek clarification of or amendment to any of the terms of the Plan.

MOTIONS FOR DIRECTIONS

37. Class Counsel and Defendants' Counsel may apply to the Court for further directions.

DATED at Saskatoon, Saskatchewan, this ____ day of March, 2025.

SCHARFSTEIN LLP

Per: _____
Solicitors for the Plaintiffs,
Caitlin Erickson, Jennifer Soucy (Beaudry)
and Stefanie Hutchinson

CONTACT INFORMATION AND ADDRESS FOR SERVICE

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sedmondson@scharfsteinlaw.com
File number: 21,835.1

THIS IS EXHIBIT "D" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

**Intake and Assessment Form
MILE TWO CHURCH LTD.
LEGACY CHRISTIAN ACADEMY
(FORMERLY CHRISTIAN CENTRE ACADEMY)**



Scharfstein LLP

Barristers & Solicitors

200 Princeton Tower
123-2nd Avenue South
Saskatoon, SK S7K 7E6
Phone: 306.653.2838
Fax: 306.652.4747

Getting Help and Support

Getting Counselling Support

Throughout this process you will be asked for information about the abuse you suffered at Legacy Christian Academy (formerly Christian Centre Academy). This Intake Form asks you to write, in detail, about the abuse and how it has affected you. Having to do this may disturb you.

If you feel anxious or unwell when you think about your school experience, or while you are filling out this Intake Form, you may want to have someone with you or nearby for support, such as a family member, counsellor, friend or someone else you trust. Ask for help if you need it. Take as long as you need to fill out this Intake Form.

Section 1 – Personal Information

1. Titles

- Mr.
- Mrs.
- Ms.
- Miss.
- Mx.
- Let me type

Current Last Name

First Name

Middle Name

2. Full Name While Attending Legacy Christian Academy (formerly Christian Centre Academy) if different

3. Contact Information

Street and Apartment Number

P.O. Box or RR#

City

Province

Postal Code

Phone Number

Email Address

4. Where and how should we contact you (for example, at work, home or by email, phone or fax, or through someone you know)

If you want to be contacted by phone, can we leave you a message?

- Yes
- No

5. Your Birth Date

6. Gender Identification

- Male
- Female
- Non-Binary
- Transgender
- Intersex
- Let me type
- I prefer not to say

Section 2 – School Information

When did you attend Legacy Christian Academy (formerly Christian Centre Academy)

	From	To
Grade	<input type="text"/>	<input type="text"/>
Age	<input type="text"/>	<input type="text"/>
Year	<input type="text"/>	<input type="text"/>

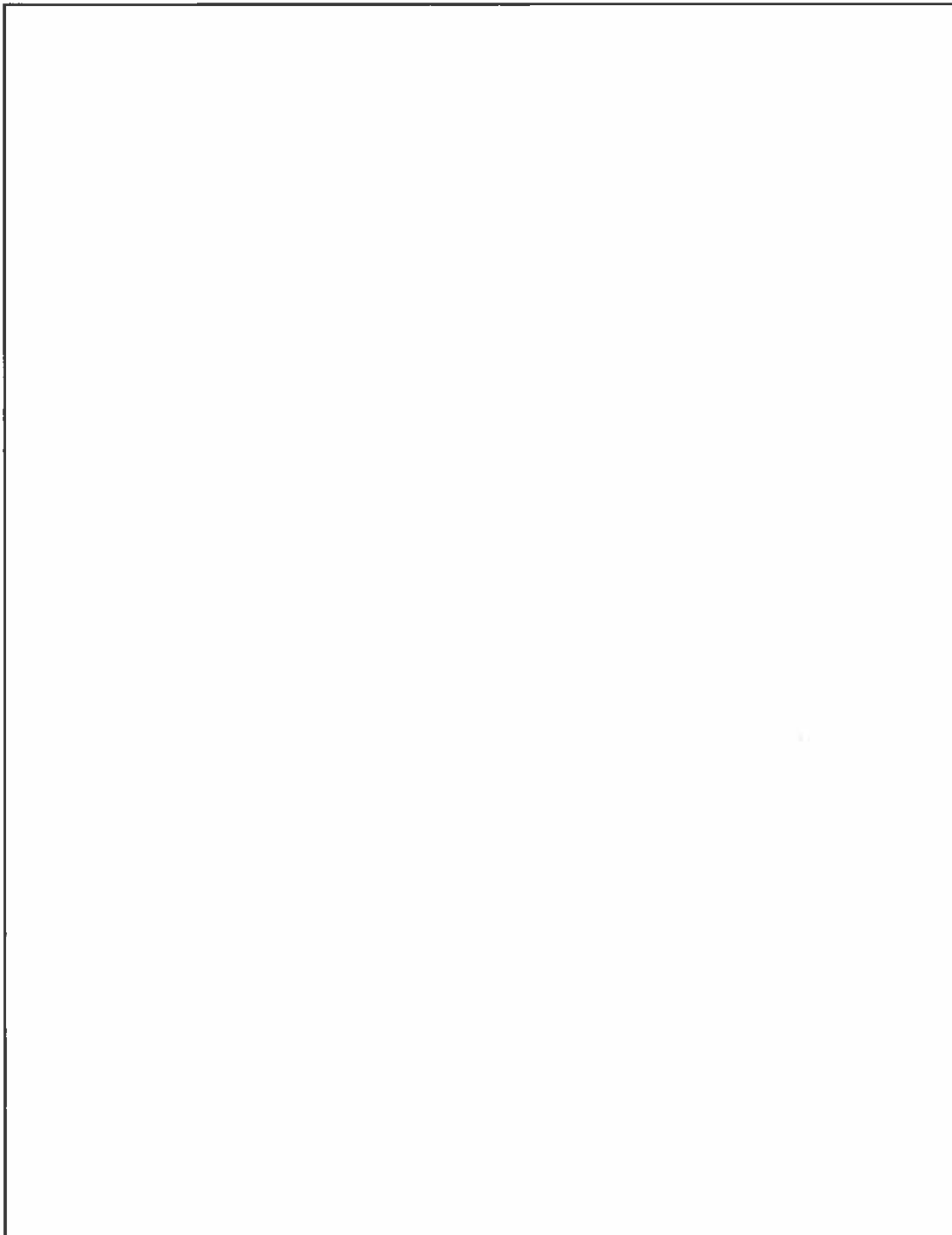
PLEASE READ BEFORE TURNING THE PAGE

The following pages ask you for detailed information about the abuse you suffered at Legacy Christian Academy (formerly Christian Centre Academy). These questions may trigger certain memories and bring painful feelings. Because of this we suggest that you proceed slowly and that you be in a safe place when you look at and answer these questions.

We recommend you read and complete the following pages with a support person nearby if needed, such as a family member, counsellor, friend or someone else you trust.

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.





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

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.

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 5 – Education and Work History

1. Please give details of your formal education or other training after leaving the school.

School, college, university or training facility attended	Approximate dates		Level reached or degree, diploma or certificate obtained
	From	To	

2. Please give details of your work history, whether it was paid or volunteer.

Name of your employer and job title.	Approximate dates		Income Earned	Reasons why you changed jobs or left this work.
	From	To		

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

Section 6 – Future Care

1. Are you interested in having or continuing **treatment or counselling** in the future for the abuse you suffered?

Yes No

If yes, please explain and give details of what type of treatment or counselling you intend to pursue or continue. Estimate the number of treatments or sessions and provide an approximate cost for them.

2. How has the abuse affected your relationship with friends, family, and partners?

THIS IS EXHIBIT “E” REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-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.

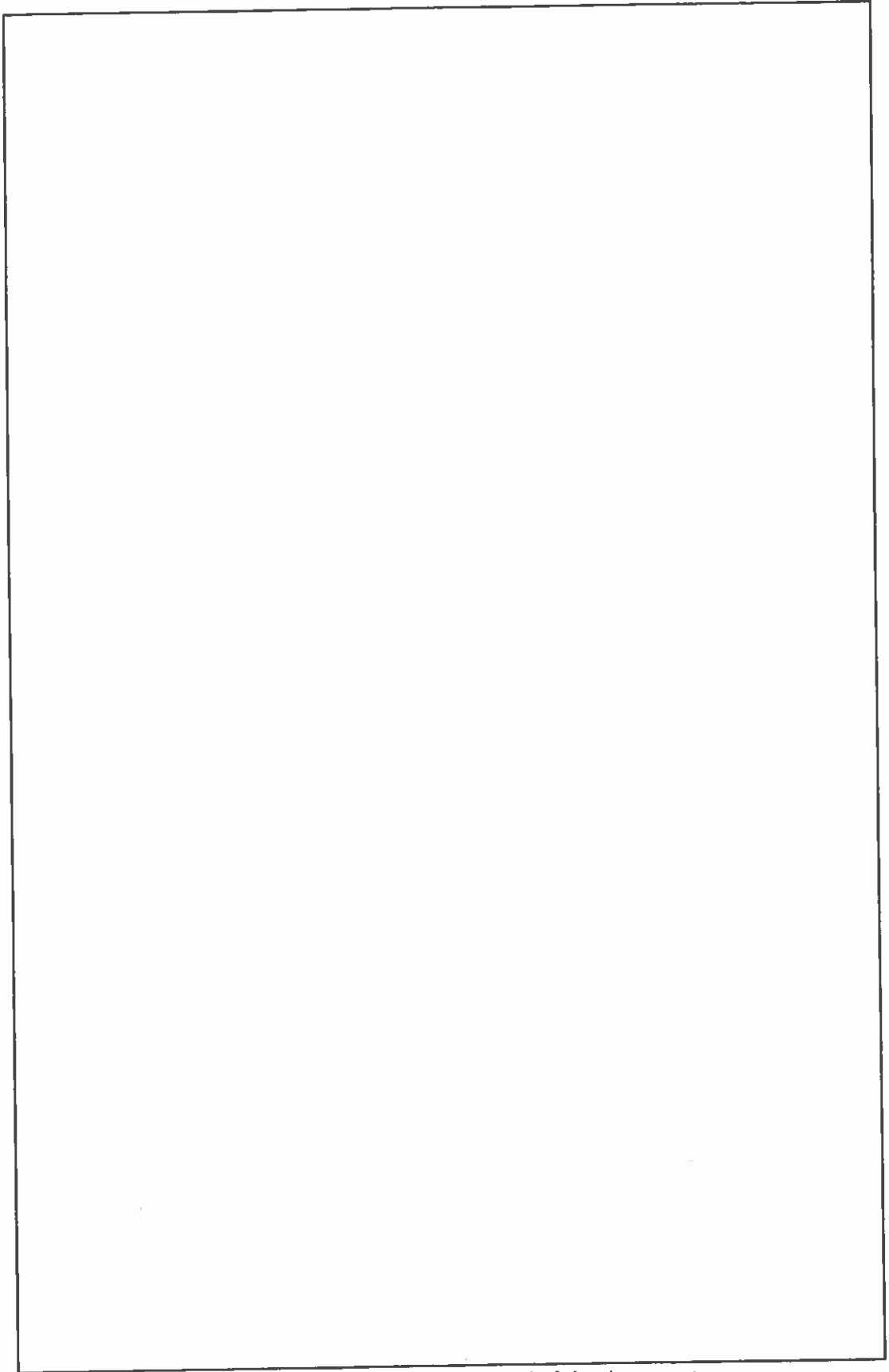
Some of the various things that would cause me to get a beating were:

- 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.



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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:

- | | |
|--|--|
| <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 excommunicated 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.

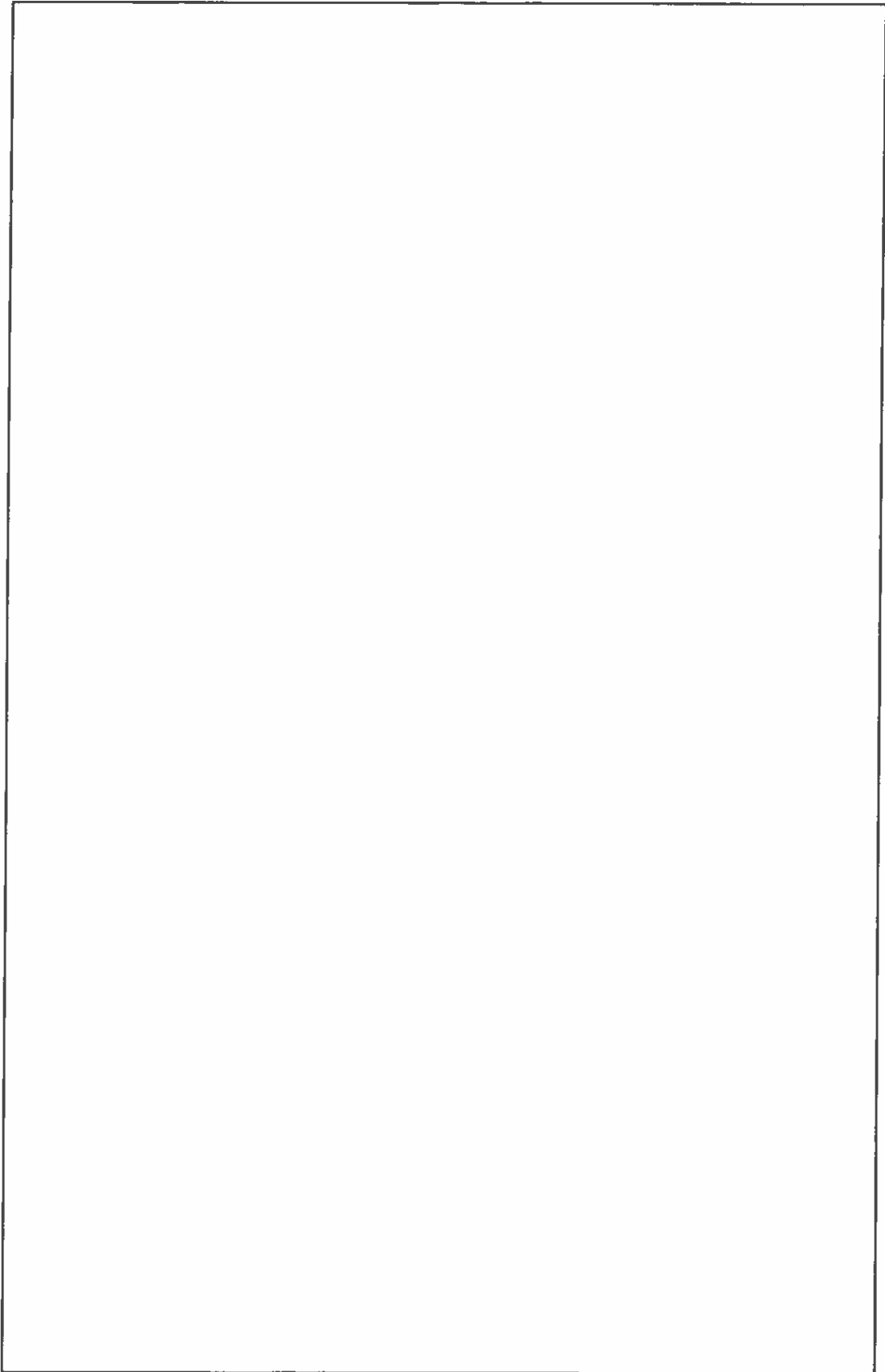
In February 1986 I got appendicitis and became very ill physically. I was told I needed to have faith and pray for healing and if I wasn't healed it was my fault for not having enough faith. I was prayed over at church and my parents were told not to take me to hospital but to continue to pray for healing. 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.



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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:

- | | |
|---|---|
| <input checked="" 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 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 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

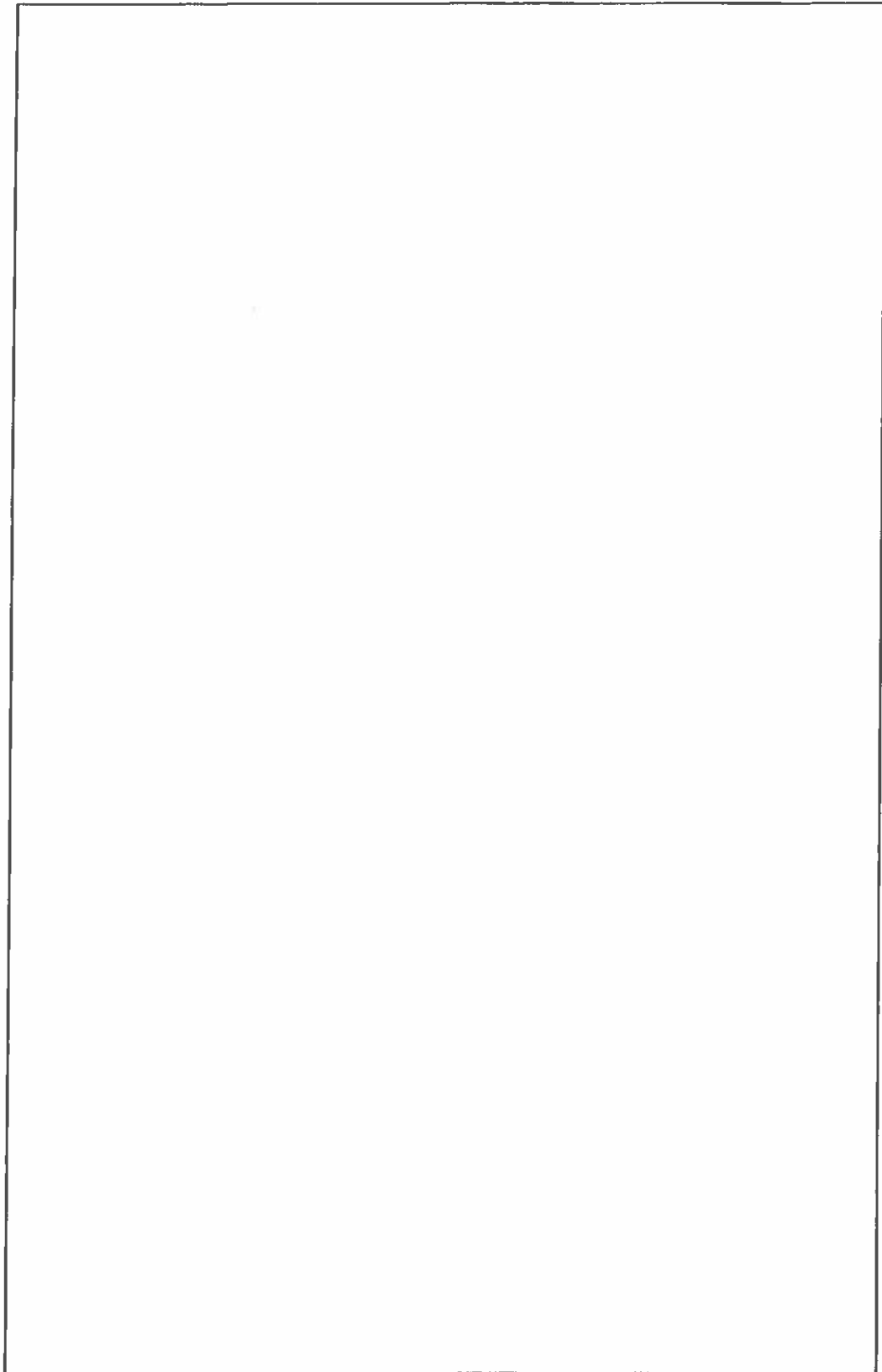
2016-2020 [REDACTED] Counselling. Talk Therapy & EMDR therapy

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.



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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

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 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 learning 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 legs 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 realize, 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 contact 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

[REDACTED]
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 . 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 you 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.

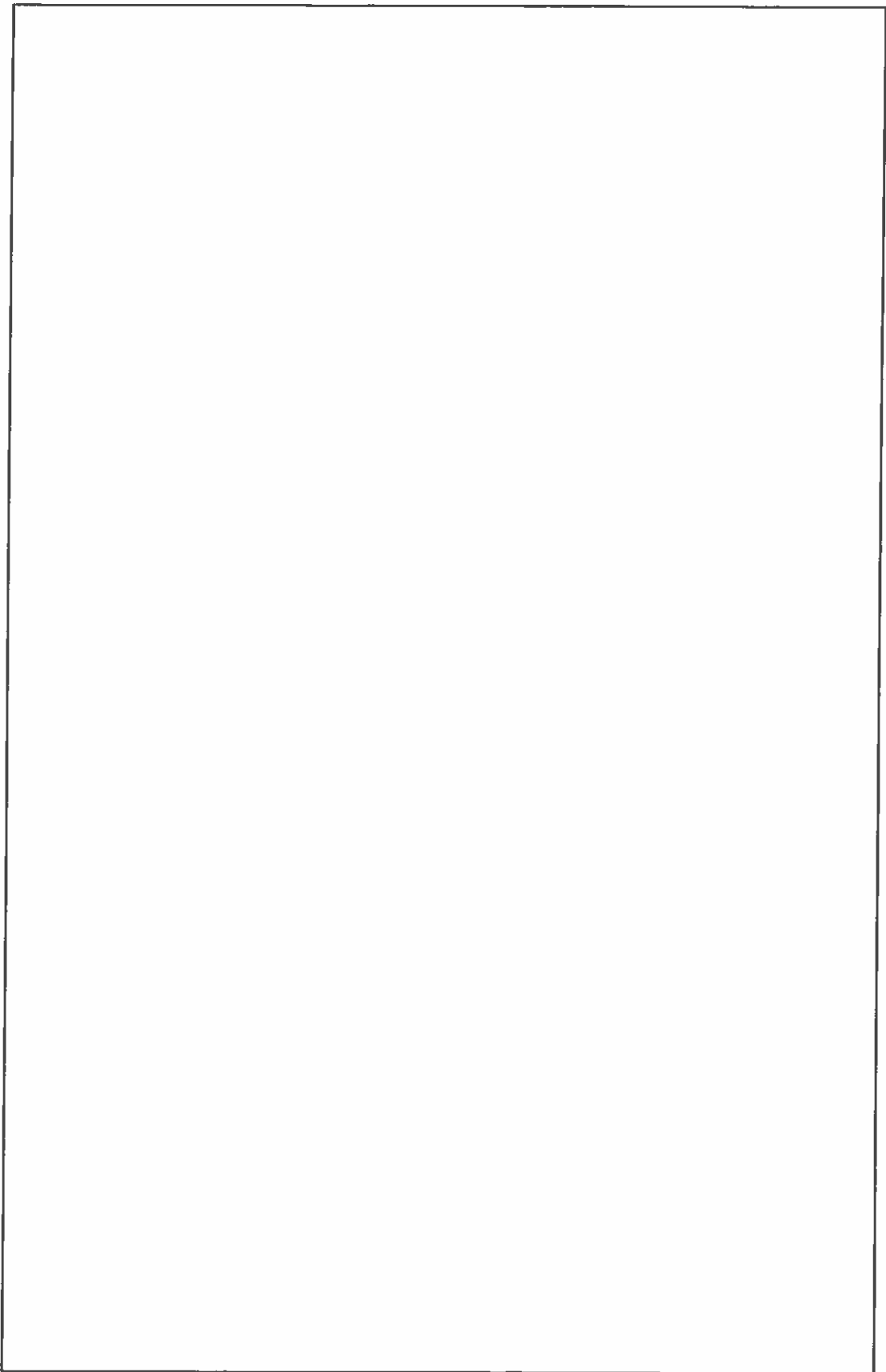
I had a relationship with a boy who was 16 years old in the church. By relationship I mean he was our babysitter. I met him at school and he snuck into my room at night and we were intimate. When my aunt and uncle found out about this I was told I would be paddled by my uncle. Which I was which scared 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

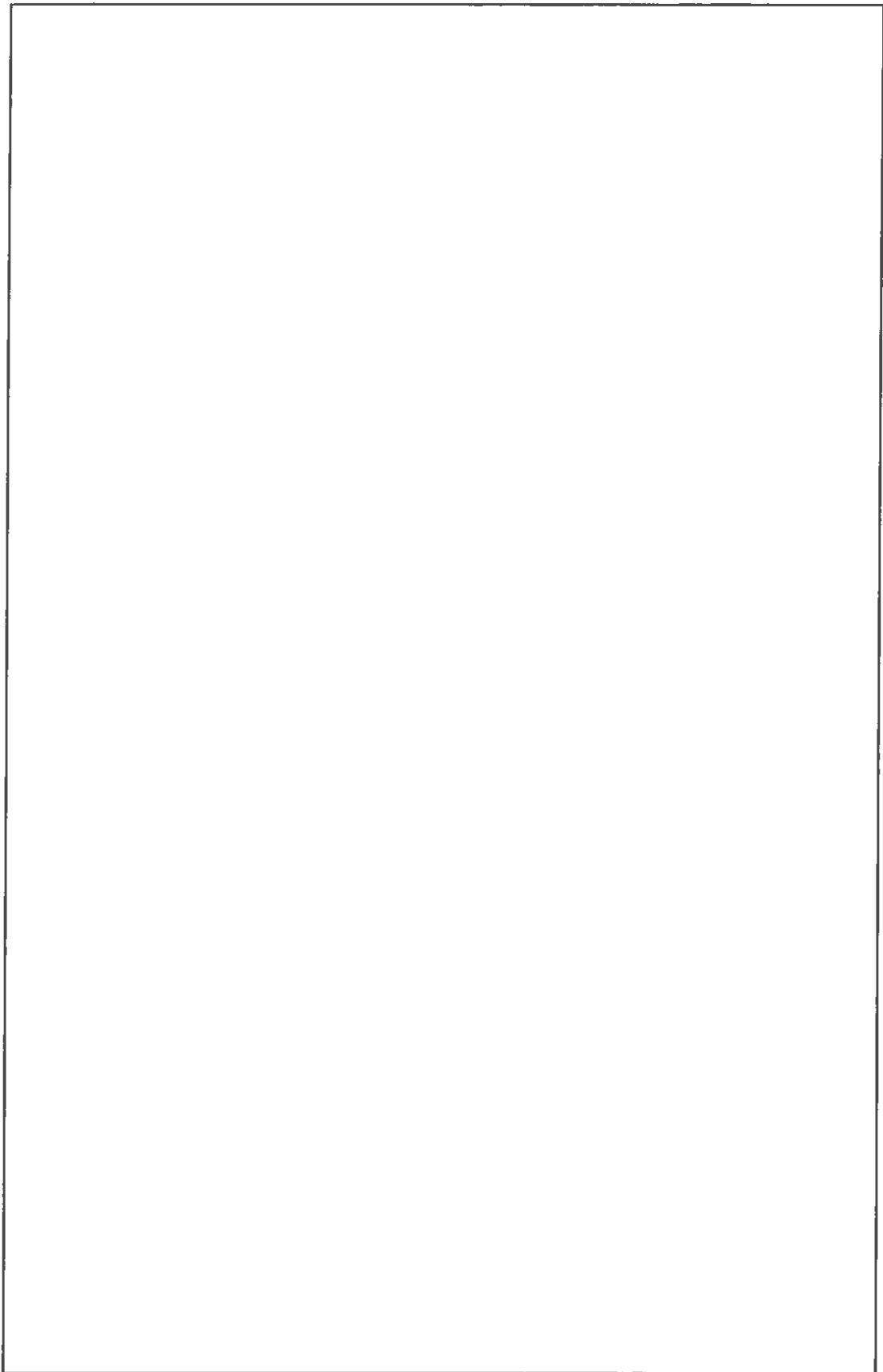
1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when and how often** the abuse happened and where it happened.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

- | | |
|---|---|
| <input checked="" 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 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 (paddling, 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.

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.

██████████ August 2022 - present

██████████ November 2019 - November 2021

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 mom 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 Olobobokun. 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~~ there not 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 HOT.

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 ^{was} experienced ~~was~~ as far back as →

In Mr. Rysavy's class

I can remember, I think I was 15? 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 CCA. 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 Donaver, Avril Johnson and the MacMillians 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. Spe, Blaine and Cheryl, Pam, Michael and Cary Lynn, Carla, Randy and Loren, Loren Donaver at no point though.

If you need further space please add pages at the end of the document or an other worked there.

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, never really received but saw so much especially in choir by Anne Mac Millan. |
| <input type="checkbox"/> Racist acts | <input type="checkbox"/> Degradation |
| <input checked="" type="checkbox"/> Threats "next time is a paddle" | <input checked="" type="checkbox"/> Particular vulnerability or young age single parent home |
| <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 WOW! | |

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 ~~by~~ and didn't realize ^{it was too late}). There were ^{warning signs.}
- I don't share small problems ^{with conflicts} until they are huge and emotional 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 now really getting to know my mom's siblings because "they were evil" Catholics. 4-06!

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?

- 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 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.

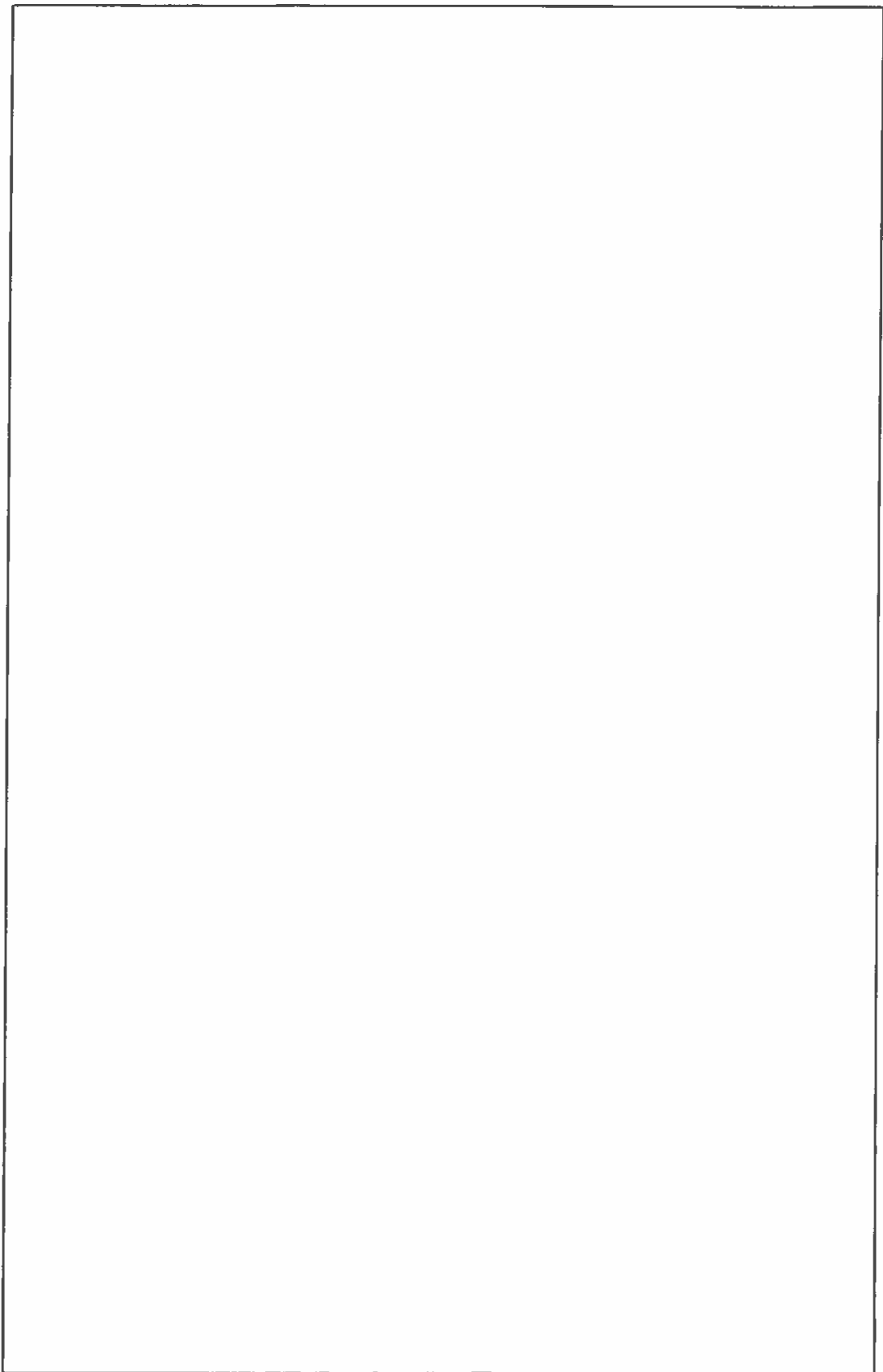
I've been on antidepressants for 15 years. Never going off!
I've been to psychotherapy and do many hobbies to help me work through my school days, in Saskatoon.
My husband is trained in social work and he has helped me heal.

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.



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 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) |
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| <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 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?

Padding 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?

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.

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 whimpered 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.

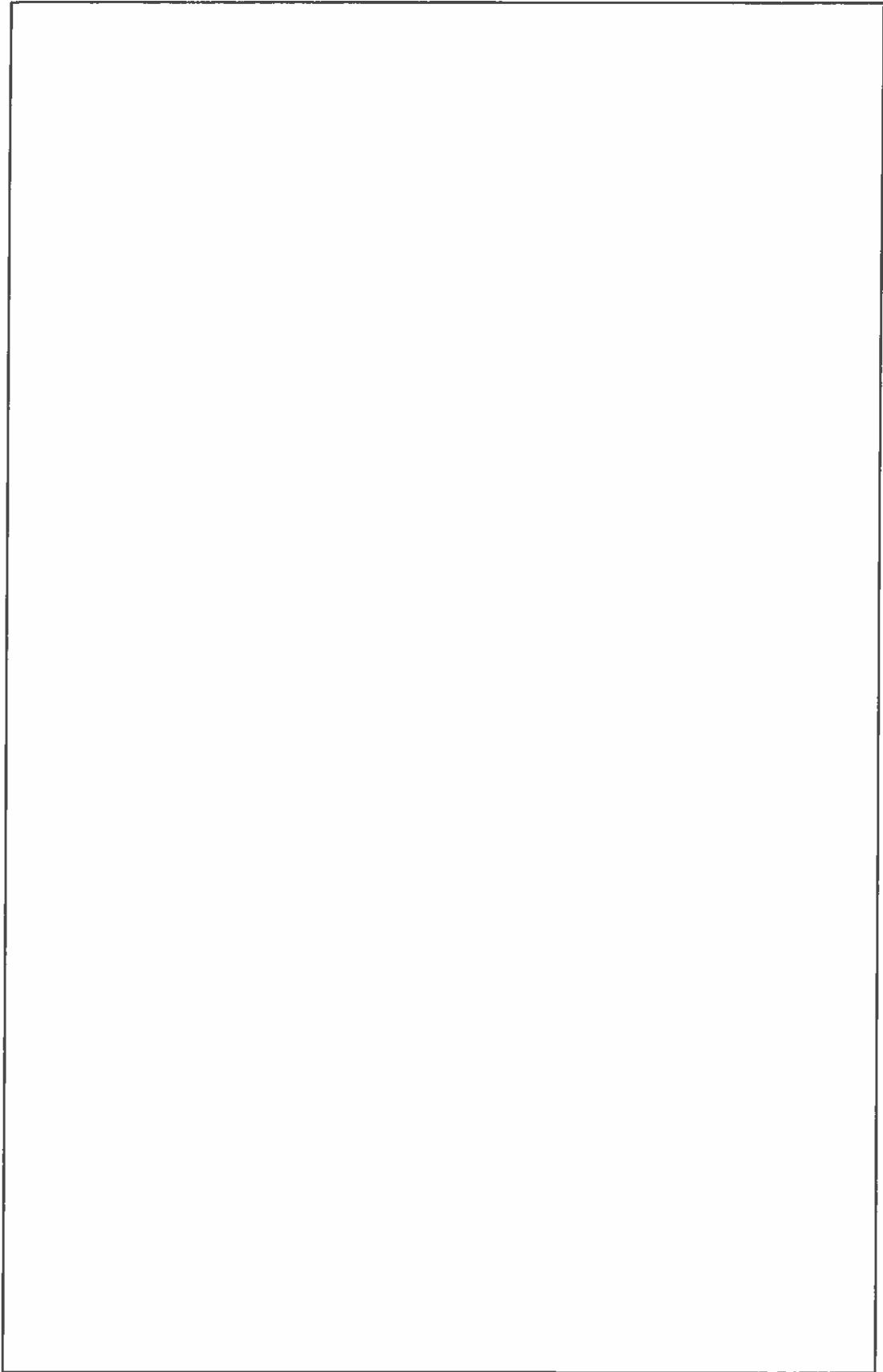
As girls we had to wear dresses even in the dead of winter. It was frowned upon for girls to wear pants including snowpants so often we had to go outside for recess and not be allowed to be properly dressed for the environment.

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

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 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.

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

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

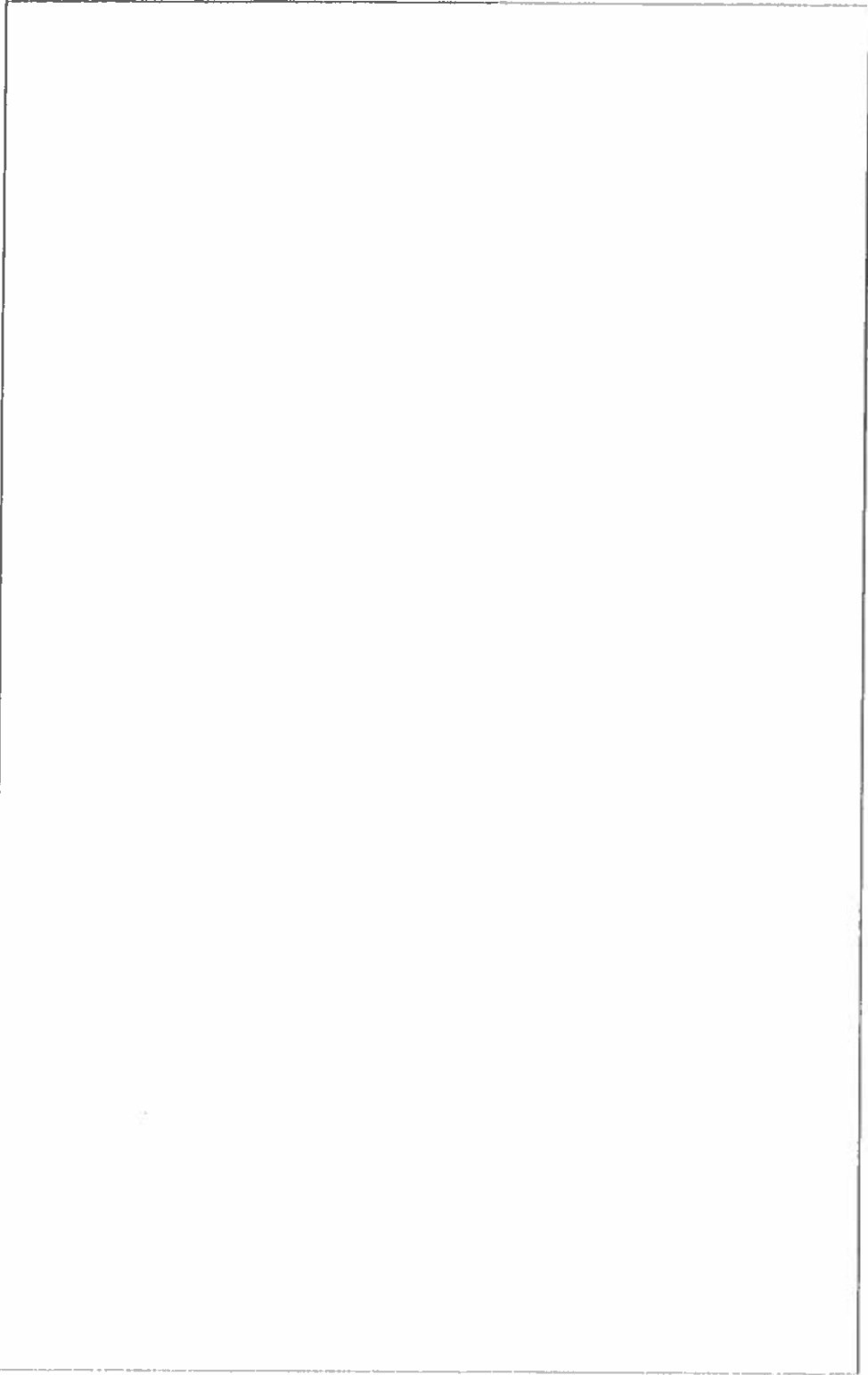
If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Section 3 - The Abuse

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This was along time ago & I was very 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'm 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 issue's, because she did work while I was at school and she was a single parent



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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

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.

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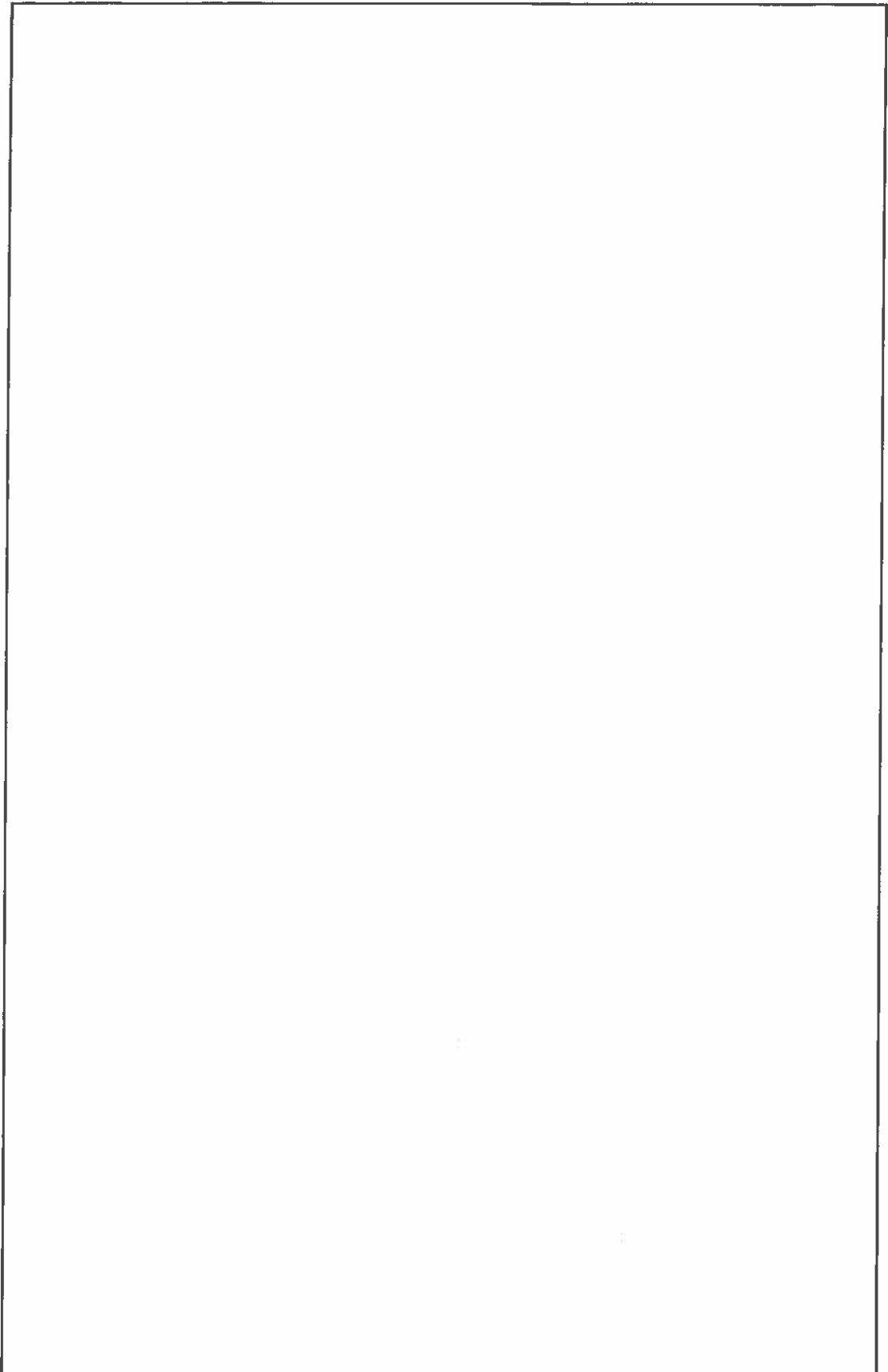
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If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

Section 3 – The Abuse

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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.



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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.

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.

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Yes No

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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

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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] 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 [REDACTED] 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

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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.

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

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Yes No

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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

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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 (my sister) 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 worshipping 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...

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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 paddle 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.

The church had strict rules regarding entertainment - prohibiting people from going to movie theatres and later, from even being seen in the parking lot of a movie rental store. Being a family that loves the arts and movies, my dad would secretly take us to Regina or Edmonton to see a movie so that we were less likely to be "caught". I felt like I was committing a horrible sin and was scared of being found out.

When I was a young adult, a couple of guys had watched a bad movie on the weekend (Anger Management) and leadership found out. On Sunday morning, John Olubobokun (Male - Elder) angrily ordered younger children and teens out of the auditorium, then proceeded to berate and yell at the entire congregation. He then played some of the worst segments of that movie on the big screen, as a "punishment" or to show how horrible the guys were for watching it.

In both the school and church, strict rules were in place in regards to clothing. While modesty and school uniforms are not wrong in and of themselves, they made the connection between our outward appearance and the spiritual condition of our heart. They taught that outward controls would eventually change the heart - and vilified people who dressed "like the world". All through my middle school years I felt shame and was often singled out by teachers for the way clothes fit me differently as my body changed before many of the girls my age. Even as a married adult, I was chastised by Anne MacMillan for a slit in my knee length skirt that rose 2" above my knee. My wedding dress and all of my bridesmaids' dresses had to be approved by Tracey Johnson, who checked for the width of the dress straps, and style of the dresses. For years after we left, I felt like I was sinning for wearing a tank top that didn't have at least 2" wide straps, or if my skirt reached above my knee and not below it.

Shapeless school uniforms were brought in during my grade 11 year.

During one church service, Keith paraded several groups of people on the stage, giving examples of who we should be like in our dress and behaviour. He had a couple people dressed in leather, with spiked hair and tattoos - "we shouldn't look up to people like this", he said. He contrasted that with clean cut, clean shaven, and ultra modestly dressed individuals and said "THIS is what you should want to look like, this person has character and you can tell the condition of their heart. Your kids should look up to these people and pattern their life after them." So instead of pointing us to the perfection of Christ, we were pointed to follow the example of people - and in my case, it was my peers!

Leadership ruled by fear and manipulation in order to maintain control and preserve their image. Special attention was given to people for the purpose of gathering information on peers; making people feel special but really they were being used. This led to the feeling of always being watched and reported on. We didn't know how to have healthy friendships, even as adults. Socializing outside of church-sanctioned events was generally frowned upon.

In 2004, a year after I got married, my parents were asked to move to [REDACTED] to take over the leadership of a church that had lost multiple pastors to moral failures. My dad accepted that position and left his job of [REDACTED] years as an elder, and [REDACTED]. On the surface, it appeared that he had the blessing of the church; since the only way one could leave without being shunned, was to be "sent out" in a ministry capacity by the church. But within the next year, my parents were completely blacklisted by church leadership. Friends of my parents were threaten and ordered not to have any contact with them and lies were spread that my parents were actively trying to get people to leave and move to [REDACTED]. Any time my dad called the church to speak to someone, he was told he had to 1st have a meeting with Keith.

My parents planned to return to Saskatoon for the birth of our twins in March of 2005. A few days before our twins birth, Tracey stopped me at church and appeared interested in the upcoming birth and when my parents were arriving. I didn't know at the time about the issues my parents were having, so I told her when they were arriving, how long they were staying and where they were staying. I would find out later, that the information was used to threaten all of the elders with being fired if any of them tried to see my parents while they were in town. The entire time they were in town, no one from the church came to hospital to see me. One elder, John Olubobokun, defied Keith and he said he didn't care if he got fired - he had to see my dad. I felt absolutely awful that I had betrayed my parents by sharing information about their trip, and the way it was used against them.

During my parent's visit, they shared the reality of what was happening to them since they had moved away. Everyone they loved and cared for was being turned against them and were now being used to hurl them. We started at that point, to discuss moving to [REDACTED] so we would escape before things got worse.

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.

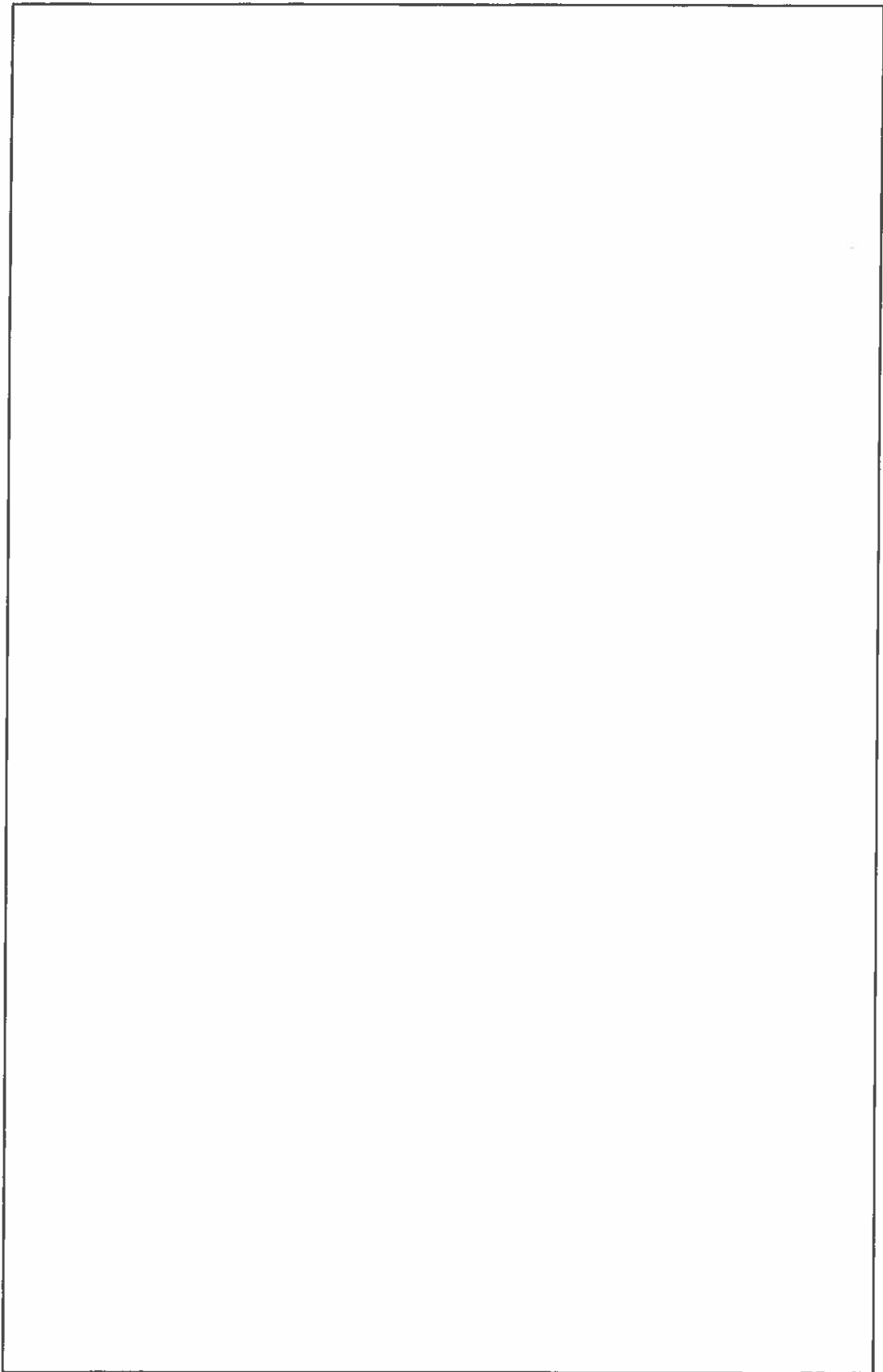
Approximately 1995 I was asked to the principals' office and was threatened by Mr Lou Brunelle to be paddled for cheating. My cheating involved me using the score key to copy the correct answer in my math pace. Unknown to me at the time was that I had a moderate level of dyslexia, this caused me to struggle 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:

- | | |
|---|---|
| <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 sertaline (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 ██████████ perscribed 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 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.

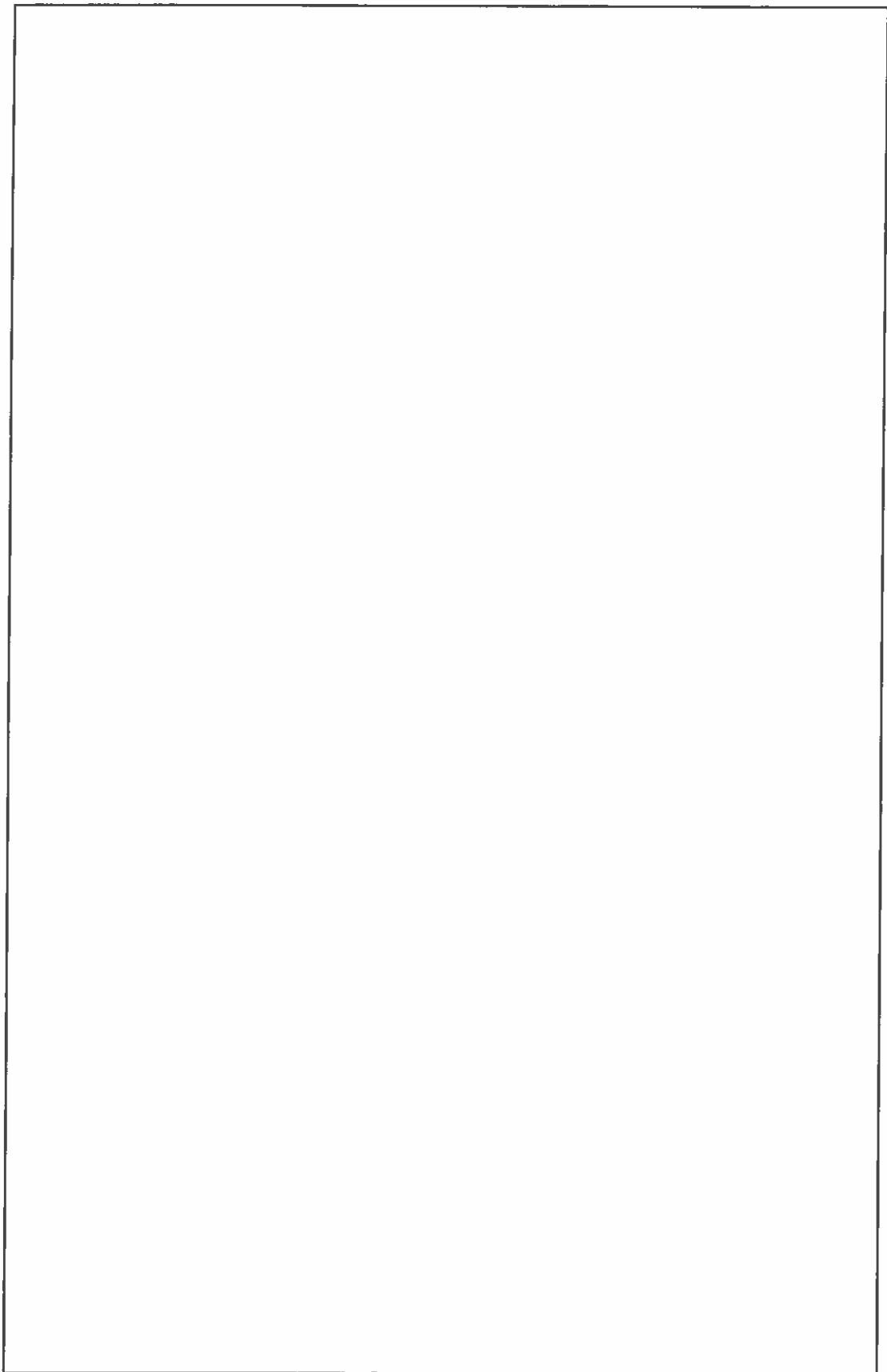
I was paddled for not scoring my work properly, questioning authority, turning around in my cubicle,not getting along with others, talking in class, not participating, having a messy cubicle, and many many more.

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:

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| <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 welted 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.

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

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:

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| <input type="checkbox"/> Verbal abuse | <input checked="" type="checkbox"/> Humiliation |
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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.

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.

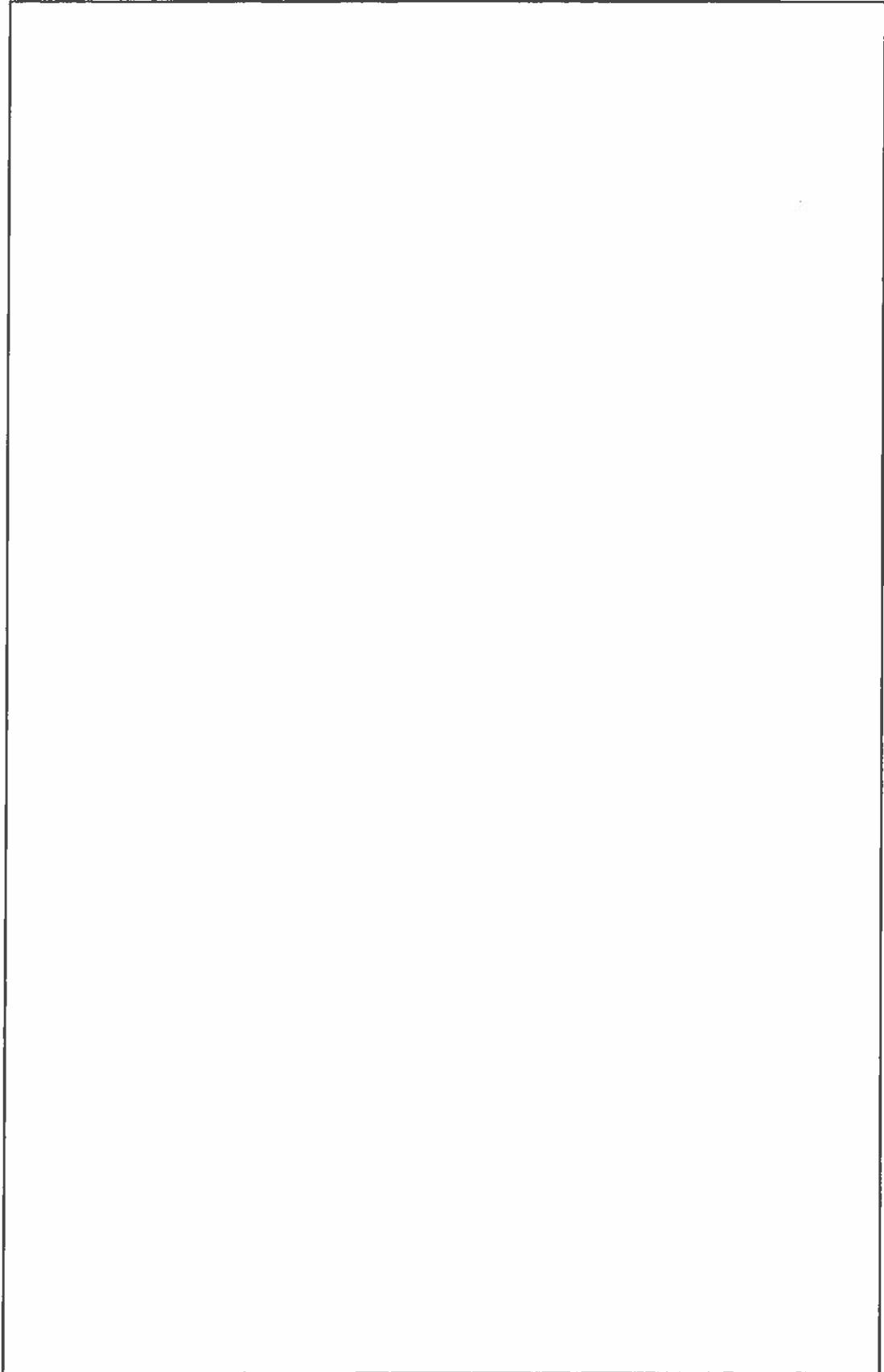
Section 3 – The Abuse

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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:

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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.

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.

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[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.

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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.

Prescribed sertraline after a suicide attempt. 2012. Met with a psychiatrist who prescribed anti-anxiety and ADHD medication. Antidepressants through [REDACTED] [REDACTED] [REDACTED] prescribed Foquest 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.

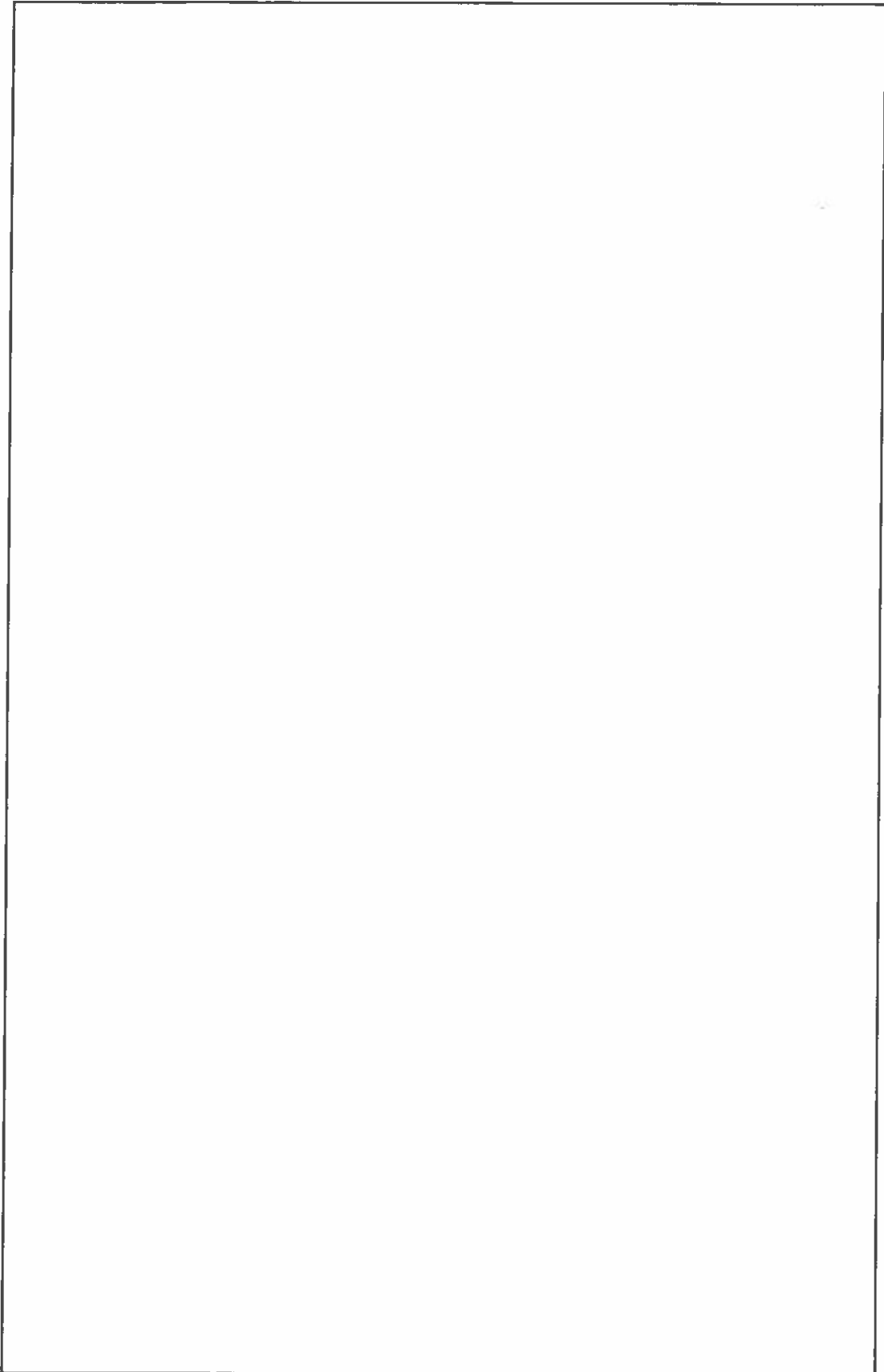
I was paddled twice once by Ken Shultz and once by Lue Brunelle, they used a large wooden paddle. the paddle consisted of 3 very hard swatts to the bottom, while I was wearing a dress, They also sold these paddles in the church bookstore. The reason for which I was paddled was because I circled the pages 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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|--|--|
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| <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 Internationals 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:

- | | |
|--|--|
| <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 |
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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 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 Johns office for a discussion. John then proceeded to take out a wooden paddle and said "I'm not afraid to use this one 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 mistake what would happen. In his office, I sat there crying in fear of the thought of being physically abused like that.

- Under Keiths and Johns 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 couldnt 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 |
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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 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 struggle 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 for 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

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 recently started seeing a psychologist to begin unpacking the trauma that I experienced.

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 1st. 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 1st, 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 my 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 me 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 versus, selfishly misinterpret reading and other scripture versus, to paint a negative and ultimately an evil/ungodly picture of those that left their church or school.

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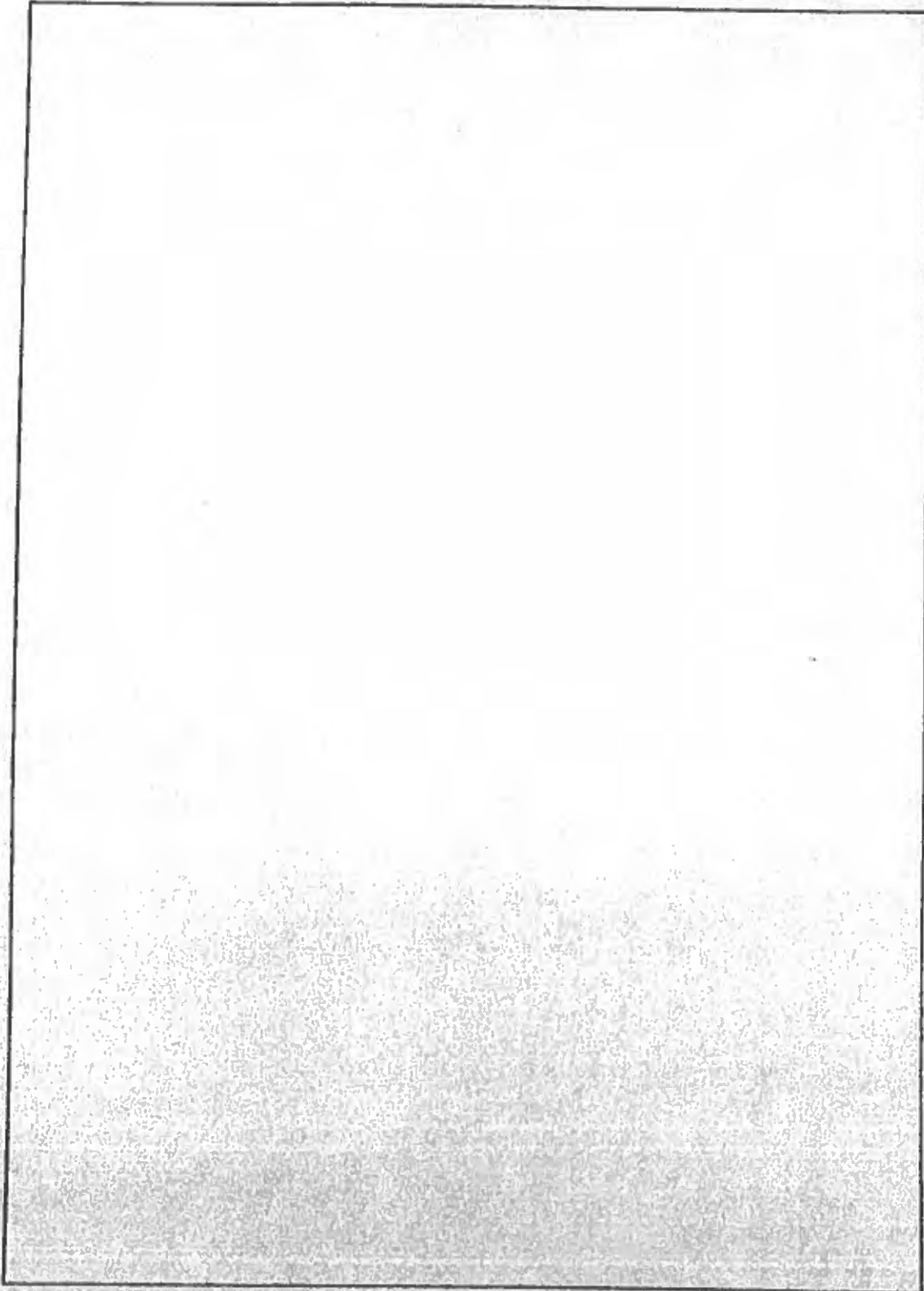
2. Aggravating Factors

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:

- | | |
|--|--|
| <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 |
| <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.



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

paddling, as listed above

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.

Support groups

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 is a "Coach" or "Crew" Person who is 30-35 yr old male at the time, at the time he directed out of a high school basketball coach, a high school track coach, gym teacher, member of SCS (church at the time).
- **WHEN & HOW OFTEN** Since 2012, most frequent off-site meetings during spring times, texts and gestures happened daily within the school and at sports practices meeting up on site in more secluded room, happened weekly or bi-weekly approximately, off-site meetings would happen weekly or bi-weekly or a couple times a month, depending on the time of year, the more adult encounters were more frequent during the spring and happened a couple times a month, (I remember correctly, definitely more so since through other seasons).
- **WHERE** the office in the school; classrooms / children's church rooms not being used during the school day, gym and bus (A&E Conventions), houses, he was doing spring/summer construction at school gym equipment room; his passenger school van; neighborhood parks around the north end of a secluded location on a trail by the river (end of Adelman Dr.)
- **WHAT HAPPENED** Aaron started off showing me favoritism and 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 then started smiling, winking, and biting his lip at me on a regular basis. He would designate a spot in the church / school building for me to meet him at. He would hug and kiss me and feel up on my body on a few occasions. My top and bottoms were off, excluding my underwear. He was wearing a condom on 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 hid our bike to a river view spot in the north end. He hid our bikes in a bush, and we 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 minutes straight in the school van in the parking lot of Graham high school 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 the rest of a regular basis. Sometimes, he would say things like "For the next two minutes you can do whatever you want to me then we'll switch. I never really knew

what to do, and he was always very likely to crawl all over me
From 2008-2012, Aaron Bennet's greeted and sexually
assaulted me. I was 13-16 years old. Aaron's office was on
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 Sp. Girl's volleyball team,
I noticed that he started watching me through a single
litted slat 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 and ruined lives one year at an A.C.E 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
As I walked onto the bus, he stepped out to the bus
bathroom putting a condom 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
field events for Cities high school Track & Field meet.
Aaron was there and held 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
out of the bathroom and started kissing me in my bra
and underwear. He never took these off but heavily
contemplated it as he typed with my bra straps close
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 type a school without my dad and not being allowed to date while in school set me up to be a perfectly vulnerable candidate for a sexual predator. I had all these raging hormones as a teenager but was not taught how to manage or express them in a healthy manner. Instead we were pretty much trained to ignore them and somehow have it figured out when we got married. Aaron was like my first kiss I felt extremely violated and some times still knowing that as a teenager I was fulfilling someone else's predatory fantasies and didn't even realize it was happening right the time when other teenagers outside the school were dating people their own age. I was being used and abused by a man over 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 to keep everyone's lives 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 feelings around disappointing and upsetting others. Growing up, I got really good at listening what people wanted out of you and jumping through those hoops. I was a glibly two sides kid but I'm far from that now. I really hate that I am reminded of Aaron when I drive around my home city and see specific locations it has caused me a lot of grief and anguish knowing Aaron just got to up and move to a different city/province without reaping 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 was still struggling with asking for help, because I feel like a burden when I do this leads to me putting too much on my plate and wearing myself out. 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 self 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 normalized for us kids, I find myself not really feeling the proper weight behind some situations. I downplay serious things too much. 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 consistently work around with a sense of guilt for not saying "No" to him that's hurtful and me to get over. I have learned to look out for my daughter and myself first because this can happen to anyone any time not letting my anger/ frustrations grow to be a negative effort into wonder know if someone has ulterior motives when they express an interest in me. I have to be very careful not to stereotype male

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Section 4 - The Harms Suffered and Treatments Received... cont'd. }

athletic staff in charge of girls, right now. Whenever I can find out about it, 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 their memory of that is with someone remotely close to their age. Mine is with a man over twice my age and it more 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 who 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 fooled so 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] 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] - [redacted] wait time was long, so [redacted] passed 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 popBeing 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 |
| <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.

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. [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 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 do 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.

The following year, Level 2, I ended up having the same teacher again, Debbie Johnston (Debbie Lee). I remember getting in trouble often for wanting to talk with my friends, not wanting to stay in my cubicle, but I don't remember any specific times of being paddled. I do remember specifically one time, there was another girl in my class, [REDACTED]. She was new to the community, so she hadn't been conditioned like the rest of us. Therefore, she got in 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.

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:

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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:

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|--|---|
| <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.

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.

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.

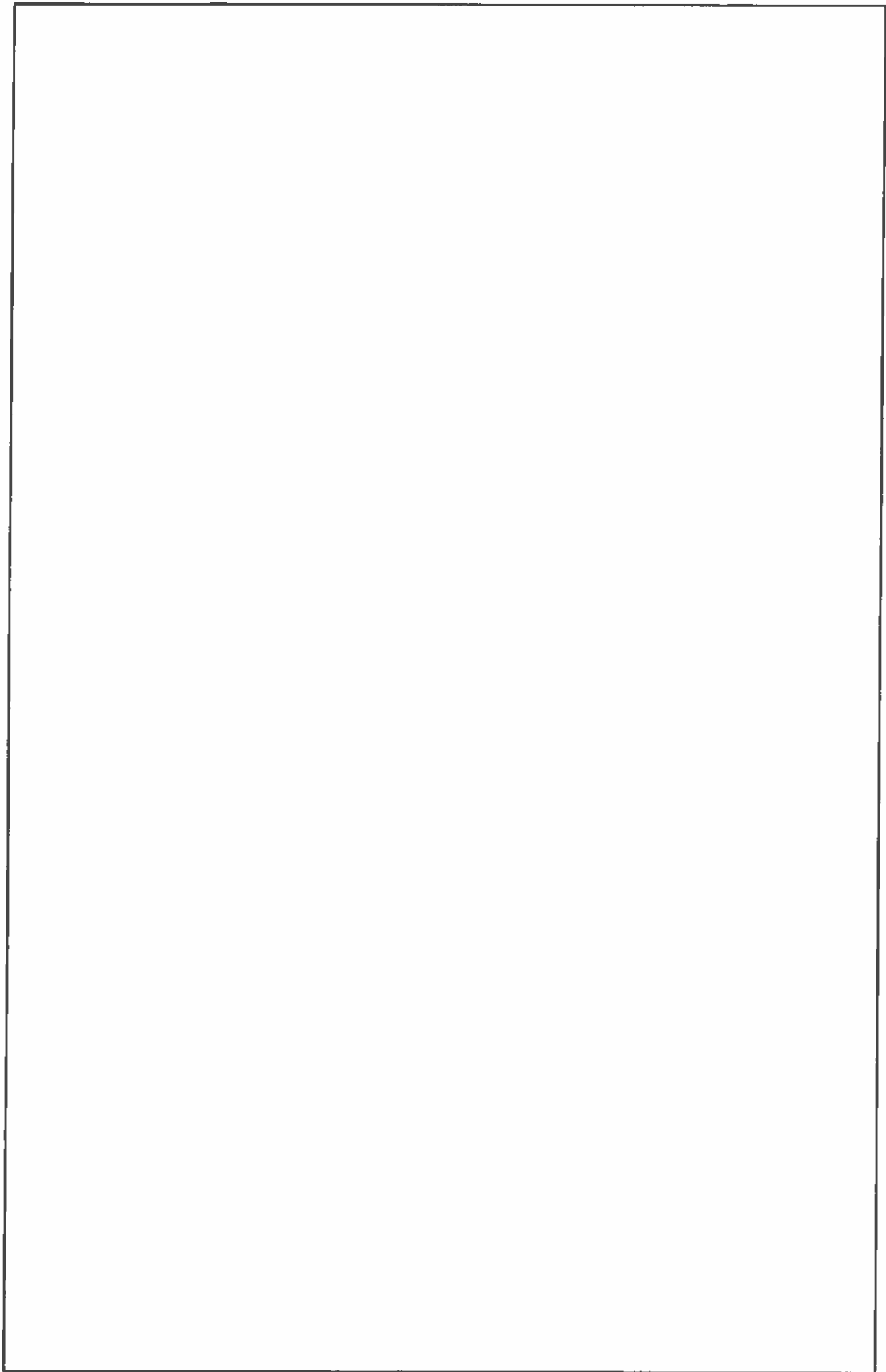
Talk therapy, ██████████ in Saskatoon in 2011/2012.
Talk therapy, ██████████ Registered psychologist, in ██████████, ██████████ in 2018-2020.
Exposure and Response Prevention Therapy for OCD, ██████████, MSW, ██████████ (virtual) at ██████████, in 2021
Talk therapy, ██████████ Counsellor, in ██████████ at the ██████████, 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"/> Verbal abuse | <input checked="" type="checkbox"/> Humiliation |
| <input type="checkbox"/> Racist acts | <input type="checkbox"/> Degradation |
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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 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:

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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 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 idenifty 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 struggle 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 everytone 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 sabotoged 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 prefering surface relatioships 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 sabotoged 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 binging 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.

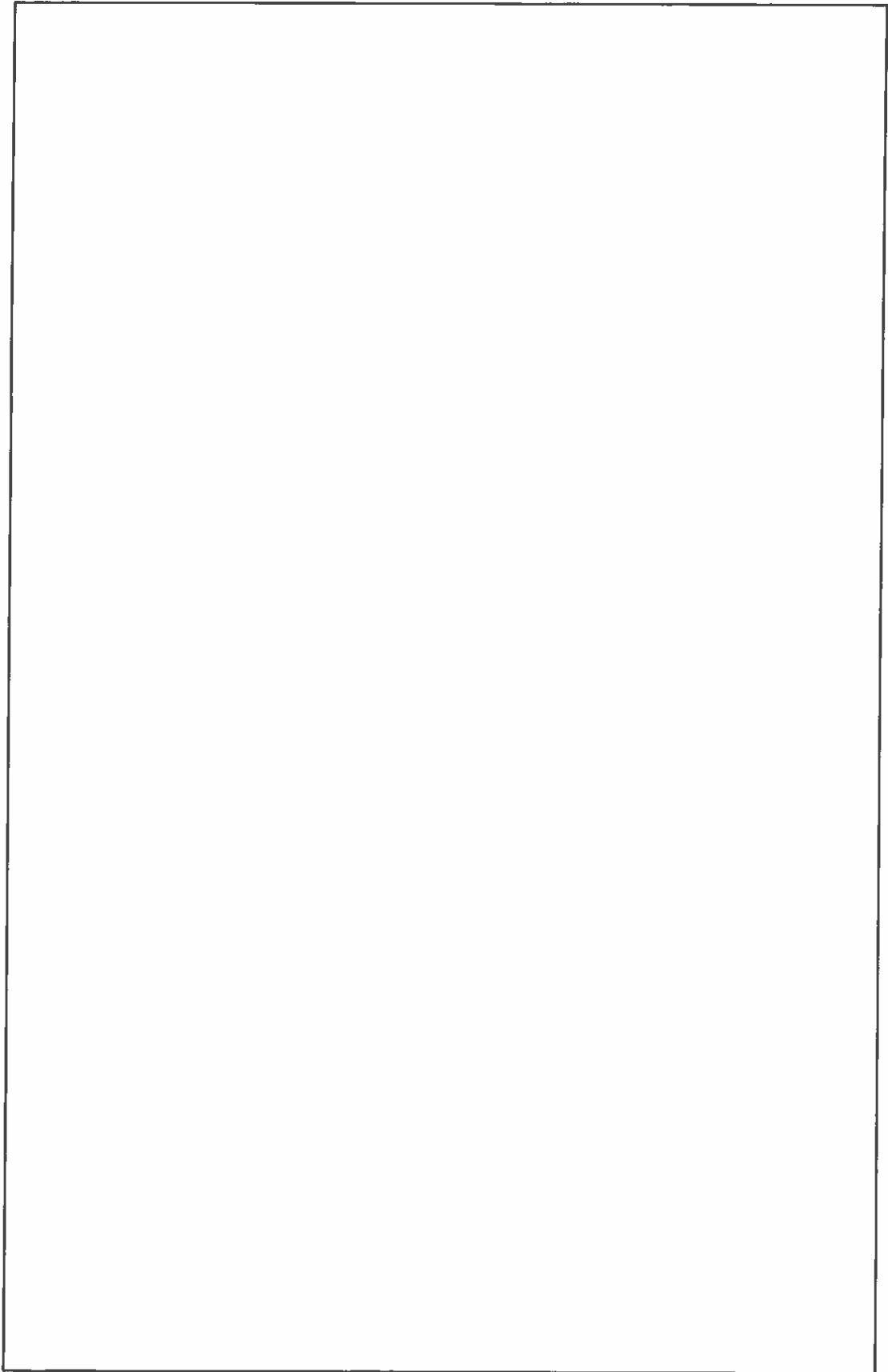
I began counselling in 2005, traditional talk therapy. I continued as I could afford it or as my work benefits allowed. I have had several different counsellors over the time period of 2005-2014.
I began counselling with a psychologist in 2014-2016 but discontinued due to the high cost. It was with [REDACTED]
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.



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 type="checkbox"/> Humiliation |
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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.

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.

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 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.

██████████ - social worker/ counsellor in ██████████ - approximately 2010-2012

Section 3 – The Abuse

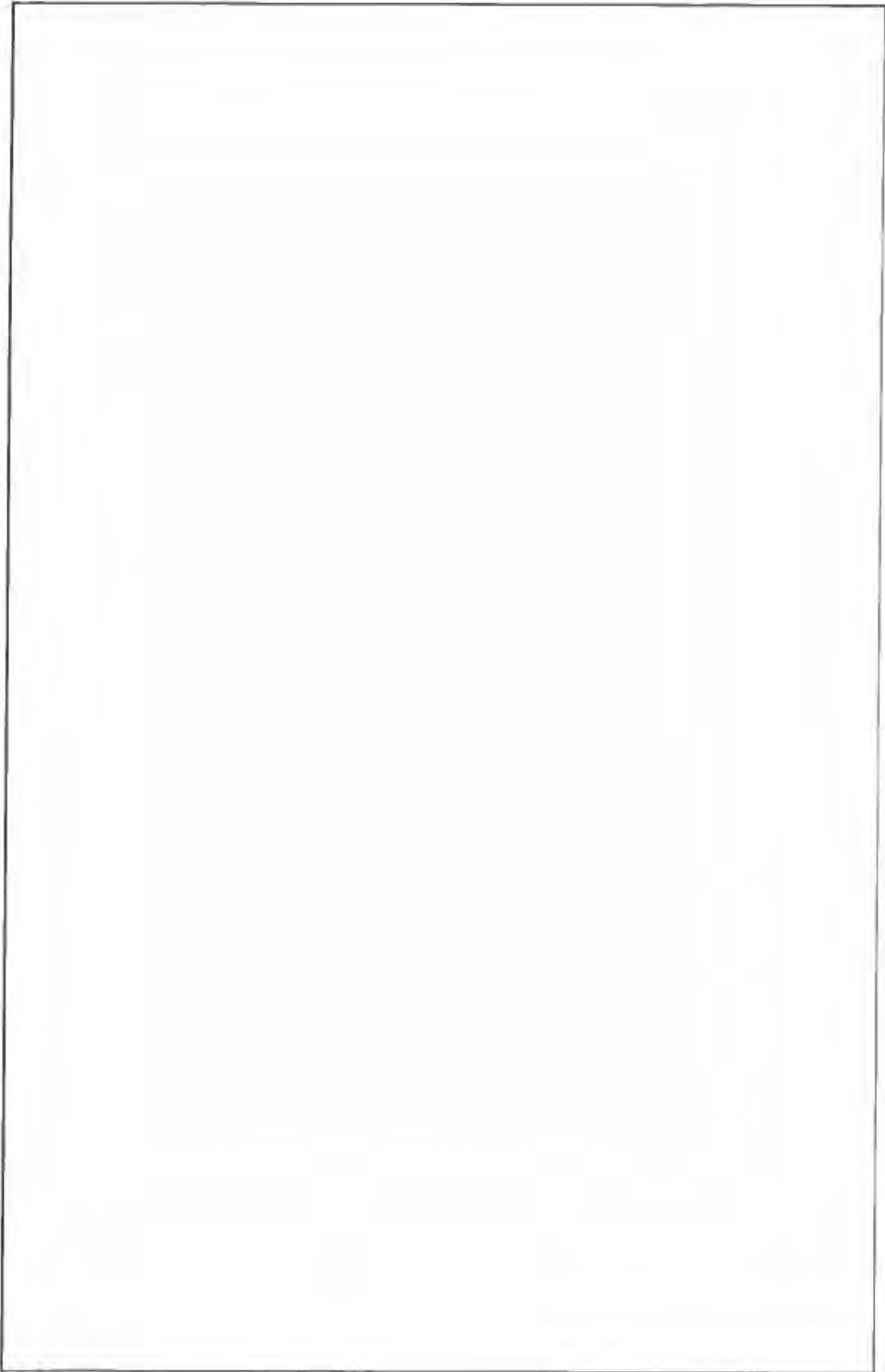
1. In your own words please tell us **who** abused you (give all names this person may have been known by, say if this person was male or female, student or staff, and give this person's job or position), **what** happened, approximately **when** and **how often** the abuse happened and where it happened.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

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 a 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.

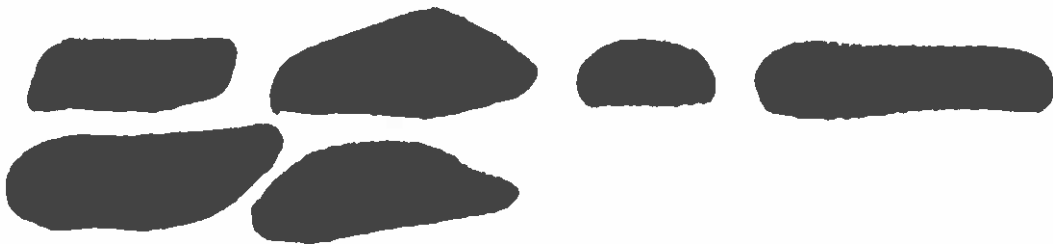
Because of these learning pressures and additional stresses such as a part time job at the age of 13, being forced to go to the church (that ran the school) 3-4 times a week (2.5-3.5 hrs per church service), and coping with extreme disciplinary measures for not meeting education goals on time I started 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.

*Dianne
Quidson
(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 all covered on typed text attached.

As far as affects on my life this would be as follows...

- Heavy abuse of alcohol in early 20's
- Broken relationship with parents ^[Some Drugs] _[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 5 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.

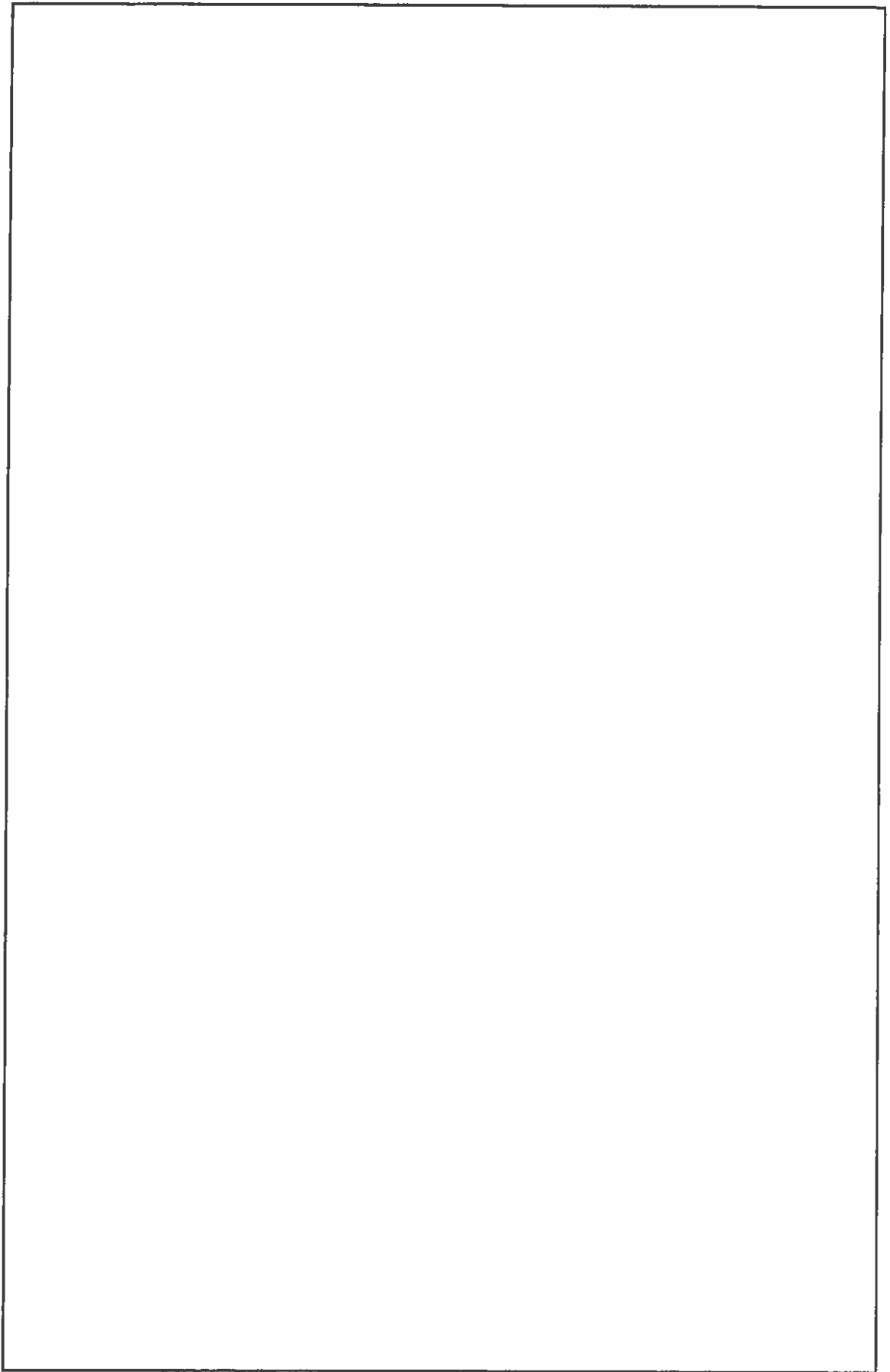
Duff Friesen (Male) - Principle of Christian Centre Academy (CCA); I was paddled no more than 3 swats on the bum with the wooden paddle on a couple occasions in his office. There was always a secretary present and this happened 1-2 times per year (I cannot remember exact dates or exactly how many sessions) 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.



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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:

- | | |
|--|--|
| <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 anyone's 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 opinion. 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 haven'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 sense. 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 than 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.

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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 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 ouch 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.

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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:

- | | |
|--|--|
| <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.

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 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?

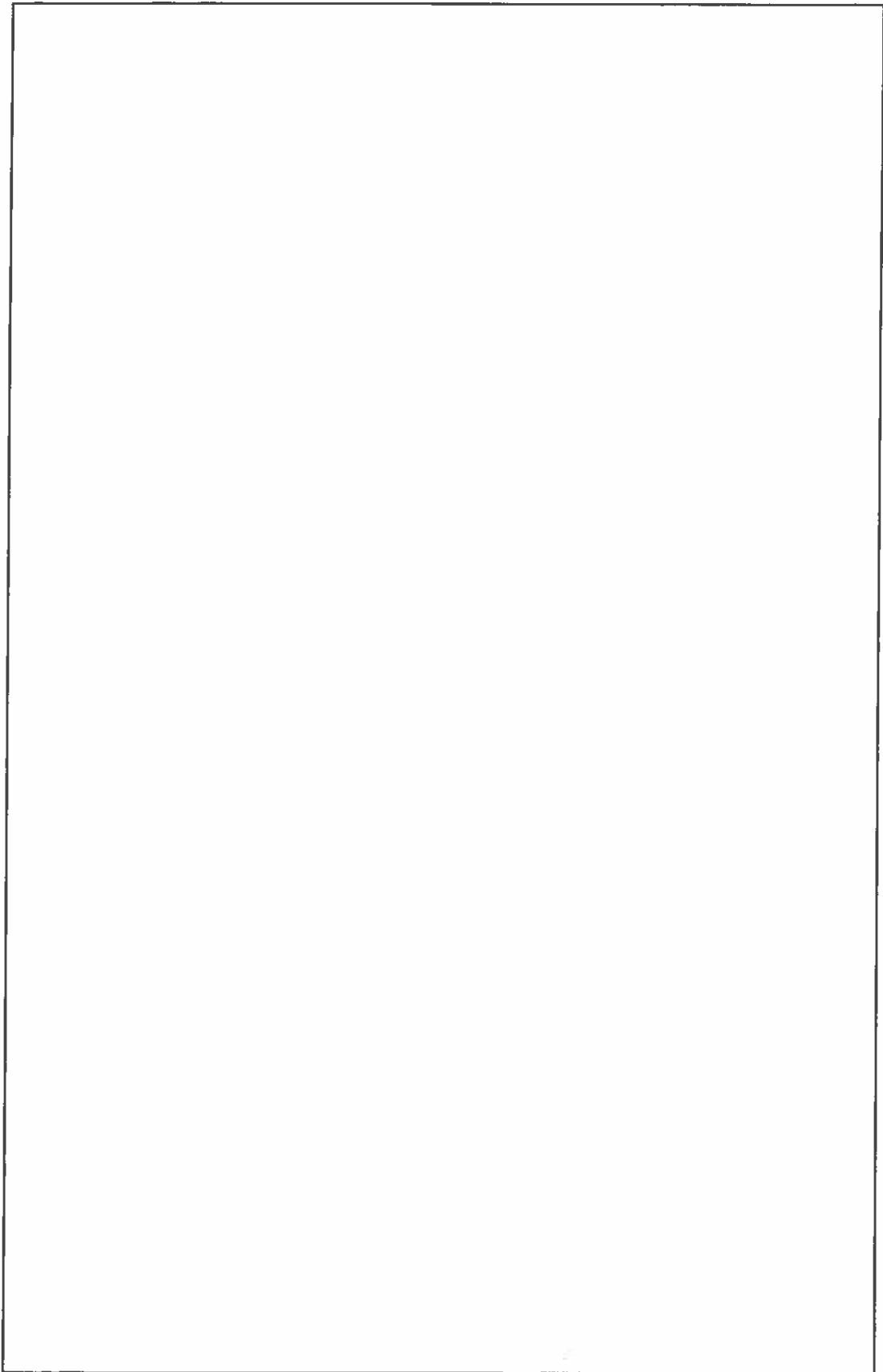
Yes No

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 everyone's 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 youre a follower, youre 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 ██████████ 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 "aspostates" 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.

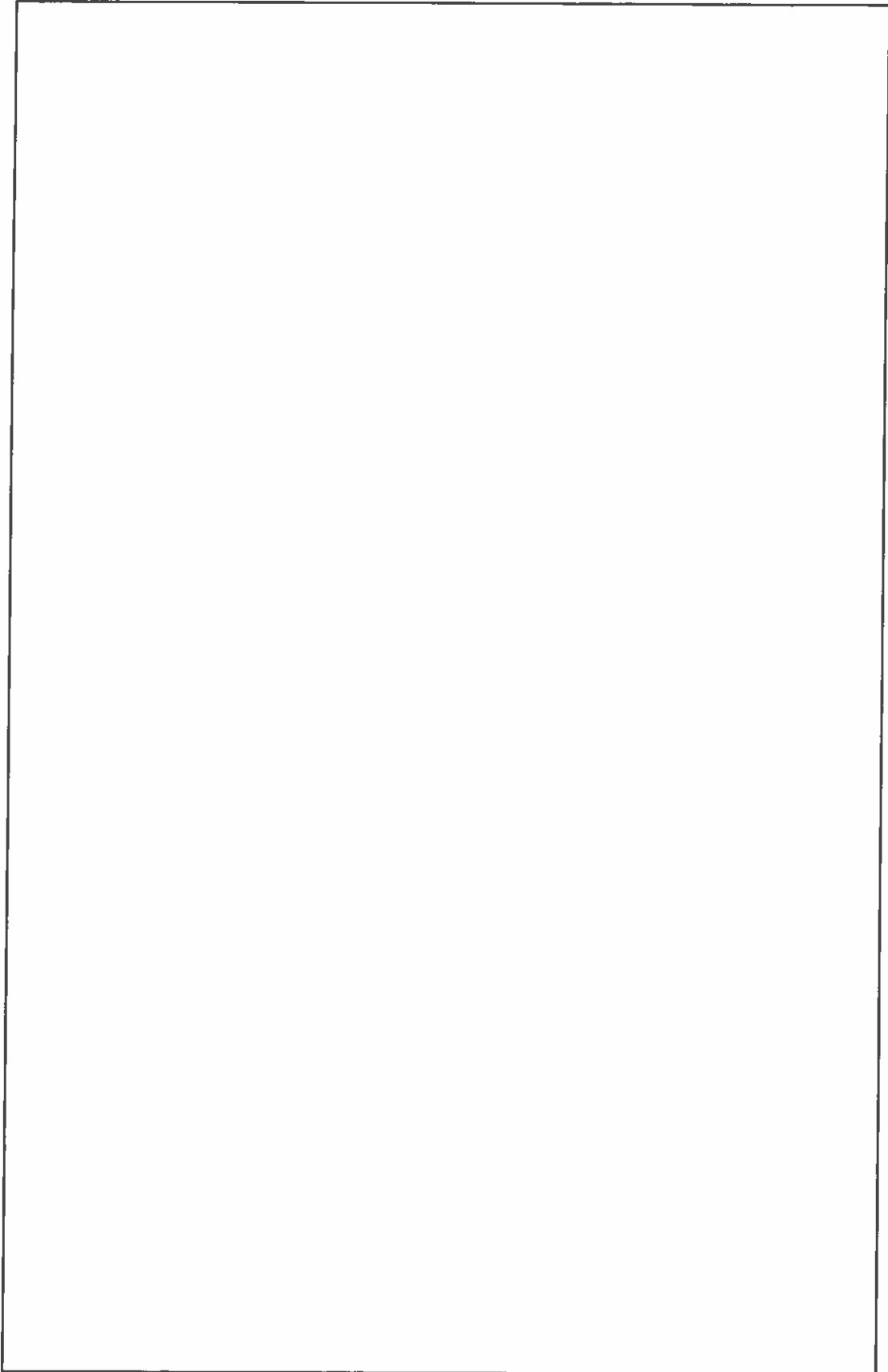
There is also the area of concern in the quality of teachers for certain subjects. For example, there is no teacher at that school qualified to teach or assist in any of the high school sciences. If my daughter had questions about Bio 30 or Chem 20 she had to ask a student who had already completed the 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 sem-suicidal ideations. It has been extremely hard and anxiety provoking seeing him deal with repercussions of the abuse at the 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?

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:

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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 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 now 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 Shultz

Arthun Rysary

Duff Friesen

Joel Hall

Aaron Benheweris

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 has 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 abused by.

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 ~~tap~~ 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.

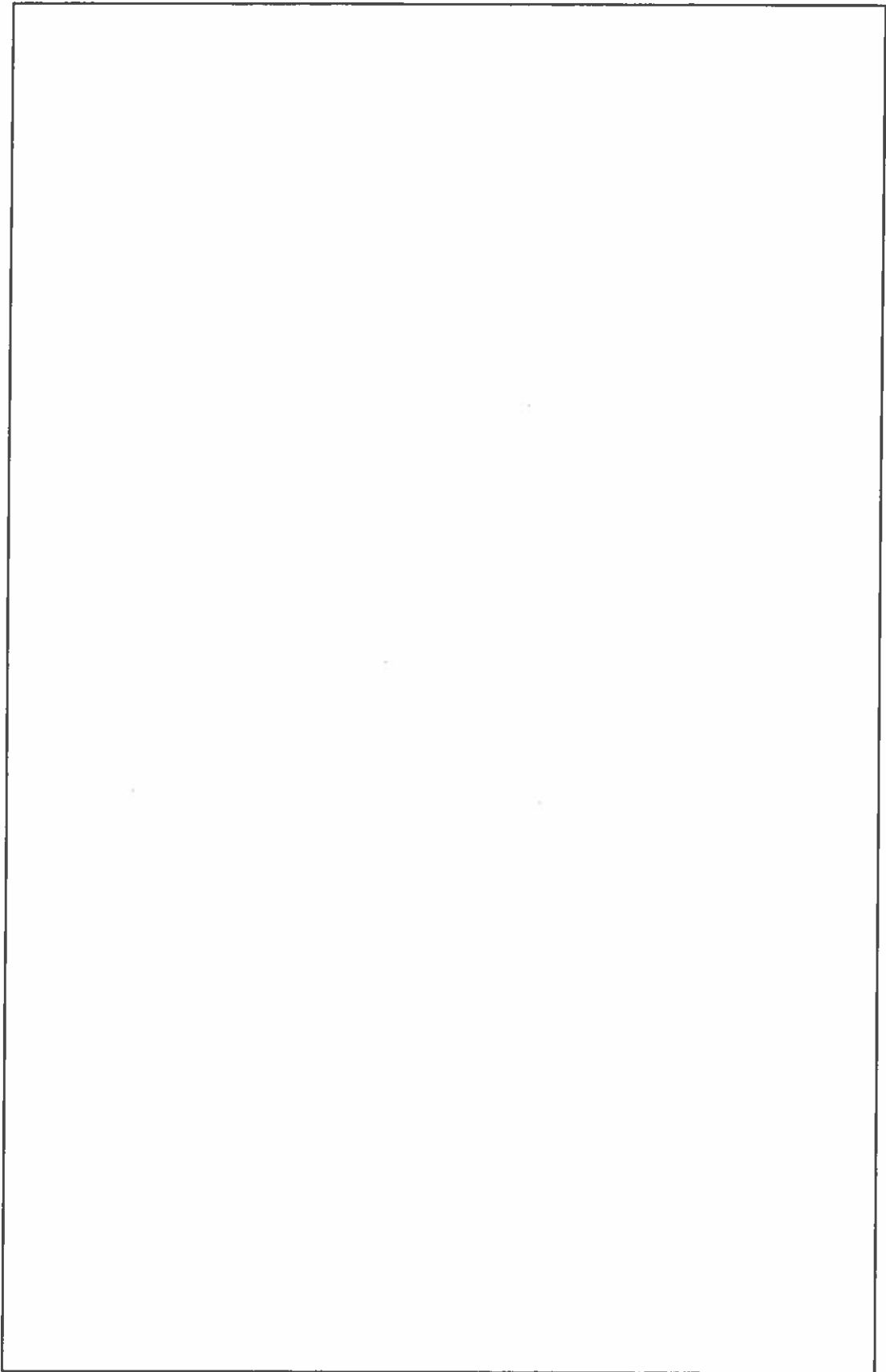
Incident 1:

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 |
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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.

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. [REDACTED], Family Physician, Calgary, every 2-3 months, some CBT and DBT

2019-2021: Dr. [REDACTED], Psychiatrist, Calgary, every 3 months, med management

2021-present: Dr. [REDACTED], Psychiatrist, Calgary, every 6 weeks, CBT, support with residency, meds

2022: [REDACTED], Psychologist, Edmonton, 3 sessions, prep for EMDR (on hold due to cost)

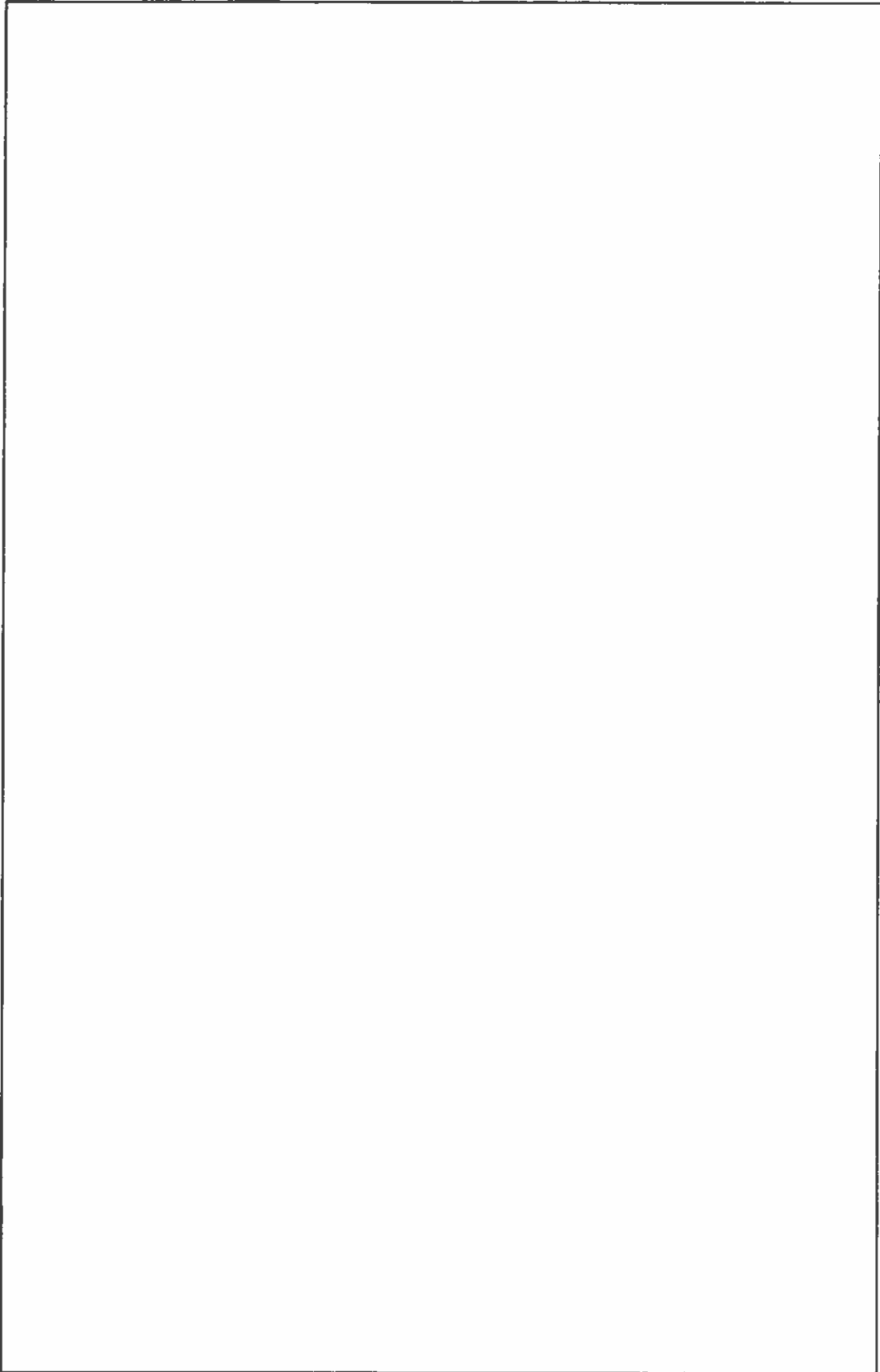
Section 3 – The Abuse

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:

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.

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.

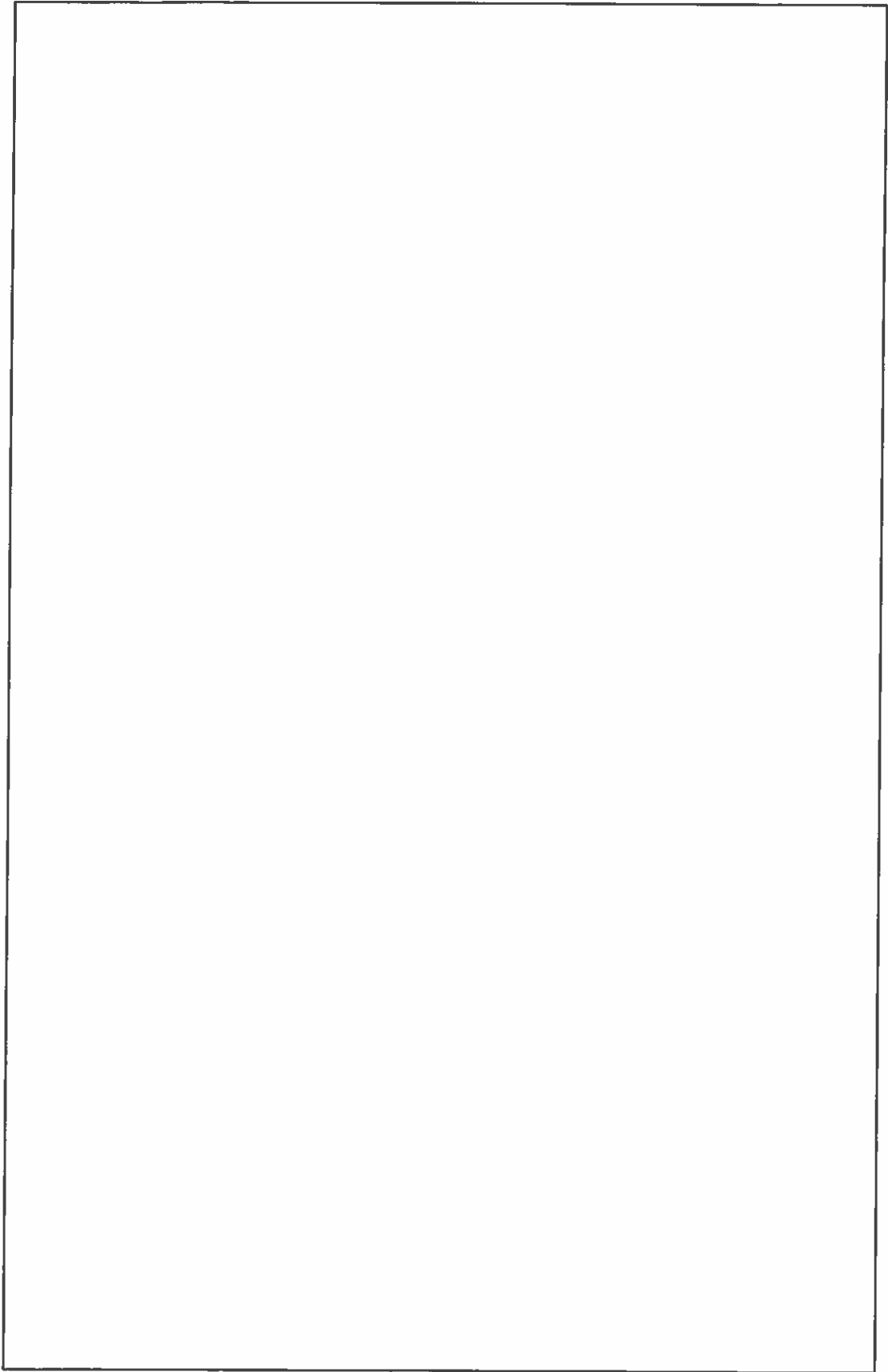
Duff Friesen, John Oluboboken, and Aaron Beneweis were all staff members in the school, Duff Friesen as principle, Oluboboken as overseer or coordinator, and Aaron Beneweis as the gym teacher. I cannot recall all of the different punishments they created for us, but some involved holding books while 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:

- | | |
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| <input checked="" type="checkbox"/> Verbal abuse | <input checked="" type="checkbox"/> Humiliation |
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| <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.

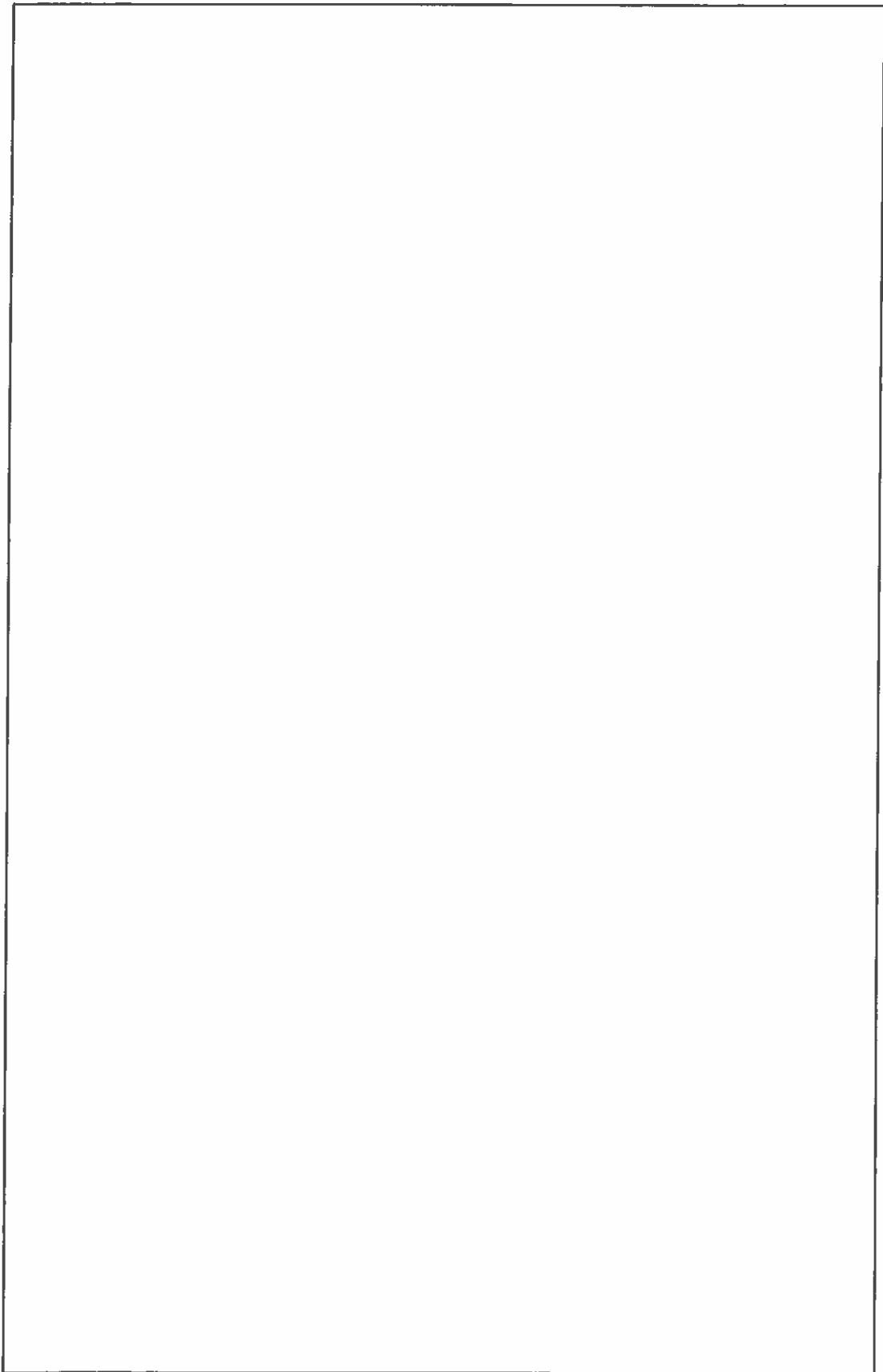
I also did phone counseling in 2020 through Mental Health and Addictions Services Saskatchewan. Again, I don't remember her name (maybe [REDACTED] but I know she moved on from her position which resulted in the end of my counseling.

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.



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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 type="checkbox"/> Verbal abuse | <input checked="" type="checkbox"/> Humiliation |
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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.

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

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.

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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 alter 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#ken 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

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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.

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.

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Yes No

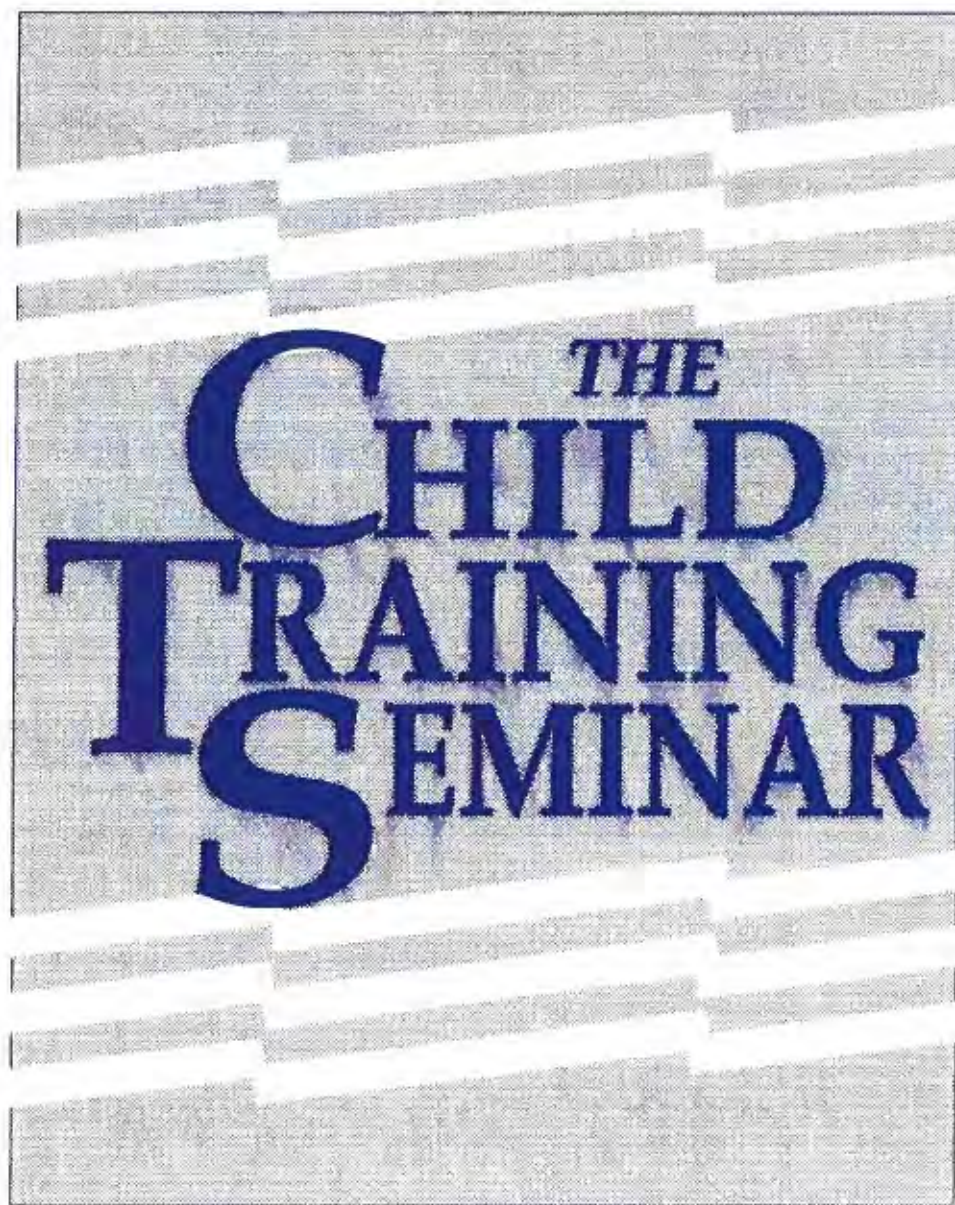
If yes, please describe the type of treatment or counselling you received, who provided the treatment and when and where it was provided.

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 "F" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-



KEITH JOHNSON

CHILD TRAINING SEMINAR

PASTOR KEITH JOHNSON

*"Train up a child in the way he should go; and when he is old, he
will not depart from it"*

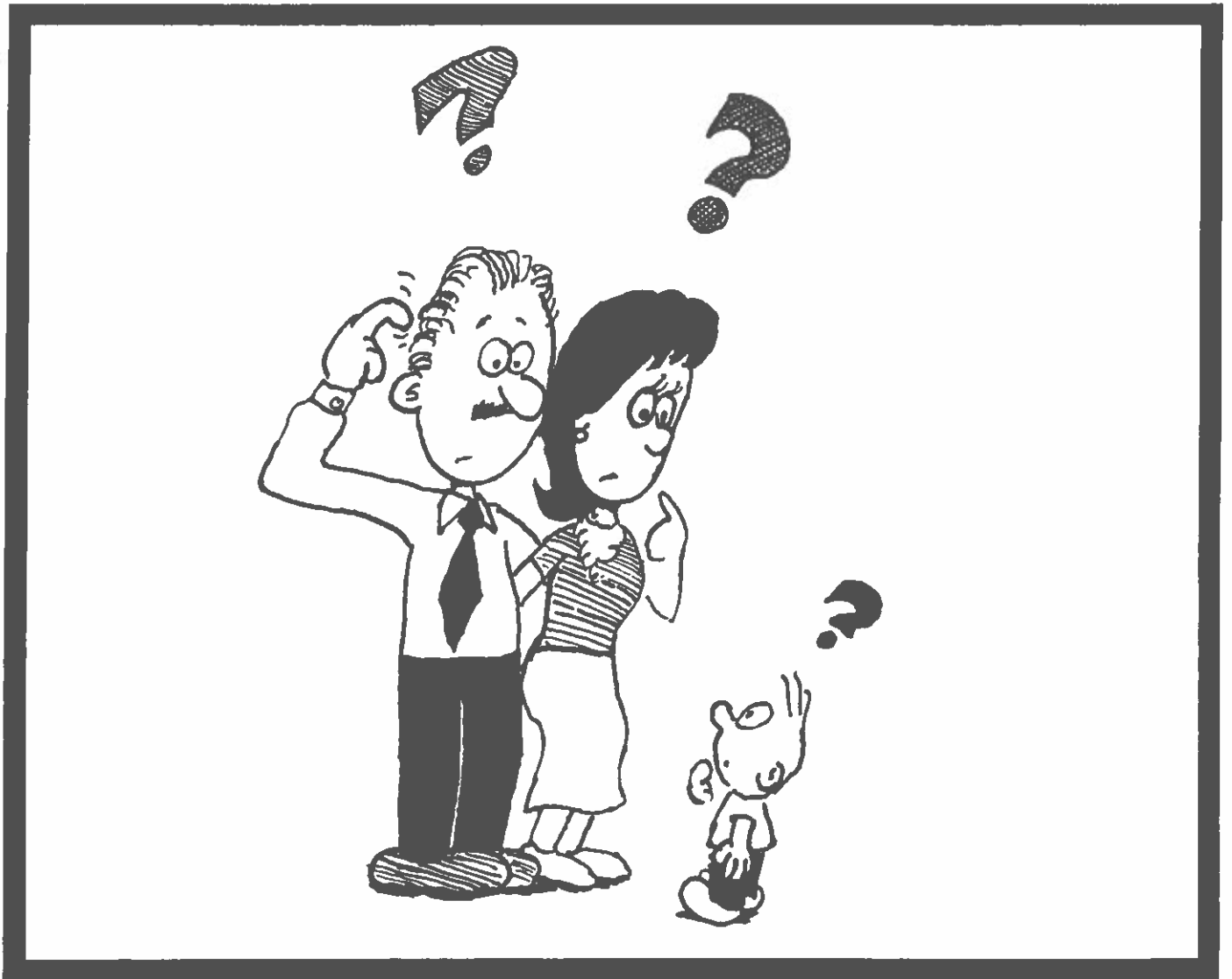
PROVERBS 22:6

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What Is Training?



LESSON I - WHAT IS TRAINING

PROVERBS 22:6 - *"Train up a child in the way he should go: and when he is old he will not depart from it."*

Moffat's: *"...even when he is old he will not depart from it."* What is in evidence is a continuous life-style.

Before we can be effective in training our children, it is necessary to know exactly what "training" means.

1. The process by which the subject (child) is caused to show the effects of the program to which he/she was exposed.

2. To initiate, to narrow or hem in.

3. Webster: "to subject to certain action, exercises, etc., in order to bring to a desired condition...; to guide or control the mental, moral, etc., development of"

4. To "touch the palate." Eastern mothers weaned their babies by placing morsels of food far back in their mouth on their palate. The child is forced to swallow.

The key to all of the above is that the child is caused to reach the objective for which he/she was trained. If positive results are not obtained, training did not occur. The results prove that the training took place (like faith/works.)

Child training is not:

1. teaching alone Teaching is an important element in child training, but there is more to it than merely teaching. Many parents say, "I don't know why he turned out that way. I taught him better than that." teaching alone is not training.

2. Exposure to a good home environment is not training. Being trained in a moral atmosphere is no guarantee that a child will "catch" the standards of his parents.

Christian parents can deceive themselves into thinking that simply exposing their children to the teaching of God's Word through home devotions, Word churches, and Christian schools will eliminate the need for their personal training. It's true that these elements are essential in the training of our children, but they do not constitute child training.

Godly living is not a communicable virus.

3. Raising a child is not training. To raise something is to grow it. To raise a child would only consist of feeding, clothing, and protecting him from destruction until he reaches physical maturity.

Sadly, it is true that most parents today are merely "raising" their children, but that still does not constitute child training as God intended it.

If you desire for your child to become obedient and willing to accept God's standards as his own, you will have to utilize the process that God designed to obtain those results.

Biblical child training produces a quality of character much different than would have developed had the child been allowed to develop according to his own will.

Our text in **Prov. 22:6** implies that a child does not know which road in life to travel, and that it is up to the parent to train the child in the way he should go.

It also implies that God ordained a specific way for our children to go and that it is our responsibility to find that way and then train them to do God's will. We'll look at this verse later for some more truths.

I Thes. 5:23.

Man is a Three - fold being.

Spirit - the real man, communes with the spirit-realm, the part of man that really knows God. Soul - intellect, reasoning, will, emotions. Body - the five senses, the "flesh".

Gen. 1:26-28; 2:7

Adam was created in the likeness and image of the triune God-head. He was alive in his spirit, but he did not have eternal life in his spirit. He could eat of the tree of life and live eternally, but he did not possess eternal life in his spirit.

When Adam and Eve ate of the tree that gave them knowledge of good and evil, they chose to live by reason instead of living by revelation as God intended.

To live by revelation required them to heed and follow the dictates of their spirit as they were inspired and directed by God the Holy Spirit. But Satan deceived Eve into believing that it would be to her advantage to live by reason, so she left revelation for reason.

Adam (who was not deceived - I Tim. 2:14) chose to follow Eve and live by reason as well.

Notice, in Gen. 3:9-13, how reason reacts to authority. In verse 12, Adam blamed God for giving him Eve.

In verse 13, Eve blamed the devil. It's still the same today. People blame either God or the devil for their mistakes.

That is a reality that we need to remember in training our children. They will look to fault others for their shortcomings, and we will be tempted to join them in shrugging off the responsibility for their actions.

The point is this: here was the beginning of man living by reason. Man no longer had the ability to receive revelation because he died spiritually.

Consequently, man became totally dominated by his senses (flesh). He became sense-ruled.

Babies are still born spiritually alive because God places the spirit into man. Thus man's spirit is alive to God at birth. But without the new birth humanity is bound by selfishness and therefore when babies grow to the age of accountability, they will also choose to live by reason and will therefore die spiritually.

But Jesus came and died for us and arose victorious over spiritual death. Now He offers us a new kind of life: eternal life. II Cor. 5:17 calls it "a new species of being, something that never existed before." Not only can we return to revelation living, but when we sin, we no longer die spiritually. Instead, we go to the Father in Jesus' name and ask forgiveness and, on the basis of His redemptive work, He restores us to our righteous state.

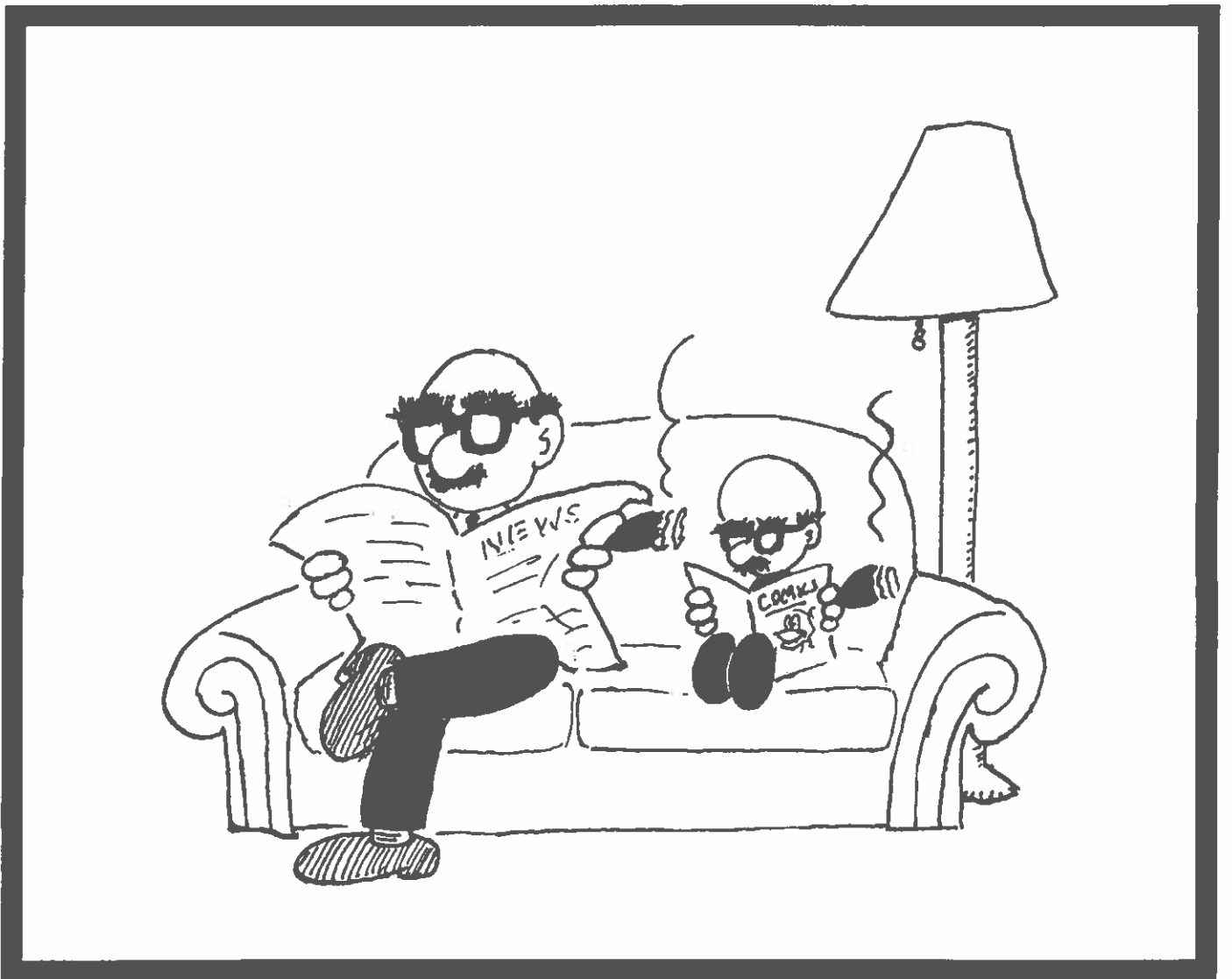
I John 1:9 - praying for forgiveness

All of this is extremely important in child training. It helps us to see what all is involved in training up a child in the way he should go.

1. Children are born spiritually alive.
2. Children need to receive eternal life.
3. Children need to learn to control their senses.
4. Children need to learn to live by revelation.

Our teaching in this study will concern itself principally with points 2 and 3.

Negative Training



LESSON II - NEGATIVE TRAINING

By way of review, the Hebrew word translated *train* in Prov. 22:6 means to inaugurate, to initiate.

Parents are commanded by God to initiate or start their child in a certain direction. The child should not be permitted to follow the path that his/her physical senses would dictate, but is to be directed to the right path by his/her parents.

The question arises: "How does the parent know what path the child should take?"

Deut. 6:1-7, 13-15 (Amp.)

We learn how to live and all about life from our Creator-God. We don't know up from down, and in from out, if we haven't received revelation from God's Word (Col 1:9). The Word teaches us how to live. That's what education is - teaching people how to live.

We don't know how to live apart from God's Word. We adults are to learn all about life from God's Word, become proficient in it, and then teach it to our children.

Parents are to set the example. They are to lead the way and then see to it (don't just assume it) that our children follow us. This doesn't mean that our children have to follow in the same vocation that we have, and that they have to forfeit their God-given gifts and their calling for ours. It means that parents are to lead their children in the way of life that agrees with God's standards.

Here's where it's important that our children understand that our preferred standards have given way to God's absolute standards.

The parents' role is not to remain as the child's control for the rest of his/her life, but to gradually work themselves out of this role as early as is safely possible.

STAGES OF DEVELOPMENT

1. Infancy - birth to age 5.
2. Childhood - age 5 to age 12.
3. Teen - age 13 to 17.
4. Young adult - age 18 to 29.
5. Adult - age 30 and on

A child that has been trained to be obedient to his parents will respect their position of authority and will be prepared to accept their instructions. If this is the case, there will not be the typical "I wish you wouldn't do that", etc. The word is obedience, not coercion.

When the proper respect for authority has been learned, parents can teach their children moral values and good manner as well as providing academic instruction. Thus the child's mental, social, character, and physical maturation are balanced.

Parents of obedient children are in a position to teach whatever information they possess, right or wrong.

Parents: it is imperative that every principle of life that you teach your child(ren) is founded squarely on the uncompromised Word of God.

Young people will eventually question and reject biased, subjective teaching. That's why it's vitally important that you know God's Word and impress it on the hearts and minds of your children.

At this point, let's look at several areas where parents fail in training their children. We will call it **Negative Training**. There are 2 types of negative training that many parents unintentionally use.

I. Negative Training by default.

1. When a parent ignores the child's negative behavior traits, they are training their child to think: "whatever I want to do is alright." All parents do this to some extent. We all have blind spots, areas in which we do not see our own faults.

These blind spots tend to block us from training the same problems out of our own children.

It's difficult to correct negative traits in our children that would condemn ourselves.

2. It's also possible that the parent may try to teach the principle of right conduct, but if the teaching goes contrary to their own practise, the parent will not enforce those standards.

3. On the other hand, it is possible to be overly hard on children in areas where the parent is weak. This is the old adage "don't do as I do, but do as I say." This hypocritical approach also will be rejected by the child and result in negative training.

Ultimately, you will be successful in training only those standards you yourself attempt to maintain in your own life.

4. Default training also occurs when parents do not enforce even those standards by which they themselves do live. This usually transpires when parents become to busy to spend proper time with their children. Or perhaps the parent is just too lazy to try, or wearies because the child requires constant correction.

Parents need to understand this: child training requires consistency. The more consistent you are, the sooner your child will be trained, and the less frequently you will need to correct your child.

5. Finally, default training ensues when the correction of the child is left to someone else:

- a. Father leaves it to Mother ;
- b. Mother leaves it to Father ;
- c. Parents leave it to School officials.

The bottom line is that God holds parents accountable for training children.

The second class of negative training that many parents unintentionally use (and is even more disastrous) is:

II. Overt Negative Training.

Overt means open and deliberate. This type of training develops when parents actually train negative behavior patterns into their child. This type of training keeps the child from receiving instruction outside the home, such as at school, church, or at work.

Overt negative training results from the way the parents allow their children to react to their instructions.

Examples:

1. Parents permit their child to ignore their instructions. A child can be trained that obedience is required only after instructions have been repeated a second or a third time.

Parent: "Johnny, I want you to pick up your toys." Johnny ignores the command and continues to play. The process is repeated. If Johnny learns to respond only to repeated instruction, he is being trained to wait until every instruction has been repeated before obeying. The child is in fact training the parent.

Your child should be trained to always acknowledge your instructions so that you know he has heard and understood them.

Yes Sir
Yes Ma'am

Responses such as "yes, sir/ma'am", said with the right attitude, will help develop a proper respect for authority in your child as well as tell you that he has heard your instructions.

2. Parents who threaten their child or _____ their _____.

"Johnny, I've told you for the last time: pick up your toys or I'm going to beat the daylights out of you." Johnny learns that he needs to obey only when he is _____ at or _____.

Obedience means: "do what your told." It does not mean to only respond to threats.

3. Parents who allow their children to ignore them completely, even after their threats.

Being allowed to ignore instructions completely is actually training in disobedience "Johnny, pick up your toys." Repeat several times, and then in annoyance, "*Johnny, pick up your toys or I'm going to bust you!*" Ten minutes later, the parent picks up Johnny's toys and just passes it off lightly by saying, "I don't know what I'm going to do with you."

Parents should never do that for which the child is held accountable.

This overt negative training happens a great deal to parents who pass all enforcement over to the other parent. It also happens when parents treat their children with favoritism.

When a parent says "do it or else," "else" seldom follows.

4. Parents who allow children to argue about every instruction or question every instruction.

Parents do not owe their child an explanation for their instruction. When a child is allowed to make parents justify their instructions, it undermines their authority and causes them to answer to their child instead of their child answering to them. Until a child learns unquestioning obedience it is better not to justify your instructions in advance.

if necessary
explain^v after
obedience.

If you think it is necessary to explain your reasons, do so only after the child has obeyed.

A clever child who is allowed to question his parents' instructions can confuse the issue and thereby avoid obedience. He may even turn your own words back on you. While it is true that you will make some mistakes with the use of your authority, it is not the child's responsibility or privilege to correct you.

When a child is allowed to talk Back and argue, he makes his parents pay a penalty for interfering with his life. If he makes the price high enough in unpleasantness, his parents will quit trying.

Many parents have done just that. They have let the child go his own way because they are tired of the hassle that they allowed in the first place.

5. Parents who permit their child to obey when he is ready. This behavior is not obedience but a sub form of disobedience which is most often practiced by a girl. Where a boy is more likely to rebel in an overt manner, a girl will often express her will by passive rebellion.

When you tell your child to do something and they respond by saying "wait a minute", or " ", they are training you to wait for their timing.

What the child has just told you is "*I will do your will when it becomes my will.*"

Passive rebellion also occurs when a child is able to cause his parents to submit to certain terms before obeying. The terms are usually a form of bribery. E.g., "*Johnny, if you'll pick up your toys, I'll give you some ice-cream.*"

6. Parents who allow a child to always give an excuse for disobedience or wrong-doing. An excuse is seldom the reason for an action; instead, it is an attempt to justify a wrong. Excuses are attempts to avoid altogether the responsibility for wrong-doing. In any case, the reasoning process is a primary sign of rebellion (Saul).

When parents train a child to give excuses, they are also training him not to accept full responsibility for his own actions. He will grow up seeking others to blame for his failures instead of facing the true problem.

Acceptance of full responsibility for one's own thoughts, words, and actions is one of the cornerstones of maturity.

Without this acceptance, the reality of personal shortcomings or wrong-doing is avoided, thereby making the need for personal change and improvement unnecessary.

Parents who ask their child why he disobeyed or did something wrong may be attempting to understand the reason. However, the reason is not nearly as important as the fact of the misdeed.

The administration of justice should not be based on the why, but what. Only after the child's guilt has been firmly established as fact should the parent attempt to analyze the reason. The reason may be important for future training or controls (such as not allowing the child to play with someone who is a negative influence on him).

The reason "why" does not alter the fact of guilt. A child must be taught that outside circumstances are no justification for his own wrong-doing.

Example:

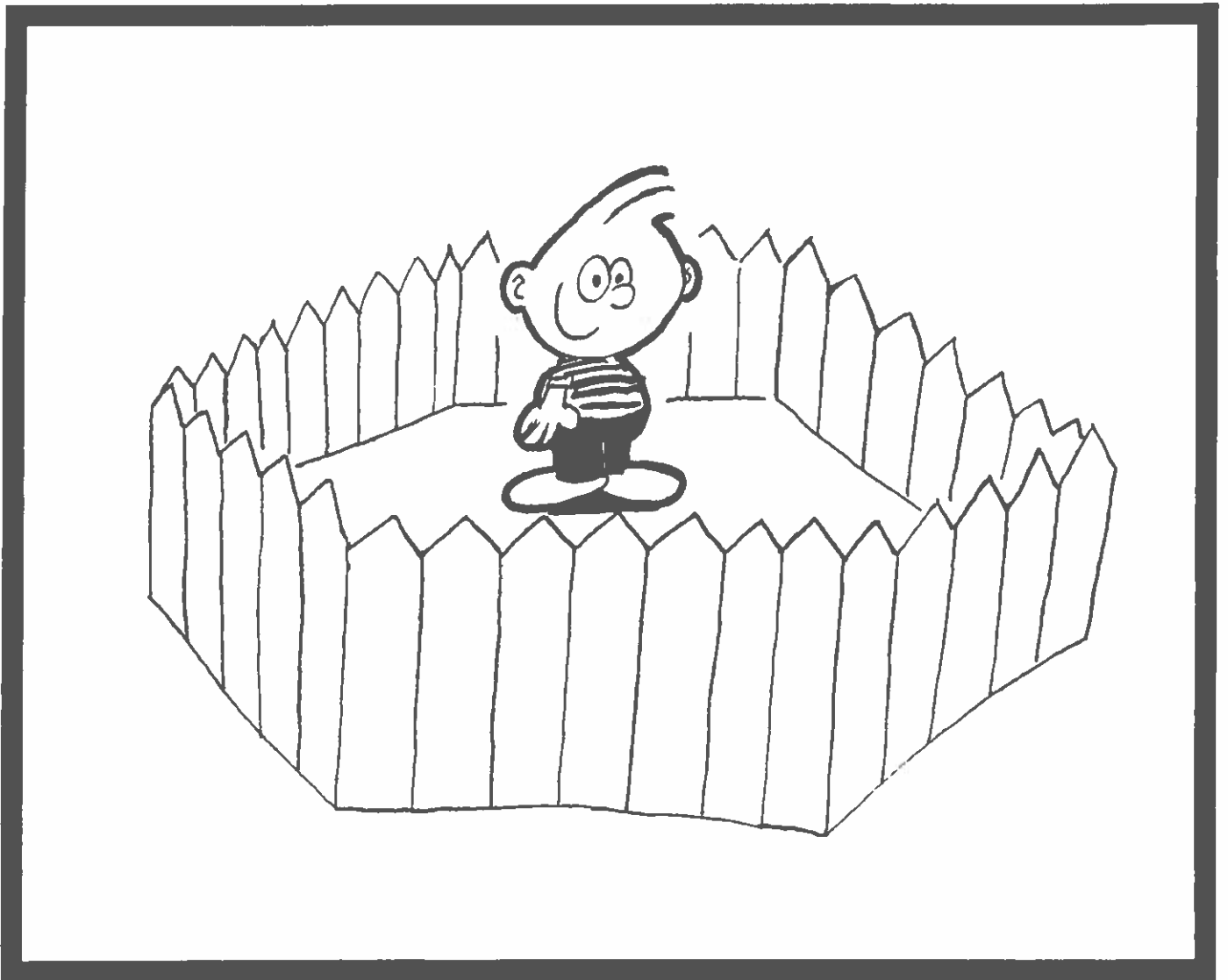
"Why did you hit your sister?" "She called me a toad." "Why did you cheat on the test?" "Everyone else did."

One reason parents ask for excuses is because they inwardly want the child to have one. They hope there is sufficient justification to prevent the need for an unpleasant confrontation. However, confrontation is necessary in child training.

The parents' pride also interferes with their desire to know the truth. A child's disobedience can reflect on his parents.

When parents look for excuses for their child's misbehavior, they may be trying to protect their own pride. If a child can excuse his actions, the parents can deceive themselves into not accepting responsibility for the child's poor training.

Controls



LESSON III - CONTROLS

Prov. 22:6

There are 2 facets to child training: 1) controlling; and 2) teaching (motivating). You cannot teach what you cannot control. Therefore, the control aspect of training comes first, while the teaching aspect comes second. The control aspect takes place more in the infancy and 6-12 yrs stages while the teaching aspect corresponds more with the teen - 13 - 17 ¹³ ¹⁷ stage.

While children are in the first 2 stages, they should be expected to follow the command of their parents to the letter. By the time the child reaches the teen-age stage, he should be obedient to, and respectful of, his parents' right to rule. His deportment should demonstrate an attitude of respect. self-discipline should be highly developed, that is, he should possess a great deal of internal control over his own desires.

Confrontations should be nonexistent for the parents who have properly controlled their child through the infancy and childhood stages.

During the time children are in the teen-age stage, they should still be expected to obey their parents. However, obedience should now begin to result from willing submission rather than forced compliance.

Eph. 6:1-4, (Amp.)

Premise Ex. 20, 12

In verse 4, the word *nurture* comes from the Greek word *paideia*, which refers to "corrective measures designed to eliminate those things in life that hinder growth."

Literally, it has a four-fold definition:

1. *training*
2. *education*
3. *correction*
4. *discipline*

Training and education are elements of teaching, while correction and discipline comprise the controlling aspect.

Correction - making a wrong right. - don't harp, nag etc.

Discipline - to penalize; a system of rules, principles, and controls with which to develop a life.

Training - character development, developing the will.

Education - teaching people how to live, includes precept and example: "the life of the teacher comes through in his teaching."

Let's look at the control phase of training. Before we can control our children, we must understand fully what control is

Control means to regulate, hold back, restrain, or curb, the force or pressure by which you exercise your right of parental rule-ship (the right to set standards for, to direct the actions of, and to administer justice to).

I Sam. 3:11-14.

As a parent, you have the responsibility and legitimate right to exert pressure on your child. Control is actually divided into 3 functions: *better than peers*

1. Power to restrain;
2. Power to direct; and
3. Power to pressure (pressure that results from the restricting rules given to the child).

Children are born without controls. That's why babies need diapers. They must have external controls (diapers) until their internal controls can be developed (potty training).

Similarly, they have need for external controls in other areas of life until their inner controls can be developed.

Children need to have control over what and when they eat, when to sleep, what to wear, how to act, and what is allowed to influence them.

When parents fail to control and then train their children in any area of life, they are doing something similar to not using diapers and never toilet training. You can visualize what a lack of controls would mean in this illustration.

The control aspect of child training is crucial to being a successful parent. The older a child grows without coming under control, the less chance his parents will have of ever training him. Prov 19:18

put
home & family above
Job

Parents can easily control an 8-year-old, but to control a 15-year-old who has never had to obey is extremely difficult. Controlling children and then teaching them to control themselves is to the advantage of both parent and child.

Controls are like boundaries: they sense out that which is dangerous from an area which is thereby protected. Such an area becomes safe, secure, and peaceful. In other words, there is a quality of freedom within restraints.

The child who has been restrained from always having his own way, arguing, throwing temper tantrums, and disobeying is also set free. He is free to enjoy a peace full-co-existence with his family and to develop his individual personality.

When a child's outside influences (playmates, school, church, and entertainment) are controlled, he is free to learn the standards for acceptable conduct from his parents without any contrary information to confuse him.

1 Cor 15:33 evil means wrong companions

Children desperately need these boundaries. They are insecure and unhappy without firm guidelines and directions that provide order to their lives and protection from the unknown.

Prov. 29:15

God's Word declares controls to be essential .

Rebellion And Developing The Will



LESSON IV REBELLION & DEVELOPING THE WILL

Prov. 22:15

"Foolishness" (Hebrew - *mwelath*) is found 25 times in the Old Testament. It means foolishness in the sense of *perverness* *to pervert the way of the Lord* *violating* God's law.

The word also describes the activities and lifestyles typical of the man who *ignores* the instruction of wisdom. It means to *desire* God's will.

Hence, foolishness is a form of *rebellion*.

Rebellion is the worst of all sin.

Rebellion is the principle of death.

I Sam. 15:20-23.

Verse 23 has a more literal translation: "Rebellion is as sinful
as witchcraft, and self-will is as wicked as having teraphims."

Teraphims originally referred to manipulated human
heads.

Later they became life-size figures carved out of wood or stone,
that people kept in their homes. They were referred to as house
gods. People would worship them and demons would manifest
themselves through them to give prophesy. And that is what God
equates to rebellion!

How do we counteract rebellion?

Eph. 6:1-4

The first 3 verses express a complete thought, with verse 3 being a direct result of verse 1.

Obey - do what you're told.

Honor - respect authority.

Self-control - proper behavior toward others as well as self-discipline.

read

Rom. 13:1-5

Rebellion is the willful rejection of authority expressed either actively or passively. A child is obviously in rebellion when he says "no" to your instructions, hits you, or acts in direct disobedience. But he is also in rebellion when he continuously chooses to ignore or "forget" your instructions.

When a child "forgets", he is actually choosing not to remember. Your word simply is not important enough to retain in his thinking.

One example of active rebellion is when your child will not listen to or accept your instructions. The typical expression of such rebellion is when he throws a fit, responds with "no", or defiantly walks away while you are still talking. None of these demonstrations of disrespect are to be tolerated.

Your child should be required to listen quietly to your instructions without back-talk or complaint. When he continues to play or otherwise focus his attention away from you, avoids eye-contact, or ignores you as you speak, he is expressing rebellion.

If you demand respect to be shown by his saying "yes ma'am/sir", you will gradually make respect a part of his manner.

Another example of active rebellion is when a child will not accept your reproof. He may refuse to accept your reproof for some action or attitude of his by stubbornly avoiding the admission of his fault. He may argue with you, charging that it is not really his fault, perhaps someone else's, maybe even yours, that caused him to act as he did. Some children will clam up instead of arguing.

Their unwillingness to admit their wrong-doing is a silent act of rebellion.

Prov. 16:32

"...he who controls himself is better than a conqueror." (Moffatt's trans.)

Supreme in the rearing of a child is the development of character. A good definition of character is "the unconscious doing of right."

It is more important for a child to be what he ought to be than to do what he ought to do or to know what he ought to know.

In our day the cultivating of the intellect is thought to be the answer; consequently, the child is taught, school is emphasized, and higher education is considered imperative. To be sure, the intellect is important. But far more important is the will. For the intellect to be trained and the will to be untrained is dangerous.

I Thes. 5:23

The will is the faculty of the mind that determines choice or action.

Susanna Wesley said she disciplined each of her children until their will was broken. The liberal humanists of our day would go into immediate shock at such a statement. But in **Ps. 143:10**, the psalmist prayed for God to teach him to do His will. Jesus said, "I came not to do my will, but to do the will of my Father."

Jn. 4:34; 5:30; 6:38

The wise parent starts training the will when the child is an 0-5 yrs infant. The training of the will means the child is taught to do right by repeated practice so that the mind rises to action by reflex just like the body.

When the will has been brought into subjection to do that which is right, the child learns to make decisions by mental reflex. This is accomplished by applying a certain stimulus to the child and having him practice the proper response learn.

Example:

A child trained in our school to push his chair in will automatically do it at home or in a restaurant.

We learn by repetition. When we emphasize over and over what we desire from a child under a given circumstance, and when we practice this with him until it becomes a part of his subconscious, we have spared him the temptation of making a wrong decision when that given circumstance confronts him.

Fr. 4:20-22

Training our children to react in a certain way, to certain circumstances - according to God's Word - is the development of the will.

Their mental reflex will be automatic and it will spare them the temptation to decide wrong.

To not develop a will for right is to train up your child in the ways of humanism which says, "judge the actions by their consequences." Everything is judged on the basis of its own immediate merits.

A child should be trained early that circumstances should never be allowed enough consideration to shape his decisions.

There is a man who today is one of America's most prominent and successful ministers of the gospel, whose mother, during his growing-up years developed his will concerning church attendance. At age 18 the baseball team on which he played won the city championship. This placed them in the state championship.

The final game, in which they were to play, was scheduled for Sunday night. This young man was their ace pitcher, and they needed him. But because of his stand for absolute right, he declined to play. The whole team sat on the curb in front of the church and begged him to miss church just this once so he could play in the big game, but he refused to bow to the pressure.

What enabled that young man to say "no" to such temptation? It was the consistent training by a godly mother that had developed principals in her son. Because that training had been so intensive, the unconscious doing of right had become automatic. This young man had established his life principles at an early age, and his principals made his decision for him. Today he pastors what may still be the largest church in North America. His name is Jack Hyles, of Hammond, Ind.

II Tim. 1:5, 3:14&15

Strength of character stems from strength of will. Chapter 1:5 tells us of Timothy's pure, sincere faith - developed as a child.

Ps. 78:1-8

A child who is raised to set his hope in God alone is a child destined to be a Champion.

I Tim. 1:5

"Conscience" has been defined (by Bible scholars) as responding to any situation based on a full, joint knowledge of God and man. It means to know from within oneself how to behave, how to comprehend God's perfect will.

Webster's says this: it is a knowledge or sense of right and wrong, with a compulsion to do right. It involves a moral judgement that opposes the violation of a previously recognized ethical principle, which leads to feelings of guilt if one violates such a principle.

To not direct the development of the will is to leave the child void of a conscience. A developed will equals a sensitive conscience.

Developing Self-Control



LESSON V

DEVELOPING SELF-CONTROL

In our last lesson, we discussed the development of the will of our children. **I Thes. 5:23**, along with other scriptures, teaches that man is a three-fold being: he is a spirit, he has a soul, and he lives in a body.

The Spirit of man is the part that knows God.

The soul is the intellect, will, and emotions

The body is man's house, made up of 5 senses.

Although our children are born spiritually alive, they must be Born Again to receive eternal life. Everyone has to receive eternal life before they can have total self-control. This is why it's so important for us to start developing our child(ren)'s will early so that they will choose to accept Jesus as Saviour and Lord at an early age.

It is important to develop their will so that they will be able to Trust Jesus as Saviour, Lord, Baptizer, Healer, Protector, Provider: their all in all.

Eph. 6:1-3

It is perfectly alright for the parent to teach the child to do his will as long as his will is God's ~~own~~ will. In fact, it would be futile to wait for God to teach them His will. It is the parents responsibility to do so. When we've succeeded in teaching God's will to our children their will will then conform to God's will.

In Lesson IV, we said that it is more important to be what we ought to be, than to do what we ought to do, or to know what we ought to know. When a person is what he ought to be, then he will do what he ought to do, and learn what he ought to know. Once again we must reiterate that supreme in the rearing of a child is the development of character.

The most important part of developing the right character is the development of self-control.

Self-control is the will conquering the senses.

This cannot be fully accomplished until they are born again
and filled with the Holy Spirit

However, there are many things that we can do early in our
child's life that will develop self-control

Let's repeat here that self-control is the will conquering
the senses

Rom. 8:5, Amp.

When our children were babies, we put little mobiles over their
cribs that would move at the slightest breeze. Their attention was
captured by those mobiles. Their will was a slave to their attention.
They did not decide what they wanted to look at

Self-control is when the will takes over and decides
what the individual does.

The action is decided by the will rather than an appeal to the
senses.

Illustration:

A baby cries. Mommy rushes over to the crib and coos: "What's the matter with Little Precious? Mommy doesn't want Little Precious to cry." So mommy holds Little Precious, and Little Precious stops crying. Shortly, mommy realizes that she's got work to do, so she puts Little Precious down. The minute she does, what happens? Right! Little Precious starts crying again.

The question is is there anything the matter with Little Precious? The answer is: Nothing but wanting mommy to cater to it's senses. The sad thing is, many mommies do just that: cater to the senses of their infants. Without realizing it, parents thus teach their babies to be controlled by their senses, while at the same time failing to develop self-control in their children.

Remember, self-control comes when the will takes over and decides what a person does.

Have you ever wondered why there are so many hyperactive children today? Parents are failing to develop self-control in their children.

Children simply cannot control their senses. And our bright medical profession says: we remedy their hyper-activity by giving them medication.

When I was a child, I often wanted to run through the house, jump on the furniture, yell at my parents, and be ill-mannered at the table. But my dad hadn't been trained in the handling of hyper-active children. At such times, how I would have loved some medication! But dad didn't know he was supposed to give me medication! Instead, he gave me a spanking. I wasn't nearly as hyper-active after he got through with me.

We apply the same standards of response to hyper-active children in our Christian school, and the problem isn't a problem for long.

Television is another thing that's catering to the senses of our children, and keeping our children from developing self-control. Millions of youngsters do not know what to do with themselves unless they're being amused by the television. In reality, amusement simply means "no thought."

It's a shame to watch little children who do not know how to play. Little girls can't play dress-up and dolls for over 1/2 hour: bored. Little boys can't play ball for over 1/2 hour: bored. Most children can't sit still and control their emotions long enough to read a book. As a result, most people grow up disliking reading.

The average person reads 1/2 book a year, while the average person watches 3 1/2 hours of television daily.

Just think of all that unneeded programming catering strictly to the senses, that's being crammed down our kids throats daily. We're looking at a generation of teenagers who no nothing at all about self-control. In fact, they're taught *not* to control their senses.

Friends, many a parent thought that all that was necessary to raise a child for the Lord was to take them to church and Sunday School, perhaps get them saved and filled with the Spirit, and somehow they would turn out right.

Nothing could be further from the truth. It would shock us if we really knew how many people who are living in sin today, were raised in church and perhaps even were Spirit-filled, but did not have their self-control *developed by Their parents*. Consequently, when their senses rose up and defied the Word, they *obeyed Their Senses*, and their senses led them right into the world and sin.

Rom. 8:5-8, Amp.

Rom. 6:12-16, Amp.

Rom. 6:12-16

Beloved, we've got to develop self-control in our children when they're young.

Rom. 6:12-16.

There was a renowned prophet of God, now deceased, who had a powerful healing ministry, second to none. However, he didn't exercise self-control in 3 areas: money, appetite, and temper. Consequently, he died prematurely, and actually gave a black mark to the healing ministry. *I Cor 9:27 - self-control*

Developing self-control in our children is imperative, and it should be started in the crib. Let's look at some foundation building-blocks of developing self-control.

1. Properly feeding our children is a very important part in developing self-control.

Babies should be put on a schedule by their parents - not the other way around. A major break-down in developing self-control occurs when Baby gets fed every time he/she cries. This is nothing more than catering to the appetite of the senses.

Allowing children to eat sweets and drink pop at any and all times is developing the appetite and feeding the flesh. It makes it very hard for the child to control his/her appetite.

Actually, about once a week, perhaps on family night, is frequent enough to load up on sweets and soft drinks.

Earlier, we referred to running to pick up Little Precious every time Little Precious cries. One major point needs to be stressed. If you cater to Little Precious' every whim and whimper now, that child will be soft toward their senses. That will make it doubly hard to train that child to resist the Devil physically, because he/she has been trained to cater to feeling.

When pain and discomfort strikes their body, they won't have much resistance. Instead of the Word controlling their confession, their feelings will control their confession.

Jam. 3:2

Certainly, children try to solicit sympathy instead of help (Word).

Why?

Our senses always lead us away from the Word. Develop self-control in your children early!

2. Children should be taught to say "NO."

I know of one parent who has been very successful in raising his children. He required them, first thing in the morning, to stand in front of the mirror and say "no" 25 times, and repeat at night.

Very early, little children can be taught the significance of "NO." It trains them in the development of willful control of the senses for their own good. "No" should not be a tool of repression wielded by the lazy parent, who only restricts, but never teaches.

When children come of age to be able to spend the night at a friend's house or go places with friends, they will have a good understanding of what is permissible. Of their own accord, they'll have the courage to say "no" when it is not permissible.

Many teens want to go out all the time and try everything, because they've rarely been told "no." If they have been properly trained in this area, someone approaching them to do wrong will be readily rebuffed, with no regrets.

3. Children should be taught not to let the crowd influence them in any direction.

Many good parents have taught their children not to run with the crowd, and their motives have been good ones. However, this is not always a reliable, hard-and-fast rule. Suppose the crowd is not drinking or doping or swearing; suppose the crowd is going to church. It would be better to teach your child not to go because the crowd is going, or stay because the crowd is staying.

The child should decide what he does by his will - on the basis of right and wrong.

When a person refuses to go with the crowd just because the crowd is going, he is not acting from his own will. Others are still choosing for him. The crowd should have nothing to do with a person's decision.

Some people have a life-long aversion to large churches, simply because they were taught that large crowds were somehow suspect.

A favorite expression today is, "Well, everybody's doing it." A good answer is : "No son (daughter), you've got it wrong. Everybody's not doing it, because we're not doing it."

Children have a fear that they might be unpopular with the crowd. We've got to teach our children that the important thing is not what others will think of me, but what I will think of myself. There is an all-important difference between popularity and self-esteem. Seeking to please others has destroyed millions of lives. If you can look yourself in the face because you know you have lived up to your convictions that's what really counts.

Someone has said, *"When I assent without thought to what another person says, when I do what he wishes without deciding for myself, there is only one person present; I am nobody."*

Teach your son to be his own man, and your daughter to be her own woman.

4. Children should be taught to finish a task.

Each job should be done completely and well. A wise parent will assign a certain task for their child to do, and then make sure that it has been completed, and completed right. The wise parent will not complete the task for the child. a job that is begun should be finished regardless of how difficult it is. The child that is allowed to let another finish a job he started doesn't develop self-control and is often found later on bouncing from job to job.

This is particularly so when a task is an unpleasant one. Teach your child to fix his mind on the goal and the joy of accomplishing that goal. Teach your child that it is a shame not to finish a task, and that he is actually being conquered whenever he doesn't finish a task

Developing Proper Habits



LESSON VI

DEVELOPING PROPER HABITS

Supreme in the rearing of children is the development of character. We've discussed some ways to do so. First, we discussed the importance of developing our children's will. Second, we discussed the importance of developing our children's self-control. Third, let's now consider the importance of forming proper habits.

Developing proper habits will assist in developing good character. Conversely, developing poor habits contributes to developing bad character.

The word character comes from a root word which means to cut or to engrave. Each time an act is performed, a deeper groove is made until one has done a certain thing so often in a particular way that it is difficult to change.

Someone has said, "It is easy to assume a habit, but when you try to cast it off, it will take skin and all."

The more that one does the same thing the more it deepens the track and the easier it is to be repeated. This is true when a child is taught to button his clothes, tie his shoes, dress himself, eat, etc. At first they have to think to do it, but eventually it becomes automatic.

The wise parent will help his child form the right habits early, so that doing right occurs automatically without thinking about it.
discipline is necessary until it becomes habit

Someone else has said, "*Habit is a cable. We weave a thread of it each day, and it becomes so strong we cannot break it.*" Forming good habits is essential in developing good character. Remember, you instruct them as to what is a proper habit.

Don't make suggestions, or offer options. That's the devil's method.

Here are some suggestions in forming good habits.

1. Teach your child to do regularly now what he should do habitually later.

The action should be performed regularly - over and over and over. Do it again and again and again.

Remember, self-control comes when the will takes over and decides what a person does.

Before something can become a habit, it must be done regularly. The same applies to:

- i. Proper habits in work and study;
- ii. in devotions at home;
- iii. prayer at meal-time, etc.

Some soft-willed parents protest that if a child is forced into a certain habit, they grow up doing the right things for the wrong reasons. I would rather that my children did the right things for the wrong reasons than do the wrong things for the wrong reasons, or not do the right things at all!

If you don't impose your (God's) will on them, the devil will impose his will on them!

A lack of proper habits causes disorder in one's life, and disorder can cause the death of a dream, both for the parent and for the child.

2. Help your child to build a schedule. Disciplined people live by schedule. Many ministers today are unsuccessful simply because they do not operate on a schedule. Many, many families do not live by a schedule, and it's doing the children a terrible injustice.

Illustration:

A certain ministry family with six children had no scheduled evening meals. Family members ate as they pleased, and came and went as they pleased. Often, one parent couldn't tell the other where one of the children was or when they would be back. They had little control over much of their children's activities because they had no schedule to which to answer.

It is very important to train your children early to discipline themselves by a schedule. Make a habit of getting up and going to bed at the same time every day.

Eat meals at approximately the Same Time daily. Brushing his teeth, showering, washing his hair - all should be done as part of a regular schedule. These habits are necessary in the building of character.

3. Make sure your children associate with people who have good habits. These include the right habits regarding work, alcohol, tobacco, drugs, language, entertainment, sports, spiritual things, etc. In other words, don't let your children associate with undisciplined kids. They will come to feel embarrassed for what is expected of them and they will ~~not~~ rebel.

I Cor. 15:33, Amp.

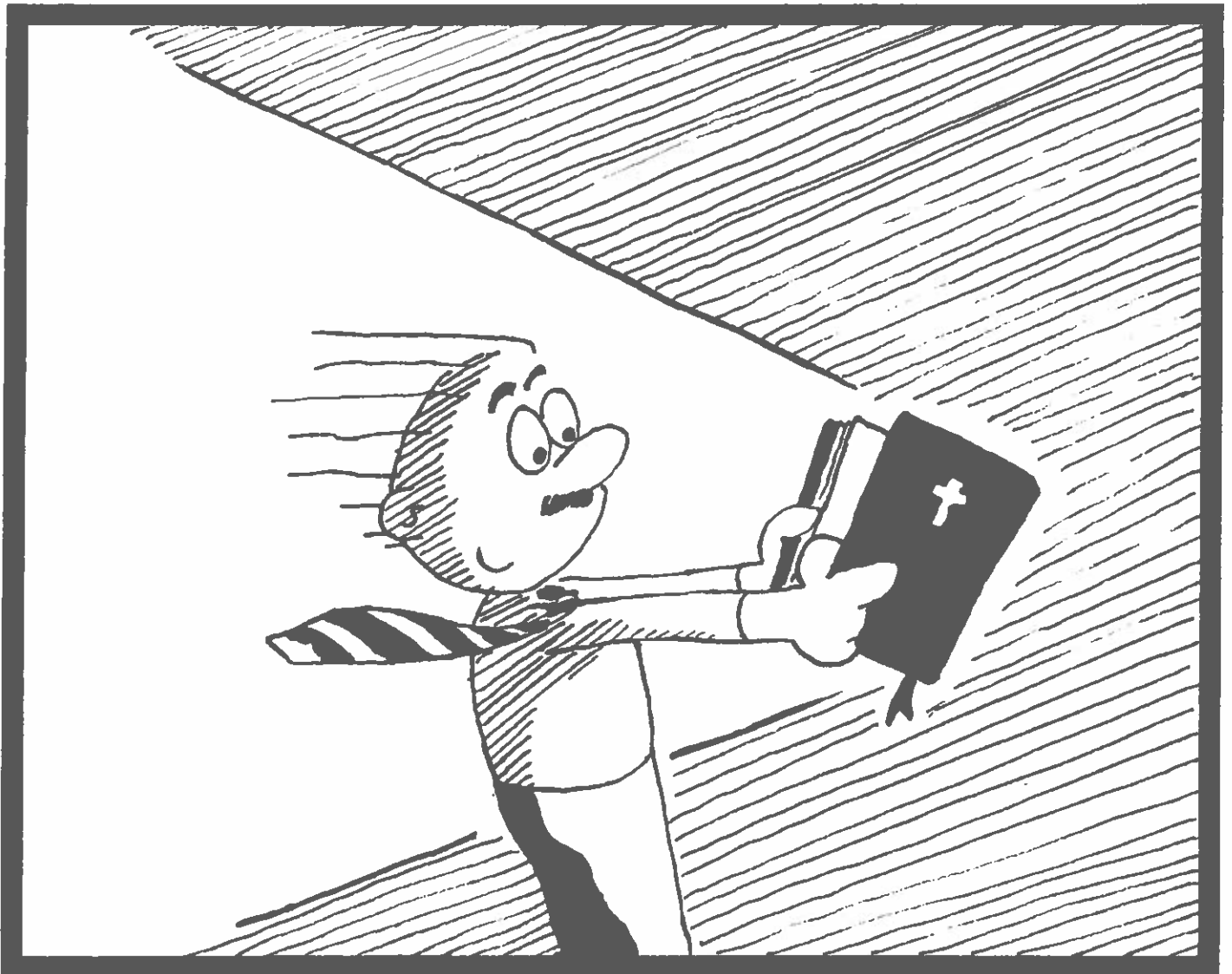
4. Have some family rituals that will necessitate schedule and discipline.

This will teach the child routine and habit. Note the following progression: **Structure - Stability - Contentment - Growth.**

For example, have certain nights on which certain things are done. Monday through Thursday could be routine: homework, household tasks, etc. Friday is a good night for family time, to do something special together. Saturday is usually best served making sure odds and ends are done and everyone is prepared for Sunday. Sunday should be a day in which nothing interferences with church.

The more things are done regularly each day, the more the child's schedule will govern his life. There should be routine and order in the home in all things. This will help build good character.

The Benefits Of Scriptural Discipline



LESSON VII THE BENEFITS OF SCRIPTURAL DISCIPLINE

I Tim. 3:4,12

Elders + Deacons + child raising

We have just produced an entire generation of young people raised mostly on the deadly theories of Dr. Spock Spock and other child psychologists who were influenced by the devil; advocated that "spanking a child may leave him with inner rebellion. They taught us that a child's desires should not be thwarted."

In other words, if little junior wants to take a paint brush and redecorate his walls, let him do it. He's just expressing himself. These experts tell us that if you punish a child when he is expressing himself, you might keep him from finding himself. Junior might be a great artist!

Expression without principle leads to confusion.

The sad thing is that a lot of Bible preachers supported this hellish philosophy. They joined ungodly college professors and ungodly child psychologists in spreading this devastating lie. Many honest, sincere parents bought the lie and as a result lost their children.

Christian friends, listen closely. The Bible is not a theory. You can raise your children according to the Word and experience Bible results: "They'll turn out right."

Let's see what the Word teaches on discipline.

Earlier we showed that a child is spiritually alive until they are old enough to discern between right and wrong, and then receive Jesus as Savior and Lord.

4 types of life (emotionally)
ca physical, social, eternal.

Ps. 51:5; 58:3

Because of this, God has commanded parents to discipline their children - spank them, counsel them, teach them the awfulness of sin and the results of doing wrong.

The truth is that parents who discipline their children according to the Word will save themselves and their children a lot of heartache in later years. A properly disciplined child will accept Jesus at an early age as well as the infilling of the Holy Spirit. Mom and Dad should be the most spiritual people their children know.

Proper child training includes teaching the Word to your children.

Let's see the benefits of proper discipline in the Word.

1. Scriptural discipline will help develop wisdom in the child.
Pr. 29:15a: "Wisdom is the ability to use knowledge."
Education alone is not the answer. If we give our children all knowledge but don't develop character and give them wisdom, we haven't accomplished anything.

Many well educated young people abuse drugs, alcohol, and sex. If they're not taught that these things are sin, and that sin brings displeasure, discomfort, and heartache, they'll get even more entangled in sin. They become educated sinners.

NOT ERRATIC!

By using constant discipline when our children do wrong, we are teaching them to associate wrong with punishment and thereby flee from it. Fear of punishment is an excellent starting point with children!

2. Scriptural discipline will ensure a happy future for:

a) The parent

Prov. 29:15b

More heartache has come to the home because parents wouldn't properly discipline their children than for any other reason. A young man, at the age of approximately 16, got caught in a web of misconduct which shocked and shamed his parents. In searching for some reason for this awful situation, the father was heard to say that it was so difficult to understand, because their son had always been a model child, not ever requiring a paddling. Therein lay the answer. The parents were slack in diligently monitoring their son's development. Children need discipline not because they're bad, but because without it, the wrong habits will turn them bad.

b) The child

Prov. 29: 17

The child is guaranteed a happy future as a result of being diligently disciplined.

Eph. 6:1-3.

3. Scriptural discipline will add years to a child's life

Eph. 6:3-4

Why is this so?

a) The Bible says it's so.

b) The child develops strong character, enabling him to make decisions. He becomes a doer of the Word, and that in itself equips him to always "choose life" - to choose the way of the Word which always adds life.

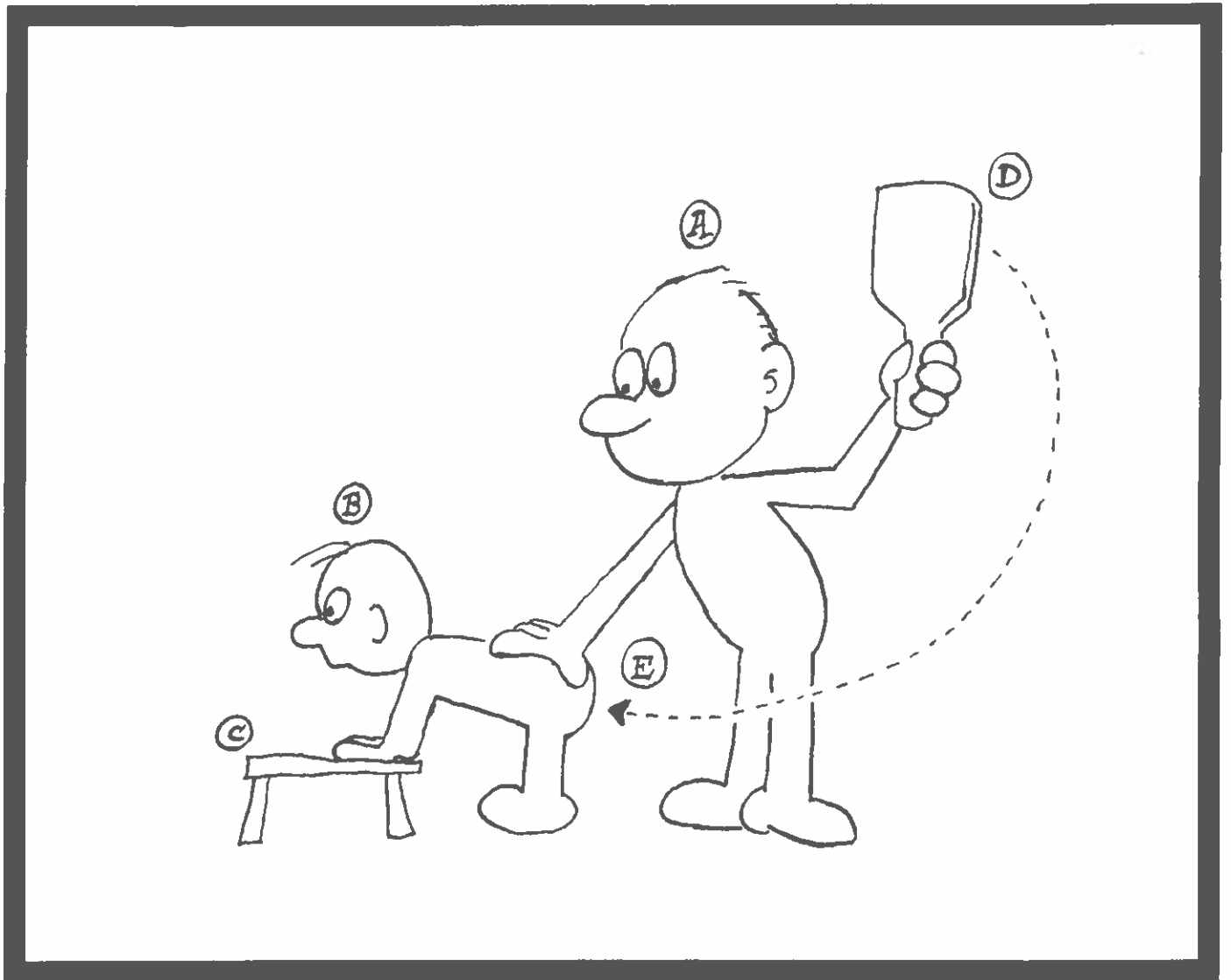
4. Scriptural discipline will save the child's life: spirit, soul, and body.

Prov. 23: 13-14 (Amp); 22:15.

5. Scriptural discipline will prepare the child for the future. When the child is taught to respect authority, obey the rules and keep the laws before he starts school, he transfers that respect and obedience to his teachers. Because of this, he receives a better education, better equipping for life, and reaps a larger financial reward

The parent that provides scriptural discipline is helping their child in every way.

Practical Applications Of Scriptural Discipline



LESSON VIII

PRACTICAL APPLICATIONS OF SCRIPTURAL DISCIPLINE

I Tim. 3:4,12

Let's quickly review the five benefits of scriptural discipline that we have covered in the last several chapters.

Scriptural discipline will:

1. Develop Wisdom in our children. **Prov. 29:15.**
2. Guarantee a happy life for:
 - a) the parent. **Prov. 29:15,17.**
 - b) the child. **Eph 6:1-3.**
3. Add years to a child's life. **Eph. 6:3; Prov. 22:6.**
4. Save the child's life (spirit, soul, body). **Prov. 23:13,14**
5. Prepare the child for the future. **Prov. 22:6.**

Remove from
Danger

Now that we know the benefits of scriptural discipline, let's discuss the practical side of scriptural discipline.

Many parents who believe in the benefits of scriptural discipline do not have the knowledge of its practical application.

Let's familiarize ourselves with some practical points with regards to scriptural discipline

1. First and foremost in administering scriptural discipline, it is important to teach our children that we as the parents are obeying God in punishing disobedience

Since disobedience is always wrong, failure on the part of the parents to punish disobedience would then mean that we as parents are being disobedient to God

Eph. 6:1-4 Amp.

Disobedience is always punished. How does God punish it?

Gal. 6:7,8

The law of sowing and reaping.

Deut. 30:15-20.

If we do not see to it that our children are always disciplined for wrong, they will not obey God's word when they get older.

2. Sometimes spanking will leave marks on the child

If some liberal were to hear this, they'd immediately charge us with advocating child-beating. Child beating is when an enraged parent who doesn't love his child begins to beat up on him/her. Is that what I am advocating? Is that what the Bible tells us to do? During discipline the voice is never raised (yelling) and no anger is involved.

discipline should be painful

Prov. 20:30

What is the purpose in spanking our children? Primarily, it is to teach them that sin is wrong, that sin is always punished, and that sin always hurts them more than anyone else.

Children can only relate to the present, not the future.

To counsel them to avoid present sin in order to avoid future punishment is to appeal to them on a basis to which they cannot relate. What occurs in the present must be delt with in the present, within the sense-oriented realm that children relate to almost exclusively.

Therefore, if we're going to make a believer out of them, we're going to need to ensure that the punishment is severe enough to make a lasting impression. Occasionally, proper discipline may leave welts.

The severity of the punishment should be in proportion to the severity of the wrong. "Don't give them the electric chair for stealing a loaf of bread, but don't slap their hands for committing murder." If a child accidentally breaks a window, a strong reprimand may be sufficient. But if it is a deliberate act, a paddling would be appropriate.

If a child rode his bike beyond the bounds set for him in which to ride, appropriate discipline may be to remove his biking privileges for a week.

But if he rode his bike when he was forbidden to do so, then a paddle plus removal of biking privileges for as much as 4 weeks would be more appropriate.

In the case of a teenager, let's suppose he stayed out with friends or on a date _____ too long. If all that teenager received was 3 swats, he may be tempted to grit his teeth and take his swats as more than a good exchange for doing it again next time. But if 30 minutes late meant that he was grounded for 4 weeks or lost the next 10 hours of potential social interaction with his friends, the swap wouldn't look nearly as attractive.

Therefore the punishment should always be far in excess of the pleasure enjoyed by doing wrong.

3. Spanking should begin early.

Prov. 13:24 Amp. The word translated "*betimes*" in the K.J.V. is more appropriately rendered "early" in modern English.

Many parents say, "I love my child too much to spank them." Isn't that strange! The Bible says exactly the opposite. If you really love your children, you will spank them when they do wrong, and you'll start early in life.

Parents, let's remind ourselves of something. The most formative years of a child's life: are they between the ages of 10 and 16? No! 13 and 19? No! It's between the ages of 0 and 6! That means that the child's basic habits and attitudes will be formed in the first 6 years of life. No wonder young people are so rebellious and disobedient: they were trained to be. My heart goes out to disobedient little children, because I know what their future holds.

It's partially the fault of the ministry g.fts that parents have done such a poor job in raising their children. We should have taught the Word much more in this area.

Prov. 19:18

This scripture implies that there is a point in a child's life when a spanking won't accomplish much. Start early, and for your child's sake, don't let them manipulate you with an artificial display of emotion. You may be tempted to think that you are doing them emotional harm by spanking them. Don't believe it! This is where Moms need help.

Discipline time is not ~~great~~ ^{voice} - raising time. If you raise your voice when it's time to discipline, you'll raise your voice when you give an order.

Prov. 22:15

An undisciplined child is unteachable, repulsive, rebellious, and foolish. If we didn't have discipline in our Academy, we couldn't control our students at all.

4. The parent's relationship with the child should be so close that the worst part of the spanking is the broken fellowship between the child and the parent.

When the love and affection is close between the child and the parent, this will be the case. When a parent is not disciplining his child, the fellowship should be so wonderful and so good, making life so enjoyable, that the severance of that fellowship is miserable for the child to endure.

This is an unspoken element of Prov. 22:6. The proper training of a child leaves him with such fond memories that for the rest of his life, he won't want to do anything to alter that quality of life.

Proper child training is more than spanking, sending them to church, and to a Christian school. There needs to be times of fun and play, conversation and communication, spiritual times of worship and Bible study, work times, etc. By doing all of these together, a close relationship can be established between the parent and the child.

5. Spanking should be a ritual.

A ritual is any practice regularly repeated in a set, precise manner.

No parent should grab their child in a fit of temper rage and begin spanking. In fact, no spanking should ever be given when a parent displays a temper.

The ritual should be calm and deliberate lasting at least 10 or 15 minutes. In the long run, you'll save time by doing this. It should be a ritual dreaded by the child. (Dread means to anticipate pain and trouble). He should not only dread the pain, but also the time consumed by the ordeal.

Many parents say that spanking their child does very little good, and that talking to them hurts them worse. But to admit either practice would be violation of the scriptures

Eph 6:4

The word "nurture" is derived from the Greek word "*paideia*". Its four-fold definition includes correction, training, education, and discipline. Let's examine several of these concepts briefly.

Correction should always take place when the parent discovers that the child is or has done wrong. Wrong-doing must be changed to right-doing. When the child is being corrected by the parent, the child is not getting *into* trouble. The child got into trouble *when he did wrong*. The correction is what gets him out of trouble.

Discipline very simply and clearly means to penalize.

Training involves the process of developing the proper decision-making abilities in your child. When your children are young, the parent needs to make all their decisions for them. As they mature, let them begin to make some of their own, but always reserve the right to over-
rule.

Teenagers typically complain to their parents: "Dad, don't you trust me?" In reality, the question should be: "Son, don't you trust me?"

The order of the ritual should be as follows:

- i. Somewhere in private, talk sternly and deliberately without a display of temper, and let him know exactly what he has done wrong.
- ii. Require of him to state to you what he has done wrong so that the wrong is clearly recognized. *to learn responsibility for his actions*
- iii. Ask him what the punishment is.
- iv. Explain that as God's representative, you are obeying, God in administering discipline.
- v. Read Eph. 6:1-4. If he is able, have him read it.

Review the benefits of obedience.

- i. He'll have wisdom.
- ii. He'll be happy.
- iii. He'll be healthy.
- iv. He'll have a long life.
- v. He'll be successful.
- vi. He'll be a Good Christian.
- vii. He'll make his parents happy.

Explain that you are disciplining him because you want the best for him, because you love him.

Prov. 13:24

Have him bend over and apply the paddle firmly.
Don't permit any wiggling around or jumping around.
Don't allow any pre-discipline howling and snivelling. Don't let his crying and begging diminish the degree of severity of punishment

Always pray and offer some closing remarks of assurance at the end. Let him know you have still fully love him. forgive
Never bring up past wrongs, or mention them to others. Don't throw their mistakes at them, or talk down to them.

6. Parents should always support each other in the discipline of the child.

When the child is young, parents should discuss among themselves the mode and method of discipline, along with all the rules (rules are preventive discipline). When both agree, tell the children. Never disagree on discipline in front of the child.

As the head of the household, it is the father's responsibility to see to it that the mode and method and rules of discipline are carried out as agreed upon. Never keep secrets from one another. Be sure not to gripe at and verbally harass your children. Mothers particularly need to guard against this.

Above all, be consistent. If a certain action is punishable with 3 swats once, then that punishment applies every time. To do otherwise is to be grossely unfair to your children. Don't laugh at a wrong behavior now, and bust him next time.

Eph 6:4

These lessons have given you a sound, proven, Biblical, blueprint for child training. It *will* work, because the Word always works. It may not always be easy or convenient, but then neither is going to work every morning.

The rewards far out-weigh the temporary inconveniences. There are few things more gratifying than watching your children growing up to adulthood as well-equipped and confident products of your patient training in the principles of God's word.

Your children are the only things that you invest yourself in that will transcend this life. They are going into eternity, just like you. Let your love for them motivate you to persistence in training them up in *the* way they should go.

The following resource teachings by Pastor Keith Johnson are available through:

The Resource Ministry
102 Pinehouse Drive
Saskatoon, SK (Canada)
S7K 5H7

WISDOM FOR FINANCES

This cassette album teaches you the practical and scriptural wisdom you need to let God control and bless your finances. Financial freedom is not a myth...its a Biblical doctrine.

KINGDOM PRINCIPLES

Just as there are natural laws that govern the universe there are spiritual laws that govern the Kingdom of God. If you are a citizen of the Kingdom you'd better know how to use the principles of God's Kingdom.

STAYING CLEAN IN AN UNCLEAR GENERATION

This best selling series deals with sexuality in a bold and scriptural way. You'll learn about the husband-wife relationship, how to deal with the sin of masturbation and much more.

PARENTAL AUTHORITY & RESPONSIBILITY

Parenting is not something you perfect when its too late to be effective. God has given the parent the responsibility and the authority to raise a godly generation. This series teaches you how to use that authority properly.

LIFE'S PRIORITIES

This best selling book has been revised and updated. In it you'll learn what God considers the priorities of your life as well as how to love, raise and discipline your children.

FULFILLING GOD'S PLAN FOR YOUR LIFE

Don't go through life never knowing God's plan and purpose for you. This series will help you find it and fulfill it.



THIS IS EXHIBIT "G" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

CHRISTIAN CENTRE ACADEMY

Student Application Form

Date of Application June 5/92
Grade Enrolling Kindergarten
Date Enrolled September
Student Application 1992 - 1993

Name ERICKSON CAITLIN SHERIDENE
last first middle

Address 307-333 Silverwood Rd. Saskatoon, Sask. S7K 6G1
street city province postal code

Home Phone 934-6941 Birth Date 10 13 187 Age 4 1/2
month day year

Emergency Phone Numbers 934-6941 934-0314

School Last Attended NA.
name address

Name of Father NA.

Address N/A Phone at Work N/A

Address At Work N/A Occupation N/A

Name of Mother KIRSTA ERICKSON

Address Same Phone at Work 934-0314

Address at Work City Hospital. Occupation Reg. N.

Does family attend Church? yes Name of Church Christian Centre

Pastor Johnson. Phone _____

Address _____

Marital status of parents: Married () Separated ()
Divorced () Spouse Deceased ()
Remarried () Other Single (X)

PARENT COMMITMENT FORM

The private Christian school is only as successful as the families that make up the school. At Christian Centre Academy, we have often stated that the individual student's success depends upon the school becoming an extension of the home. For this to happen, there must obviously be open lines of communication between the home and school, and both sides must avail themselves of any opportunities to interact.

Perhaps the most important such opportunity is the monthly parent-school meeting, called the Eagles' Association meeting, held the first Tuesday of each month at 7:30 p.m. This is a time when school events are announced, pertinent policy changes or clarifications are explained, developments in Christian education are noted, and information on our own school's involvement in such things as tax issues and post-secondary issues is shared. As well, the Eagles' Association executive explains its goals, projects, and concerns month-by-month. They also enlist the help of the parents for the various projects they carry out throughout the year, without which our school cannot carry on a quality program. This is also an important time of fellowship among parents and staff.

Experience has shown us that those families who make the effort to be a part of every parent function are the families whose children always reap the maximum benefits from our program. It is imperative that each parent makes the maximum effort possible to attend each Eagles' Association meeting. Our school depends on this commitment, because we truly are an extension of each home, but only to the degree that each family will allow us to be. Please read carefully the following statement and sign below.

"We have read the above information and recognize that our participation is important to the success of the Academy. We are interested in the events that effect our children's lives and desire to be kept informed and stay involved in any way we can. We understand that the level of our involvement will directly effect the level of our children's success in this program. We therefore agree to make every effort humanly possible to have our family represented by at least one parent every Eagles' meeting."

NA

Signature of Father

L. Richardson

Signature of Mother

Date

June 5/92

Date

PARENTAL STATEMENT OF COOPERATION

1. It is understood that my child's attendance at Christian Centre Academy is a privilege and not a right; and that if, at any time, in the opinion of the administration, his or her conduct, academic progress, or cooperation with the school's requirements, the school reserves the right to terminate my child's enrollment.

2. I give permission for my child to take part in all school activities, including sports programs and school-sponsored trips away from the school premises. I absolve the school from all liability in the event my child is injured at school or during any school activity.

3. I agree with the school's efforts to train my child in the Bible and in the Christian faith and will encourage my child in this and in all other phases of the curriculum.

4. I pledge to support the school in its efforts to administer discipline to my child in accordance with the standards of discipline the school sets for itself.

5. Students asking to leave school, or moving out of the area, or because of sickness are unable to attend school, will receive a refund on all unused tuition minus the month currently enrolled. It is understood, however, that all other students leaving school for any other reason will receive no refund on tuition, fees, or expenses of any kind. Registration fees in all cases are non-refundable.

6. I further promise to pay promptly all fees and charges, understanding that no report cards or records will be given or released if the school account is delinquent. No one will be allowed to graduate from C.C.A. until all financial obligations are paid in full.

7. I pledge to participate and attend the Parent Orientation and Parent Association meetings to help promote a good understanding between parents and faculty.

I have read the Parental Statement of Cooperation and I understand the school dress code. I hereby agree to abide by them and I, to the best of my ability, affirm that all questions answered above are accurate, honest, and without deception.

Signature of Father



Signature of Mother

Signature of Student
(Grade 5 or above)

MEDICAL HISTORY

IT IS MANDATORY that pupils who show symptoms of communicable disease be excluded from classes until readmission is acceptable to School authorities. Your cooperation will be greatly appreciated. Thank you!

Pupil's Name CAITLIN Birth Date 23/10/87 Sex F
 Father's Occupation NA Mother's Occupation Registered Nurse
 Father's Health NA If dead, cause —
 Mother's Health Good If dead, cause —

PAST DISEASED - (If your child has had any of the following, state age when he had them.) None

Mumps _____	Diphtheria _____	Polio _____
Measles _____	Scarlet Fever _____	Convulsions _____
Whooping Cough _____	Rheumatic Fever _____	Heart Disease _____
Asthma _____	Chicken Pox _____	Diabetes _____
Hay Fever _____	Pneumonia _____	Discharging Ears _____

RECENT DISABILITIES - (Please check any one of the following noted recently.)

4 of more colds yearly _____	Allergy <u>dust, pollens?</u>	Tires easily _____
Frequent leg pains _____	Ringworm _____	Frequent sties _____
Hearing difficulty _____	Dizziness _____	Nose bleeding _____
Frequent sore throat _____	Growing pains _____	Dental defects _____
Frequent urination _____	Poor vision _____	Abdominal pains _____
Breath shortness _____	Hernia (rupture) _____	Persistent cough _____
Speech difficulty _____	Crippling conditions _____	Fainting spells _____

IMMUNIZATION RECORD - (Please give the date of each)

Smallpox - Scar? _____	Whooping cough _____	Tetanus _____
Schick Negative _____	Diphtheria _____	Typhoid _____
Measles _____	Polio _____	*

Does your child have a disability due to disease or accident? NO
 Has your child had a skin test for tuberculosis? NO
 Date Administered N/A
 Has he been associated with a tubercular patient? NO When? N/A

PERSONAL RECORD - Please answer all of the following

Is he/she shy? NO Over active? Sometimes Bite fingernails? NO
 Have excessive fears? NO Have temper tantrums? NO Suck thumb? NO
 Play well with others? Yes Eat breakfast? Yes Like school? - Likes dayschool
 When is his regular bedtime? 9pm When is his/her rising time? depends - I work shift work

DATE June 5/92 SIGNATURE OF PARENT [Signature]

REMINDER: No pupil will be excused from P.E. without a written permit from a physician.

* Use for listing inoculation series.

THIS IS EXHIBIT "H" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

STUDENT STATEMENT OF COOPERATION

ALL APPLICANTS GRADES 5 AND ABOVE FILL OUT IN OWN
HANDWRITING!

a. Is it your personal desire to attend Christian Centre Academy? _____

b. Have you had any difficulty with students or teachers in a previous school? _____

Explain: _____

c. Are you willing to abide by the rules of the school as stated in the C.C.A. Handbook, including discipline, dress, and all other matters? _____

d. Have you ever been in trouble with the police? _____

Are you now, or have you ever been on probation? _____

Explain _____

e. Have you ever been on, or used drugs other than those that were prescribed for you by a physician? _____

Explain _____

f. Have you ever smoked? _____ Are you now using tobacco in any form? _____ Explain: _____

g. I, the undersigned, as a student who has the privilege of attending this school hereby agree to give my wholehearted cooperation, and refrain from the following:

1. Violence and damage against the physical property of the institution.
2. Smoking, drinking, gambling and use of drugs.
3. Improper boy-girl relationships.
4. Fighting, stealing.
5. Profanity and filthy language.
6. Critical and uncooperative attitude.
7. Any infraction of the provincial or federal penal code.

h. I further understand that the privilege of attending Christian Centre Academy can be removed at any time the above are violated, or any time, in the opinion of the administration, that my continued presence is not in the best interest of the school.

SCHOOL DRESS CODE - see handbook

THIS IS EXHIBIT "I" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR



Matthew Janzen and Justin Strom make yearbook layouts with style.

Katie - Jo Rugg and Lacey Brewer put forth quite an effort at our yearbook meetings. I believe that is Katie's third slurpee today!



Mr. Rysavy, our yearbook advisor, prepares the layouts on computer for the students to do the final proof read.

OUR JOURNEY

Level 3
Favourite subject:

- Math = 20%
- English = 16%
- Social Studies = 36%
- Science = 20%
- Word Building = 8%



Whimsey-Lynn Weiler, Ashley Meyer, and Terralynn Forsyth enjoy a lunch outside

After a fun field trip, these Level Three girls are ready to go home

Following in his father's footsteps, Dillon Klassen practices his frog leaps!



Cassidy Galan enjoys being fitted for the new school uniform.



Patiently waiting for his teacher, Jostah Fenez gives us a nice smile

With a mischievous look, Roland Labreche threatens the photographer with his super, Karate-chop, action moves



LEVEL



Above: Level 3 students, Natalie, Rachel, Stacy, Donna, and Breanna enjoy their lunch break. Right Mrs. Summach, Choose Art teacher, assists Rachel with her painting.



Breanna Hanishewski
Brittney Hanishewski
Laurissa Janzen
Matthew Janzen



Robynne Randall
Rachel Reisinger
Joel Watson
Steven Windels
Stacey Zip



Left Natalie helps her supervisor out checking for accuracy in reading. Below: Students gather in front of the Jesse tree.



*Jonathan Beaudry
Alexandra Cutforth
Serena Dimitrie
Kyle Donauer
Shannon Evans
Alyshia Forsyth*



*Courtney Friesen
Ty Gaertner
Anthony Gerbrandt
Tori Giles
Amberly Graham
Erich Hepfner*



*Brendan Mayer
Kyle Meginbir
Tyrell Muskego
David Reynolds
Austyn Schmidt
Nicholas Taylor*



*La Rae Thevenot
Cody Weiler
Cameron Zimmerman*

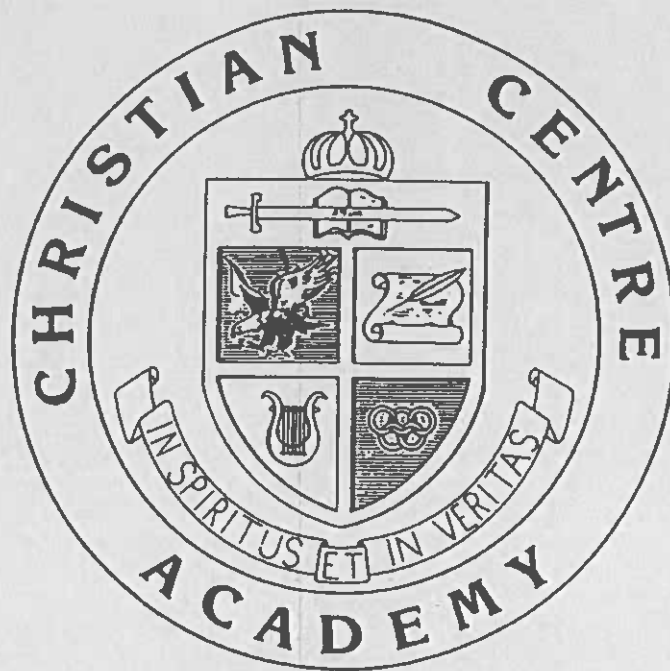


☞ *Nicholas Taylor is busy at work on his first day of school.*
☞ *Ty Gaertner and Alyshia Forsyth are very content in their new offices.*

THIS IS EXHIBIT "J" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-



*CHRISTIAN CENTRE
ACADEMY*

POLICY HANDBOOK



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INTRODUCTION

The objective in establishing a private Christian school is to obey the Scriptural imperatives of Deuteronomy 6:5-7a

"...love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children..."

and of Proverbs 22:6 to train up a child in THE way he SHOULD go. Teaching is training. Training for life must include preparation for eternity.

A Christian school is an extension of the Christian home in nurturing young people in a Christian environment for time and eternity. The school staff works closely with parents to educate the whole child.

Attendance at Christian Centre Academy is a privilege and not a right. The major goal of the Academy is not to reform, but to educate Christian youth of varying ability in the highest principles of Christian leadership, self-discipline, individual responsibility, personal integrity, and good citizenship. The Academy stands without apology for the Gospel of the Lord Jesus Christ and the highest standards of morality and Christian behavior.

WHAT IS CHRISTIAN CENTRE ACADEMY?

Christian Centre Academy is a church educational ministry of Christian Centre Ministries to local families and provides schooling for children from the Beginner level through to High School Graduation.

Our vision is "Excellence in Education" based on the uncompromised Word of God. We desire to see our young people raised up to be leaders in society -- leaders who will show forth a strong love and faith in our Lord Jesus Christ; and who will possess a sound, general education, and who will desire to contribute to the overall good of our society.

The Academy uses the A.C.E. (Accelerated Christian Education) curriculum, which is designed to allow the student to work at his own level of achievement that may vary from subject to subject. Students transferring to the Academy from conventional schools with grade-level classrooms are not assigned academic work on the basis of the grade from which they were promoted or on the basis of their age. Instead, they are prescribed curriculum material on the basis of their diagnosed level of academic achievement.

CHURCH AFFILIATION

Students and parents are expected to belong to or to attend regularly a Bible-believing church.

STATEMENT OF FAITH

We believe in:

- (1) The inspiration of the Bible, equally in all parts and without error in its origin;
- (2) The one God, eternally existent Father, Son, and Holy Spirit, who created man by a direct immediate act;
- (3) The pre-existence, incarnation, virgin birth, sinless life, miracles, substitutionary death, bodily resurrection, ascension to Heaven, and the second coming of the Lord Jesus Christ;
- (4) The fall of man, the need of regeneration by the operation of the Holy Spirit on the basis of grace alone, and the resurrection of all to life or damnation; and
- (5) The spiritual relationship of all believers in the Lord Jesus Christ, living a life of righteous works, separated from the world, and witnessing of His saving grace through the ministry of the Holy Spirit, and His gifts.

STANDARDS OF CONDUCT

Students of this academy are expected to refrain from engaging in or talking about cheating, swearing, smoking, gambling, rock music, dancing, drinking alcoholic beverages, and using narcotics. Students who participate in such activities are subject to suspension. Students are expected to act in an orderly and respectful manner, maintaining Christian standards of courtesy, kindness, language, morality, and honesty. Students must agree to strive toward unquestionable character in dress, conduct, and attitude.

Students are expected to treat every staff member courteously and respectfully. Although each monitor, supervisor and staff-member has a different job description, he or she has been granted equal authority with respect to the managing or disciplining students. Insolence, arrogance, or impudence by students in any form will not be tolerated. Christian Courtesy is the rule!

Any student observing questionable activities or overhearing conversations which are contrary to the policies of this Academy should immediately discuss the matter with a staff-member. **THIS IS NOT TATTLING.** It has been said, "All it takes for evil to triumph is for good men to do nothing."

"... to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17

ADMISSIONS PROCEDURES

- (1) Both parents visit Academy.
- (2) Read this handbook thoroughly.
- (3) Submit Application accompanied by previous report card.
- (4) Office will call both parents and pupil for an interview with the administration.
- (5) Admissions Committee accepts or rejects the application.
- (6) a) Upon acceptance the annual Registration Fee is due by August 15 or immediately if the application is accepted later than August 15.
b) The first month's tuition is required by or on the first day of school.
- (7) Attend Parent Orientation.

NOTE: Points 6 and 7 are necessary before the student will be admitted into the Learning Centre.

Because the Academy is a Christian Day School, and not a boarding school, the student is to be residing with his/her parents, at home. Students wishing to attend, who do not live at home, will be enrolled only under exceptional circumstances subject to Academy administrative approval.

MEDICAL GUIDELINES

No staff member will be allowed to administer any medicines, tranquilizers, aspirin, or pep pills, to any student for headaches, fever, or other reasons without parent authorization in writing. All medicines, including prescriptions, must be kept and administered at the Academy office.

PARENTAL INVOLVEMENT

Parent orientation and conferences promote a good understanding between parents or guardians and the faculty/administration of this academy. Parents are required to participate in these informative and helpful programs.

1. The first such meeting will be a compulsory parent orientation held just prior to the opening of school. Student enrollment is contingent upon both parents attending this orientation.
2. Beginning in October a compulsory parent meeting is scheduled on the first Tuesday of each month at 7:30 p.m.
3. Parent conferences with the supervisor are scheduled following the first quarter or at other times as required.
4. Christian Centre Academy has a very active parent/teacher group known as the "Eagles' Association". EVERY PARENT IS EXPECTED TO BE AN ACTIVE PARTICIPANT! This group is responsible for promotional and fund-raising activities throughout the Academy year.
5. The Academy desires open and efficient communication with the home. Thus, a Communications Envelope is made for each family. Monthly statements, bulletins, and many other notes will be sent home in this envelope.

When it is time to send home a note, the oldest student in the family will be responsible for taking the envelope home and seeing that the parents read the contents and sign the envelope. The student returns the envelope the morning of the next school day. Parents may send cheques, notes, etc., in the returned envelope. The Learning Centre staff then records that the envelope is back, draws a line through the latest signatures and files the envelope for reuse. A student demerit will be given for late returns of envelopes.

SCHOOL SUPPLIES

1. Personal Bible - King James Version
2. Pencils - at least two to be in the office
3. Pink Pearl Eraser
4. Ruler - one with both metric and linear measurements
5. Pen - blue ink (for students in 3rd year and above)
6. Dictionary - for students in 3rd year and above
7. Notebooks - recommend 3: for taking notes during devotions and chapel services & miscellaneous.
(for students in 3rd year and above)
8. Scissors - blunt-tipped for Beginners to 2nd year
9. White Glue - for Beginners to 2nd year
10. Hexagonal Crayons - for Beginners to 2nd year
11. Jumbo and Regular Pencils - for Beginners to 2nd year
12. Pencil Case or Container for storage of Supplies
13. Gym or Tote Bag

** PLEASE LABEL ALL ITEMS

FEES

Christian Centre Academy charges tuition fees based on a descending scale, relative to the number of children enrolled per family. (Current rates are available in the Application Package.) These fees are due immediately upon billing and must be kept current month by month. Staff salaries are paid exclusively from tuition payments.

An annual Registration Fee of \$100.00 (for newly enrolling families) and \$75.00 (for formerly enrolled families) is required.

Families are charged for each PACE that a child completes. (Ranges from \$2.50 to \$3.00 each)

There will be a monthly \$10.00 per student fee (up to a maximum of \$30.00 per family) which will be placed in a Special Project Fund. This fund will assist in carrying out various projects in our Academy excluding staff salaries. This fee is tax deductible and should be paid by separate cheque or in cash.

An annual lock rental fee of \$3.00 per student is required on the first day of school. No personal locks will be permitted. Students in Level III & IV (Junior & Senior Learning Centres) may rent two locks (lockers) for \$6.00. Students will be charged for the replacement cost of any lock lost.

Information on required yearbook fees will be provided when costs are determined.

Payments of Academy accounts may be made annually, semi-annually, quarterly or on a 10 month basis provided they are always current and up to date.

Payment is due immediately upon issuance of statement. Any accounts for which payment is not received on or before the 10th of the month are subject to a \$10.00 late fee. By mutual consent an alternate cut-off date may be agreed upon, however that date will remain consistent throughout the year.

Payments for Academy fees should be made to the Academy directly, not through church offerings. If payment is made in cash and sent in the student communications envelope or left in the office please indicate who it is from and the date.

The Academy reserves the right to require postdated cheques to cover the monthly fee.

Payments for NSF cheques shall be paid by certified cheque or cash. This will include a \$10.00 NSF charge.

No quarterly student report cards and/or awards will be released by the Academy, if an Academy account is in arrears. This also applies to transfer of transcripts.

CHRISTIAN LEADERSHIP TRAINING

1. **Devotions:** Every morning, Monday through Thursday, we start our day with a devotional teaching from the current month's Bible Memory selection. This time affords an opportunity for group teaching and interaction.
2. **Chapel:** Weekly chapel sessions are held during which the student identifies his education with the ministry of the church. Local pastors and staff members preach the Word of God.
3. **Special Meetings:** During the course of the year, the students may attend various seminars or evangelistic meetings at which attendance is required.

*Students must bring Bibles to all devotional, chapel and special meetings.

4. **Bible Memorization:** Monthly scripture passages are to be memorized by students. (Failure to do so will result in firm disciplinary action.)
5. **Student Convention:** All students who are at least 13 years of age by December 31 of the current school year participate in a Christian Leadership Training Program, known as the Student Convention Program. This allows us the opportunity to develop potential in our older students in practical areas such as music, academics, public speaking, athletics, arts and crafts etc. It is the framework around which all of our extra-curricular activities are built for this age group. An entire year's program is developed, culminating with a four day convention in our Academy in April. The top three students in each category are qualified to go to the International Student Convention held annually in either Texas, Arizona, or Indiana. At this level the students privileged to represent our Academy will engage in friendly competition in approximately 120 categories with 4500 to 5000 students from across North America and other countries in the world. It is the ultimate leadership and character building tool that the A.C.E. program offers and is woven into the daily fabric of our school life.

It should be noted that although the top three students in each category qualify to go to the International Convention only those demonstrating consistency in Christian character, attitude and conduct throughout the year will earn the right to enjoy this honor.

CHRISTIAN PATRIOTISM

Canada's Christian Patriotism places emphasis upon the greatness of Canada's heritage. Canada's Charter of Rights and Freedoms guarantees religious liberties. We unashamedly teach the Biblical doctrines of self-discipline, respect for those in authority, obedience to law, and their natural outgrowth, love for flag and country.

1. PLEDGE OF ALLEGIANCE TO THE BIBLE

I pledge allegiance to the Bible, God's Holy Word, I will make it a lamp unto my feet and a light unto my path. I will hide its words in my heart, that I might not sin against God.

2. PLEDGE OF ALLEGIANCE TO THE CHRISTIAN FLAG

I pledge allegiance to the Christian Flag, and to the Savior for whose kingdom it stands, one Savior, crucified, risen and coming again, with life and liberty for all who believe.

3. PLEDGE OF ALLEGIANCE TO THE CANADIAN FLAG

I pledge allegiance to the flag of Canada, and to the country for which it stands: one nation with freedom and liberty to worship God.

INCENTIVE PROGRAM

When a student assumes greater responsibility, he earns greater privileges. This principle is taught through the graduated incentive system, designated by the letters "A", "C", "E". Each letter represents a privilege level which may be earned by meeting the responsibilities outlined below. Letters are presented to students during Monday morning opening exercises and are displayed on the individual offices during the week. This not only tells the supervisor and monitor which students have privileges but also provides tangible rewards and public recognition of a job well done.

LEVEL "A" RESPONSIBILITIES

1. Complete 1½ PACE's per week (3 PACE's every two weeks)
2. Maintain academic balance
3. No detentions
4. Memorize previous month's Bible selection
5. Pass Bible Quiz
6. Reading Test

LEVEL "A" PRIVILEGES

1. 15 minute additional lunch time
2. Can read approved literature or listen to inspirational tapes in office after daily goals are completed
3. Can engage in approved extra-curricular activities

LEVEL "C" RESPONSIBILITIES

1. Complete 2 PACE's every week
2. Maintain academic balance
3. No detentions
4. Memorize previous month's Bible selection
5. Present a special 5 minute oral report on interest area or project
6. Pass Bible Quiz
7. Reading Test

LEVEL "C" PRIVILEGES

1. 25 minute additional lunch time
2. Can read approved literature in office, listen to inspirational tapes, etc., at any time during day except at required classes (i.e.: Devotions, Phys. Ed.)
3. Can engage in approved extra-curricular activities in office or other assignments outside of the Learning Centre.
4. Can serve on approved projects (i.e.: errands, office, L.S.I. student tutor).

LEVEL "E" RESPONSIBILITIES

1. Complete 2 PACE's per week
2. Maintain academic balance
3. No detentions
4. Memorize previous month's Bible selection
5. Read and report on a literature book or a book selected from a prepared list (written and oral report; see Level "C" for oral report - 5 minutes).
6. Be available for participation in church activities (i.e.: chapel, guest tours).
7. Must be engaged in some form of Christian service on a regular basis in a local church: bus ministry, play piano, nursery, etc.
8. Pass Bible Quiz
9. Reading Test

LEVEL "E" PRIVILEGES

1. Same as "C" privileges, plus:
2. Leave office for approved projects when not committed to other responsibilities or functions.
3. Can attend approved off-campus functions of a spiritual or educational nature (Institute of Basic Youth Conflicts, weekly Bible Conference, work for a Christian candidate, etc.)
4. Can be out of seat without permission for Learning Centre functions (scoring, reference books, sharpening pencil).

ATTENDANCE

1. If a student is to be absent from school, parents must contact the Academy in person, by telephone or in writing and explain the absence. If the absence is foreseeable, a note should be sent in advance.
2. Any absence will result in a loss of 10 points per day, on the Christian Centre Academy Award System, whether excused or unexcused. Excused absences consist of the following:

Church-approved activity
A death in the family
Sickness

Medical Appointment
Family activity
Emergency

3. An unexcused absence will result in disciplinary action. We cannot over-stress the importance of the student learning the value of consistency in this area. To relax our standards in this matter is to encourage our students to develop harmful attitudes and habits toward work. Remember, one of Christian Education's goals is to prepare young people to be responsible members of society.
4. Excessive absences will inhibit the child's progress. If, in the opinion of the Administration, the absences are unnecessary, the child will be considered truant and/or the parents may be required to submit documented medical verification of the problem.
NOTE: Absences due to a communicable disease: A medical release stating the child is able to attend school must be obtained before the child can be re-admitted to the Academy.
5. A student is considered tardy if he is not in the classroom at 9:00 a.m. Three demerits will be given for an "unexcused" tardy. Continued tardiness will necessitate a conference with parents and the staff. The "tardy" is considered "unexcused" unless the parent verifies the nature of it.

Unless it is cleared through the Dean of C.C.A.'s office, tardiness due to a missed bus or late ride will not be considered an excused absence. Allowances will be made for circumstances which are beyond the parent's or student's control.

LOST & FOUND

The Lost and Found Department of the Academy is operated from the (general) main office. A handling charge of 10¢ will be made on each article recovered through lost and found. At the end of each quarter, all items which have not been picked up will become the property of the Academy and will be disposed of.

HOMEWORK

The responsibility of scholastic achievement is placed on students. It is believed that no student should need to take academic work home unless he/she wishes to progress at a faster rate. The goals set by the student and reviewed by the supervisor are no more than the student is capable of completing during the school day. However, should the student not meet his goals for that day, he will be required to complete the work at home. Should the student have homework, a homework slip giving the pages to be completed will be enclosed with the PACE. The slip is to be signed by the parent and returned with the student the following day. In keeping with the development of good work habits, parents will not excuse their child(ren)'s homework assignment, except in extreme emergencies. The Academy WILL be

flexible and more lenient in applying this rule on Wednesday IF the student is in attendance at his/her church's Wednesday evening service.

PRIVILEGE DAY

Privilege Days are planned for each quarter for those students who qualify. Requirements are as follows:

1. Completing 15 PACEs for that quarter (regardless of the length of the quarter)
2. Having Academic Balance (all subjects being equal in amount of work done)
3. No detentions
4. 3 Reading Stickers

Students will partake in a day-long activity away from the Academy, i.e. skating, shopping, sight-seeing, etc. Costs for this will be the student's responsibility.

BIBLE CLUB LUNCHEON

Once a month students who qualify will be taken out for lunch, at the Eagles' Association's expense. Requirements are as follows:

1. Saying Monthly Bible Memorization within the first two weeks
2. 93% average on Bible Quizzes
3. "A" Privilege Level for two of four previous weeks
4. Faithful church attendance

QUARTERLY AWARDS

At the end of each Quarter, awards are given for the following categories:

1. "A" Honor Roll
Requirements: PACE Average of 93%
Bible Quiz Average of 93%
No detentions
Academic Balance
Bible Memorization completed
"A" Privilege Level every week

2. "B" Honor Roll Requirements:
 - PACE Average of 87%
 - Bible Quiz Average of 87%
 - No detentions
 - Academic Balance
 - Bible Memorization completed
 - "A" Privilege Level for five (5) weeks
3. Most Completed PACEs
4. Most PACE Hundreds
5. Outstanding Student Accumulated points:
 - + 10 pts. per passed PACE
 - +100 pts. Academic Balance
 - +100 pts. each Scripture Memorization
 - +100 pts. each month on Bible Club
 - + Total accumulative pts. on weekly Bible Quizzes
 - + Each time on Privilege
(25 pts. - "A", 50 pts. - "C", 75 pts. - "E")
 - + 50 pts. for each time Memory Work is said
in two weeks
 - + 25 pts. for Bible Quiz Average above 93%
for Quarter
 - 10 pts. per demerit
 - 10 pts. per day absent
 - 100 pts. for not saying Memory Work on time
6. Highest PACE Average
7. Highest Bible Quiz Average

CONGRATULATION SLIPS

These are issued upon the completion of each PACE after obtaining a mark of 80% or better. Parents are encouraged to keep track of these, as they are a valuable tool in monitoring their child's daily or weekly progress.

STUDENT CONVENTIONS

Those students who reach the age of 13 by December 31 of that school year, and those older will be permitted to enter competition on a local, regional and international level. Students must qualify in their event (1st or 2nd place) before being allowed to compete in the next level. Only those students who meet the following qualifications for competition will be considered for participation:

1. Academic Balance
2. Bible (Memory Work completed, and Bible Quizzes passed)
3. A minimum of demerits and detentions
4. Preparation for the student's selected event(s)
5. General attitude (behavior, conduct, deportment, attendance, participation, enthusiasm and so forth) BOTH in and out of school

FIELD TRIPS

At different times during the school year, at the discretion of the Learning Centre Supervisor, students will be taken on field trips as an extension of their learning experiences. Permission slips will be sent home to keep parents informed of these events.

ANNUAL AWARDS PROGRAM

An Annual Awards Program is held each Spring. All students are required to attend this important function. Students compete during the year to attain the following awards:

- Perfect Attendance certificate
- Bible Club Award
- Most Advanced Reader
- Most Improved Reader
- Music Award
- Outstanding Athlete - male and female
- Most Improved Athlete - male and female
- Most Completed PACEs
- Highest PACE Average
- Highest Bible Quiz Average
- Most PACE Hundreds
- Most Improved Student
- Outstanding Student of the Year
- Christian Character Award

Other recognition and awards may be added as they become necessary.

PROGRESS REPORTS

1. The grading system of the Academy is designed to give parents a true indication of the student's progress or lack thereof.

2. Progress Reports are given to students each Quarter to present to their parents on the Wednesday following the Quarter. The report is to be signed by the parent and returned to the Academy promptly.
3. A two dollar charge will be levied for duplicate cards.
4. Report cards and awards will not be released if an Academy account is in arrears. Academic records will not be sent to another school until the account is cleared.

DISCIPLINE

Discipline is not what one does to a child, but what one does for a child. Christian Centre Academy is not a corrective institution nor a reform school. We are here to work with the home and not to take the place of parents, nor their responsibility in the role of raising their children. The Academy is the extension of the Christian home.

A discipline is maintained which is firm, consistent, fair and tempered with love. Our staff maintain standards of behavior in the Academy through kindness, love and a genuine regard for their students. However, when disciplinary action becomes necessary, it is firmly carried out, tempered by good judgment and understanding. Parents may be called in to administer discipline to their own child.

DEMERITS:

Demerits are given for disturbances or broken rules. A list of reasons for earning a demerit follows:

Turning around in office	Out of Seat
Left pen out at Scoring Table	P.E. Dress Code
Disturbance in Music	HW, OOPS, DET. slips & BR. ENV. not signed or returned
Not working in office	Restroom
Flag violation	Disturbance in Learning Centre
Vocabulary not said	Tardy - 3 Demerits
Running	Left chair out
Attitude or Disobedience	Talking without permission
Goals set improperly	Reading without permission
Failed checkup	Unfinished PACes
Disturbance in Chapel	Not abiding by the dress code
Score Key Violation	(P.E., Learning Centre or hair)
Messy Office	

Receiving 4 demerits in one day will result in a student detention.

DETENTIONS:

One of the major goals of Christian Centre Academy is to help build Christian character (the habitual, unconscious doing of right) in our young men and women. To accomplish this goal, the staff uses a system of motivation and controls.

As you know in the A.C.E. program the motivational, positive controls outweigh the negative controls. The positive controls include: encouragement and stimulation by staff, individual goal setting and goal-accomplishment by students, progress cards with stars, happy-grams, congratulation slips, 3 privilege levels , privilege day, Bible Club Luncheon, student Provincial conventions, international student leadership conventions, quarterly awards, annual awards, inter-school athletics, field trips, visiting guest speakers, and special youth activities - both in and out of the Academy. The negative controls include: verbal correction, demerits, detentions, spanking, or dismissal from the academy.

"Discipline" comes from the word "disciple", denoting "a learner", which also indicates "thought accompanied by endeavor or action", and which also denotes "one who follows another's teaching", "a pupil" or "an adherent". "Discipline" further means "an admonishing or calling to soundness of mind, or to self-control". Self-control and self-discipline is the goal.

At Christian Centre Academy, discipline is not what is done to the child, but for the child. The Academy is the extension of the Christian home-- the home built on scriptural truths and practices. Discipline is to be used to help the child achieve inner self-control and desire to please the Lord in every decision he/she makes.

A detention at the Academy is earned by a student for more serious offenses-- over and above the minor procedural violations which tend to occur in the routine of the Learning Centre. Detentions would be earned for such offenses as: receiving 4 demerits in a day, for disobedience, for scoring or goal violations and so forth. The staff members have all been very fair before issuing detentions. Students are always cautioned, and/or reprimanded, and/or given the benefit of the doubt before a detention occurs. Ultimately, however, if a child persists in a wrong-doing, then appropriate correction will be given-- because he/she has EARNED IT! The goal of the detention is to correct the misbehavior. If the error persists then the detention has not served its purpose.

In order to emphasize the serious nature of receiving a detention, the Academy will enforce the following procedural policy, which was originally set up when Christian Centre Academy was established.

1. Upon earning a detention, the student will be issued a detention slip, which must be subsequently signed by a parent and brought back to the Academy the following school day.
2. The student will serve the detention that following day, after school, in his/her Learning Centre, under the care of the supervisor.
3. The student will remain after school under the supervision of the supervisor until 4:00 p.m. At that time the student will be dismissed, and the supervisor will clearly explain to the

parents why the student earned the detention, after which the parents are free to take the child home. If the parent does not come for the supervisor conference, the student will not be permitted back into school until the parent accompanies him/her and meets with the Dean and/or supervisor.

4. These procedures will demonstrate the seriousness of earning a detention:
 - (a) to the student [by requiring his parents to come to the Academy to meet with the staff concerning the misdemeanor(s).]
 - (b) to the parent [by the inconvenience of a trip to the Academy, which will ensure that parents are aware of their child's conduct; and that parents will take appropriate measures at home to help prevent similar situations from developing in the future.]
 - (c) to the staff [by ensuring that staff members will only issue a detention when it is clearly warranted, thereby preventing any "grey areas" or any questionable circumstances from causing a detention to be given when a student may not have been clearly in the wrong.]

CORPORAL CORRECTION:

Corporal Correction may be needed at times to bring about changes in attitudes and behaviour. It may be used for the following types of violations: Expletive or abusive language, fighting, cheating, disobedience, defiance or other serious offences.

The procedure we follow is:

1. The offense is clearly discussed with the student.
2. A staff member will discuss Scriptural applications and will pray with the student.
3. A reasonable number of firm strokes (no more than 5) will be administered by a staff member using a simple, flat paddle.
4. A staff witness of the same sex as the student will be present.
5. The student will not be physically restrained. (If the student refuses to submit to paddling, the parent will be asked to come to the Academy to administer the spanking. If it is believed to be in the best interest of the Academy, the student will be withdrawn from the Academy.)
6. After administering the strokes, the staff member will pray with the student, assuring him or her of their love.
7. A written record will be made of the date, offense, number of strokes, and name of correcting staff member and witness. You will be notified of the disciplinary action.

DISMISSAL:

At the discretion of the administration, a student may be suspended temporarily from the Academy, or be expelled permanently.

Upon evaluation by the administration, students may be dismissed from the Academy, if it is deemed that these students' parents are not supportive of the Academy or its philosophy and/or policies.

Since the Academy is an integral part of the Church, and similarly the Church, the Academy; then not cooperating with the Church entails a disagreement with the Academy. Families who cause or engage in strife, contention, complaining, or division will have their children dismissed from the Academy.

LEARNING CENTRE RULESGENERAL:

1. Communication between and among students while in the Learning Centre is not allowed.
2. Activities unrelated to prescribed material are not to be conducted in an office unless privileges have been earned.
3. The Christian flag should be raised for supervisor guidance in academic difficulties.
The Canadian flag is to be raised for monitor assistance in nonacademic activities (check out reference book, tape player, use restroom, sharpen pencil etc.).
Personal questions should be asked on breaktime.
4. Each Learning Centre is a resource centre in itself. Resource books, literature supplements, required reading materials, and books for pleasure reading are all housed in the individual Learning Centres at the required level of maturity. Each Learning Centre will act as its own library, complete with a check-out system. Different materials will have different lending limits on them. The violation of these time limits may result in late fines, loss of lending privileges, and, in case of lost books, replacement cost billed to the parents.
5. Absolutely no toys, books, magazines, hobby items, tapes or pets allowed in the Learning Centre without PRIOR permission of Academy staff or administration.
6. Only "positive", approved items are allowed in the student's office. Only the goal card, the progress chart, and one other approved item (if the student is "on privilege") are permitted on office bulletin boards.

An atmosphere conducive for maximum learning is necessary in each Learning Centre, therefore any and all visible or audible distractions are to be minimized and discouraged.

STUDENT OFFICES:

1. Offices are assigned and changed only by supervisor, and they must be cared for by the student.
2. Tacks, a chair cushion, a desk mat, and approved background material for the bulletin board may be brought in by the student. Defacing of offices, charts, PACEs, or other academy related material is prohibited.
3. Anything to be placed in the office must be approved by the supervisor.
4. Students are not to lean or sit on the office or divider.
5. Electrical outlets are for approved Academy equipment only.
6. The goal chart and progress card are to be kept up-to-date and filled in according to staff instructions only. Absolutely no unauthorized writing or markings of any kind are to be made on these cards. In case of loss, misuse or careless penmanship, appropriate corrective measures will be taken. Parents may be billed for duplicates issued.

IMPORTANT COMMENTS FOR PARENTS AND STUDENTS

1. ARRIVAL AND DEPARTURE:

Upon arrival at the Academy, students will quietly and immediately go to the assigned area and await dismissal to the Learning Centre. We **STRONGLY DISCOURAGE** students, other than staff children, arriving before 8:30 a.m. Students arriving before 8:00 a.m. will be unsupervised and therefore the Academy cannot accept responsibility for them. Parents who find it necessary to bring their children to the academy prior to 8:00 a.m. **MUST** obtain permission from the Dean of C.C.A. only.

Beginners, and Levels I and II shall use the north entrance. Levels III and IV will use the south entrance except for break, noon hour and P.E. activities out doors.

When dismissed from school, all students must leave the building immediately unless staff permission is given to remain.

It is important to remember that outside of regular school hours (8:00 a.m. - 3:45 p.m.) the home and not the Academy is responsible for the child.

2. BICYCLES

Students who bring bicycles to the Academy must place them in the designated area, and keep them locked. The Academy is not responsible for loss or damage to bicycles or accessories.

Bikes and the bike area are "out-of-bounds" to all students during school hours (arrival and departure times excepted).

3. COMPLAINING

Complaining, insolence, rudeness and any discourteous speech or behaviour is not tolerated. Violators will receive appropriate disciplinary measure.

4. KEEPING HANDS TO ONESELF

ALL STUDENTS SHOULD KEEP "hands off other students". Pushing, shoving, wrestling, or physical contact is not allowed.

5. LANGUAGE

Obscenities, "off-colored" speech, name-calling, coarse language, ungodly vocabulary, or any strife-creating conversation is not permitted. Use only words which glorify the Lord.

6. LOCKERS

Each student is assigned a locker, which is to be kept locked even during school hours for security reasons. The Academy cannot be held responsible for loss or theft from a locker left unlocked. All locks will be issued by the Academy at an annual fee of \$3.00. Students are to maintain clean, neat lockers at all times. Lockers are subject to inspection by staff, at any time.

7. LUNCH PROCEDURES

- (a) Eat only at assigned area.
- (b) Put trash in wastebaskets.
- (c) Clean off table.
- (d) Leave area only after receiving permission to be dismissed.
- (e) No candy (including sugarless), sunflower seeds, gum, or "junk food" is permitted. The Academy stresses nutrition and good eating habits. Confection foods or drinks are not to be brought into the building.
- (f) Anyone throwing food will be firmly disciplined

8. MUSIC

Christian music --only that which glorifies the Lord-- is permitted. Worldly, secular music or anything pertaining to it is not permitted. Instruments are to be played only in supervised music classes. Music including tapes must be authorized by staff. Tape recorders, radios, "walkmen" etc. are not to be brought to the Academy.

9. OFF LIMITS

- (a) Other students' offices, Main Office area, lockers, and property
- (b) Learning Centre Control and files
- (c) Learning Centre when staff is not in attendance
- (d) P.E. area except under supervised activity
- (e) Automobiles and parking area
- (f) Stairwells, halls, rooms, and areas not designated for student use
- (g) Closed campus policy - students may not leave the Academy grounds during school hours without permission.

10. PARTIES

Parties are not Academy-sponsored unless parents receive notification from the staff. "Non-Academy sponsored" parties are the responsibility of the families involved, and should be thoroughly "checked-out" beforehand by the parents involved.

11. PROPERTY

Marked on, defaced, or broken property is to be replaced at offending student's expense.

Guns (or any reasonable facsimile including toy guns), ammunition, blanks, caps, fireworks, matches, lighters, knives, radios, student's tapes, are not permitted on campus.

12. SCHOOL BUS

When students are riding the bus, they are to be seated at all times. No food or drink permitted on the bus. Proper conduct is to be maintained, both on the bus, and during all field-trip activities and visits.

13. TELEPHONE

Students may not use the office telephones. A pay telephone is available for student use, but only if permission is granted by staff.

14. TRANSPORTATION

Cars and bikes should be locked. All students must stay out of and off vehicles and bikes, from arrival time until departure. Only licensed drivers are permitted to drive automobiles to the Academy.

15. VISITORS

Visitors must maintain dress-code standards and obtain permission from the office before entering the Academy.

16. WEATHER REMINDERS

Muddy or winter outdoor footwear is to be removed at the door and placed neatly on the boot-racks. In winter no snowballing, "face washing" etc. is permitted anywhere on the Academy grounds.

ONLY in cold or inclement weather, girls are permitted to arrive at and leave the building in modest fitting slacks or jeans (or leg-warmers or gym outfits). The Academy Administration will inform the students when this is permissible. At no time shall our students use the washrooms of public businesses nearby for changing purposes.

Students in violation of any of the above will receive a detention.

Foot wear and other belongings left by students (on boot-racks, in locker, cafeteria or P.E. areas etc.) will be confiscated each Friday after Academy hours. See section on "Lost and Found".

17. WITHDRAWAL

Those families who find it necessary to withdraw their child(ren) from the Academy during the Academy year are asked to give us one month's notice of intent. Without that one month's notice, parents will be billed for surplus PACEs in their child(ren)'s file(s), accumulated due to regularly scheduled order dates.

DRESS CODE

The way students dress has been proven to affect their level of academic achievement and their attitudes, as well as their behaviour.

In a society in which we are surrounded by imagery, we as Christians need to be very conscious of the way we present ourselves in the public eye. The way we dress sends a message to those watching us, and in our situation at C.C.A., we can be assured that we are closely watched.

Many Christian schools have opted for uniforms on the basic premise that to minimize the exterior will maximize the interior. That is to say that the less attention we draw to the outer man, the more we will focus on the inner man. At C.C.A. we prefer to design our program so that the constant stress on character, Christian principles, and making right choices on the basis of the Word and the Spirit's guidance, will allow our students to express their individuality through their dress while still adhering to the guidelines of Christian modesty and discretion. We believe this to be good training for life in the marketplace when their school days are over.

It should be noted that although a student may comply with the standards of modesty, the standard of discretion may still be seriously violated. Any student dressing in a manner which causes others to

constantly observe his/her outward appearance demonstrates an inward lack or deficiency, for which he/she needs help and guidance. At the same time, we have no desire to make such an issue out of the dress code that it takes on an inappropriate position of importance in our statement of standards.

We are very concerned that our young people learn to make sound judgements and exercise the discretion that a Christian atmosphere should be instilling in them. It is important that they learn the difference between fads and fashions. We make no apology for standing in opposition to trends that lead our youth from one "in" thing to another. First of all, it demonstrates a misplaced priority on what the world tells us is important -- a world of fashion leaders who walk "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4:17 & 18). Secondly, it keeps the individual in a state of perpetual change, striving to stay abreast of current fads, all the while being poor stewards of the finances they possess as they seek to be accepted in a society alien to them in the first place.

With all of this in mind, we should also point out that it is possible, even desirable, to remain fashionable in our dress. True fashion is never trendy, faddish, or of such styling that the wearer feels out of place in public within a few months of having purchased his/her wardrobe.

We offer four words for your consideration in summary: fashion, modesty, conservative, discretion.

****Students violating the dress code will not be allowed to enter the Learning Centre and either will have parents bring them proper dress or will be sent home.**

ALL CLOTHING SHOULD BE CLEAN, IN GOOD REPAIR AND WELL PRESSED.

GIRLS:

Girls are to present an image of Christian discretion and modesty. All skirts and dresses must be NO SHORTER than the middle of the knee--no mini-skirts are allowed. (The hem should touch the floor when in a kneeling position.) No tight-fitting clothing is to be worn nor will side or front slits be permitted in skirts or dresses. Make-up and jewellery must be conservative and to a minimum. No jean jackets, T-shirts, mocassins, muk-luks, culottes, gauchos, sleeveless or sundresses will be permitted. Only dress shoes are to be worn.

BOYS:

Tuck-in shirts (shirts with tails) with collars are to be worn; no T-shirts will be permitted. However "polo" shirts (with a collar) are allowed. If a pullover sweater is worn, a shirt with a collar must be worn underneath. DRESS PANTS ARE REQUIRED.

NO rugby pants, casual pants, pants with zippered and/or bulk pockets, cords, necklaces, or any type of other "mod" clothing are permitted. Only neatly pressed and clean clothing of a conservative nature will be allowed. If pants are equipped with belt loops, a belt must be worn. Shoes and not runners are to be worn.

ONLY boys in the Beginner and Level I Learning Centres will be permitted to wear sneakers (in good condition and a different pair from those used in P.E.) and denims (clean, not old, faded, tattered, or patched). All others must adhere to the regulations stated above.

PHYS. ED.:

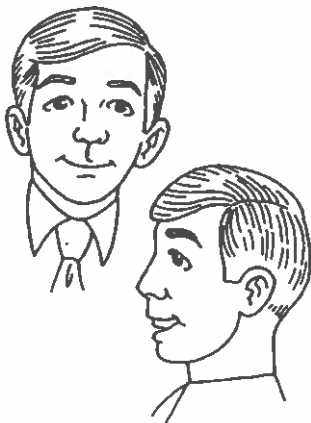
Loose-fitting sweat pants and a loose-fitting top are to be worn for all gym classes. Runners must be of the "court" or "gym" variety. Be careful not to purchase a jogging shoe. **PLEASE BE SURE TO NAME TAG PHYS. ED. CLOTHING!**

HAIR CUTS:

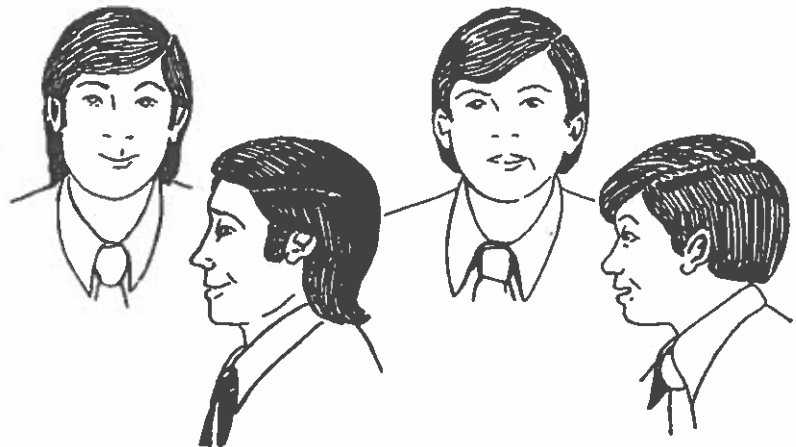
Parents are asked to exercise great caution in the types of cuts and styles their children receive.

The boys' hair is to be tapered at the sides and back and **OFF THE COLLAR**. It is to be above the ears, with the ear fully exposed. Sideburns are to be no longer than the middle of the ear. Hair is to be no longer than 1 inch above the eyebrow, in the front. Boys will not be permitted to perm or color their hair in any way. Violations of the hair code will result in students being sent home and not being allowed to return until they have complied with the regulations.

Acceptable Hair Style



Unacceptable Hair Styles



PHYSICAL EDUCATION

NO STUDENT IS EXCUSED FROM THE REQUIRED PHYSICAL EDUCATION CLASSES WITHOUT A DOCTOR'S WRITTEN EXCUSE.

Students are requested not to bring athletic equipment from home. All P.E. equipment and facilities are for use within designated times and by permission of P.E. Instructor or Dean of C.C.A.

The gymnasium is off-limits except during supervised activities.

P.E. clothing must be taken home periodically for washing.

GRADUATION REQUIREMENTS

The graduation requirements are outlined in the accompanying chart, as to which route the student wishes to follow: College Entrance or General Core (non-university).

All students enrolled in the Level IV Learning Centre are required to attend the annual Graduation Ceremonies and all related activities. This program is an essential part of the senior students' school experience, and it is expected that all senior students demonstrate their support and recognition for this important achievement of their fellow classmates.

GRADUATION EXPENSES:

Extra expenses will be incurred by graduating students for such items as: grad dinner, gown and cap rentals, tea and reception expenses, grad party etc.

REGULATIONS:

In order to graduate, a student must complete all of the required PACEs. Under certain conditions where a student may have only 15 or 20 PACEs left to complete, the Administration may grant permission to participate in the Graduation Ceremonies, but the student will not receive a graduation diploma until all necessary work has been completed.

THIS IS EXHIBIT "K" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

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1. CCA Mission Statement

We are committed to using an individualized learning system to develop each student's Godly character, passion for excellence, and ability to influence others for righteousness.

2. Introduction

Christian Centre Academy is a privately operated Christian church-school, as well as an integral part of a local church, Christian Centre Ministries. This school was established to help families carry out the Biblical commands to “love the Lord your God with all your heart, with all your soul, and with all your strength, and to diligently teach God’s commands to your children” (Deuteronomy 6:5-7). Christian Centre Academy plays a vital role in assisting parents to “Train up a child in *the way he should go...*” (Emphasis added) Proverbs 22:6.

Biblical teaching and academic education are part of training, and for life’s training to be valid, it must be done from God’s perspective, and it must target God’s purpose. The only two institutions God has authorized to fulfill this awesome responsibility are the church and the home, in partnership together. This is a conviction that we take very seriously at Christian Centre Academy (CCA). Our school’s philosophy is based entirely on Biblical principles, and the academy, as an extension of the home, seeks to nurture young people in a Christian environment where maximum growth and development can take place. The school staff is committed to working in harmony with parents to train the *whole* child - spirit, soul, and body.

CCA stands for the gospel of the Lord Jesus Christ and the highest standards of morality and Christian conduct. Every facet of our program is built on this foundation.

As we have declared in our Mission Statement (previous page), our vision at CCA is to develop our students’ Godly character, to develop their ability to influence others for righteousness, and to develop their passion for excellence - always being and doing their very best in whatever situation they find themselves. Our school was not designed to reform students, but to train them in the highest principles of Christian character and leadership. We desire our students’ character to demonstrate very high standards in the areas of self-discipline, individual responsibility, and personal integrity. We also desire to see our young people become genuine leaders in society – leaders who have an intimate relationship with Jesus Christ, who possess a sound, general education, and who will contribute to the overall good of our society.

This manual was designed to allow parents and students to become familiar with the academy’s philosophy and standards. We are eager for the spirit of our philosophy to emerge, rather than just simply a list of rules and regulations. We greatly desire excellence in everything we are and do, and this manual reveals how God has directed us to achieve this excellence.

3. Identity

Christian Centre Academy is a part of Saskatoon Christian Centre Inc. and provides schooling from kindergarten through to high school graduation. CCA is a member of the Saskatchewan Association of Independent Church Schools (SAICS). It relates to the provincial Department of Education through the Independent Schools Branch. CCA's courses of study are recognized by the Department of Education, allowing all CCA high school students to write departmental examinations and receive a Sask. Ed. transcript for use in post-secondary training, and/or careers.

CCA uses the School of Tomorrow curriculum. This individualized, mastery-based curriculum allows students to maximize their learning, while working at their own level of ability.

4. *Philosophy on Standards*

It is our firm belief that when a person declares his standards of conduct he has declared himself. The things that one will or will not do define the individual (or organization), and the quality of life that will result from such standards.

The word *standard* means, “a place of formation,” or literally, “a standing place.” It means there is something unique that identifies the individual or organization. It also creates the image of staying in line, as a group of soldiers who march in rhythm without one break in formation. Galatians 5:1 says, “Stand fast therefore in the liberty by which Christ has made us free.” To *stand fast* means to keep rank, to stay in line, to not become disorderly or unruly by getting out of step. Our standards identify us, help us stay in line, and help bring about great achievement and freedom. Secular philosophy proposes the opposite, attempting to gain greater freedom by removing restrictions. This self-gratification, however, only leads to greater bondage. **Freedom is obtained by self-sacrifice and maintained by self-discipline.**

Standard also refers to, “something used as a rule or basis of comparison in measuring or judging,” (Webster). The Bible tells us in Proverbs 22:6 that there is a way in which our children should be expected to go. There must then be a yardstick to measure progress or the lack of it. It is our standards that give us this yardstick to measure our progress.

Standard is further defined as, “a level of excellence, or attainment.” We are all familiar with the saying, “He who aims at nothing usually hits it.” The Bible puts it another way, “Where there is no vision the people perish [go unrestrained],” Proverbs 29:18. People sometimes lack a dream, but more often they lack a clear-cut picture of how to attain that dream. As a result, people often forsake their dream due to frustration, and settle for whatever seems realistic. This contributes greatly to the rampant mediocrity and apathy that prevails in society and even in the church as a whole. Our standards combat this by providing specific goals to pursue, so that excellence will be the result, and so that our dreams can be fulfilled.

Excellence in education, or in any field, is only achieved by consistent hard work and attention to detail. This truth must be applied not only to academics, music, and athletics, but most particularly, to character development, as the development of character is the *only* way to accomplish a quality education. Excellence of character is not only extremely rare, it is usually held in contempt by the trendsetters in our culture. Therefore, fulfilling God’s mandate for CCA is not always easy. The means to accomplish this task are not readily available, and society constantly buffets us with secularism, humanism, materialism, and New Age spiritualism. The road of least resistance will not produce the excellence we’re after, and so we resist anything that will take us down that path.

Moffat’s translation of II Peter 1:3 states that God has, “called us to His own glory and excellence.” God desires for His children to become like Him and to reflect His glory and excellence in the earth. Our standards then, should move us toward this goal, and therefore must also reflect *His excellence*, as outlined in the Word of God. We cannot base our standards on our

own personal definition of excellence. Furthermore, we are *called* to His excellence. It is not optional.

Establishing sound standards is therefore essential. Detailed standards will enable us to be all that God says we can be, and we greatly desire this for our young people. As we adhere to the standards of CCA, we will produce the excellence in this generation that God desires; Jesus Christ will be formed in our young people. This prospect is exhilarating, and the sacrifice is well worth it.

5. Admissions Procedures

We must clarify that CCA does not enrol students; it enrolls families, and attendance at CCA is a privilege and not a right. We enrol families, because CCA is most effective in its training when it can function as an extension of the student's home, having the same principles, standards, and values. Since the academy cannot adapt many different standards, we must develop and then maintain a set of standards that will apply equally to all students. We have worked hard to ensure that our standards are based on Biblical principles, and because of this we believe that Christian homes will already have the same standards, or have a desire to adopt them. To partner effectively with our academy, families will have to decide if our standards accurately represent their desires before enrolling their children. Please clearly understand that for us to be effective, *the home must have the same standards that we have as a school*. As well, since it is impossible for us to adjust to each family, if the family's standards differ in any way from those of the academy, it will be the family's responsibility to make an adjustment.

For this reason, we are interested in becoming acquainted with the family as well as the student. We desire to work in harmony with each family regarding the progress and development of the student. We are very aware that two cannot walk together unless they are in agreement. This truth is critical to the success of our relationship with the home and to our success in educating the student. Obviously, because of these factors, CCA does not normally work with students in boarding situations.

Having established this foundation, prospective families will follow this procedure to enrol their children:

1. Both parents should visit the academy. If a student is 10 years or older, it is suggested that he/she accompany the parents, either in the initial visit or very shortly thereafter.
2. Parents and student(s) should read the guidelines contained in the CCA Family Manual very thoroughly.
3. Parents should request a copy of the booklet, "Mandate to Educate," and read it as well.
4. An enrolment application (one per student), along with the student's previous report card, if available, must then be submitted.
5. Both parents (and perhaps the student, or students) will participate in an interview with the academy administration, upon notification by the academy office.
6. Upon notice of acceptance (which usually follows within a few days), parents should carefully review all information explained in the Financial Package available from the academy office.
7. Agreement with the terms of the "Parental Statement of Cooperation" in the application is essential. In early fall, all new parents will be issued orientation

materials to study on their own, and are required to confirm that they have done so.

A student 13 years and over, applying to transfer from a non-Christian school, will be under a probationary period if his/her application is accepted. Such applications are screened with extra caution. **Please understand that when we accept a student into CCA, we believe that all of our standards will therefore be accepted and adhered to.**

6. Dress Code

It is our responsibility to create clothing standards that will reflect the inward development we desire. We want to create a picture of what a responsible, mature, Christian student should look like. To simplify this goal, CCA has adopted a uniform as the official school clothing. This makes adapting to the dress code relatively straightforward. An updated document concerning the uniform, and dress code, can be obtained through the academy office or a classroom supervisor. There are some requirements related to hairstyle, jewellery, gymnasium wear, and outerwear, which are relatively unchanging and will be given here.

We want our young people to understand the spirit of what we are after. We want **the inward purpose and character of our students to be revealed in their outward appearance**. All the standards surrounding dress code are intended to fulfill this goal.

If parents will take the lead in the dress code issue, and not permit it to become a matter of persuasion, compromise, or pushing the limits, things will go smoothly for everyone.

Boys

Hair:

We require a standard, conservative, tapered haircut on all boys. The hair is to be off the collar, off the ears, and short in the neck. The term tapered means that the hair shall become gradually shorter from the top of the head toward the back and sides. There shall not be any ridges, lines, or blunt edges. The hair shall not hang over the student's eyes. We advise against any hairstyle designed to create alternatives to this standard, such as one that is disproportionately long on top. Perms, coloring, and similar special treatments are not permitted. Especially among our older boys, we advise against the "skinhead" look. Brush cuts and crew cuts are generally acceptable. Facial hair is not permitted. Sideburns may extend to the mid-point of the ear.

As a rule, deviations from these requirements will result in the student being immediately excused from the Academy to fix the problem before returning to classes.

Jewellery:

Outside of watches and appropriate rings, boys are restricted from wearing a variety of jewellery including chains, necklaces, earrings, and bracelets.

Girls

Hair

Some hairstyles that can be viewed in current fashion magazines do not represent what we are after. These are the hairstyles that are completely abstract, disorderly, or designed to be suggestive. Please avoid these extremes in fashion. If you are unsure about a hairstyle or a coloring that may not represent our image, please consult us first. In the end if judgments have to be made, we will make them. There is a very wide range of acceptable ladies' hairstyles allowing for creativity and individuality, without anyone becoming a spectacle.

Jewellery

In addition to rings and watches, earrings, necklaces, and bracelets are permissible, **in moderation**. Wearing oversized earrings (longer than 1½ inches for Level 1 – 5 students, and longer than 2 inches for Level 6 and 7 students), or wearing many necklaces at the same time is not allowed. As well, we do not permit our girls to wear more than one earring per ear. The guideline is that jewellery should act as an accessory, not a feature of the outfit. Any negative or undesirable symbolism will be forbidden, (e.g. peace symbol).

Make-up/Nail Polish

As with hairstyles, we want to avoid fashion extremes, or appearances that cause an individual to draw undue attention to themselves. A moderate amount of make-up that looks pleasant and blends well with the rest of the outfit is fine. Please avoid the dark, Gothic shades or the shades and trends that draw extra attention, such as glitter. Nail polish should accessorize and blend with the overall outfit as well. It should not be a venue for artistic or individual expression. All nails should be coloured the same, with one solid color in the red, pink, or brown tones.

Gymnasium Wear

All students shall have a separate pair of appropriate shoes for gym use. Be careful to ensure that the soles will not leave coloured scuffmarks on the floor.

Boys and girls shall wear CCA t-shirts or sweat shirts that are loose and comfortable in fit, allowing for appropriate modesty and maximum movement. CCA shorts or sweat pants, along with white athletic socks must also be worn. Watches must not be worn in the gym, as they can scratch and injure others. Appropriate footwear must be worn in the gym at all times (a student may not participate in socks or bare feet).

Students do not have proper gym clothes if they are wearing a logo other than CCA, or if their shorts, shirts, and sweats are too tight or too short. Students without proper phys. ed. clothes are expected to report to phys. ed. class in their school uniform and explain their lack of required clothing. What happens after this will be left to the discretion of the instructor, but often they will be required to watch the class or participate where possible, to prevent learning gaps. These students should expect to receive demerits for initial lapses and cautions for repeat offences. Not having the proper clothing will affect participation, which will in turn affect phys. ed. marks in the same way an absence would.

Borrowing Phys. Ed. Clothes

Students are expected to have proper gym-wear at school at all times. **Borrowing of any gym-wear (shirt, shorts, sweats, socks, shoes, etc.) is not allowed for any athletic practice or clinic held in our school at any time** (including Phys. Ed., after hours basketball, volleyball, Fall Camp, etc.). This policy is in place for many reasons including: 1) hygiene; 2) classroom disruptions caused by students looking for clothes to borrow or lend; 3) clothes often not returned on time causing more disruptions, and 4) potential damage to clothes. Note: borrowing of certain athletic *equipment* (ball glove, tennis racquet, etc.) may be allowed during certain seasons.

If students borrow gym-wear or ask another student if they can borrow clothes (**including a sibling**), they will receive a caution for a first offence as well as whatever consequence they would have had for not having the proper clothes (loss of one mark in Phys. Ed, etc.). Any student who lends gym-wear will also receive a caution. If a student is asked to lend clothes and refuses, but does not let the proper authority know, he/she, too, will receive a caution.

Any second offences in one school year will result in consequences ranging anywhere from another caution, and/or removal from athletic events, and/or suspension. This issue is a matter of integrity on the part of all students, and we expect that they will all abide by these guidelines and confront and expose anyone who tries to violate them. **Volunteer coaches and instructors are not at liberty to grant an exception to this policy**, so any student asking a volunteer for an exception may be given the same consequence as if they had asked another student.

Outerwear

Denim jackets in a variety of finishes and styles will be permitted, with the exception of the traditional short, heavy weight western style jacket.

Only the CCA fleece garments will be allowed in the learning centre for extra warmth. No other outerwear may be brought into the Learning Centre.

The administration and staff of C.C.A. reserve the right to render the final decision in all dress code situations.

Uniform Enforcement Policy – Level 5-7

Review

- Students are required to wear approved uniform top/bottom/shoes.
- Black belts must be worn with all pants (girls and boys).
- Boys must wear black or navy socks.
- Girls wear neutral hose with jumpers and skirts, and navy or black socks with slacks.
- If students cannot wear the designated colors or outfit on a given day, they should still wear uniform clothing.

Progression of Consequences

If students do not wear the right belt, socks, hose, or color of uniform, the following progression will apply:

The first offence or two will result in a demerit. (An exception will be made if parents have communicated and given an acceptable reason, such as the washing machine put grease on it. A student losing an item or spilling breakfast on it will still usually result in a demerit.) This will then progress to issuing a caution or two, and end with repeat offenders being sent to the academy office until their parents can bring a change of clothes or take them home. The progression will vary depending on the student (track records), and the frequency of the offence.

Other Scenarios

In order to enter the classroom, students must wear an “official” uniform top, bottom, and shoe (even if some of their outfit is the wrong article or color). If this is not possible, parents must contact us and work out an arrangement we can agree with. If no communication takes place and students wear a top, bottom, or shoe that is not an official uniform garment, they cannot work in the classroom. In this case, the student will be sent to the Academy office and asked to remain there until his/her parents can bring the proper clothing, or provide a ride home. Supervisors will call the parents to arrange this. If parents are unable to respond, the student will have to work in the Academy office for the duration of the day.

If a student’s garments are ill fitting, dirty, wrinkled, or damaged, a demerit will be issued and a communication form sent home to the parents. Parents must either remedy the situation immediately or communicate and make arrangements for a mutually agreeable solution. Recurring offences will be handled as in the “progression of consequences.”

At the end of each school year, school staff will check the uniforms of each student. In situations where we judge the student's uniform no longer fits, or is damaged, and repair is not possible, the school will require that new garments be purchased. All new items must be paid for in full before they will be sent home.

If students come to the classroom for only a portion of the day (or maybe just to score when recovering from illness), they need to come dressed in the proper uniform clothing, unless an exception has been previously arranged.

School Pictures

Students are required to wear their regularly scheduled uniform for both the class pictures and individual pictures. The only exception is for the graduating students. Those students who will be graduating may choose to 'dress up' for the pictures. Boys are required to wear a collared shirt, tie, dress pants, and dress shoes. A dressy sweater may be worn over top. Girls are required to wear a dress or a blouse and skirt. The purpose of this exception is for the grads to choose nice clothes for their graduating picture so their attire should far exceed normal dress code standards. If a student is not properly dressed for pictures he or she will be required to change before getting his or her picture taken or entering the Learning Centre.

7. General Conduct

Students are expected to treat every staff member with courtesy and respect. Although each staff member has a different job description, all have been given equal authority when it comes to managing and disciplining students. Arrogance, impudence, or any form of disrespect will not be tolerated. Any questions, disagreements, or misunderstandings are to be discussed with the appropriate staff, not with other students. All students are expected to speak supportively about CCA, its programs, its system, and its teams. We expect students and staff alike to be proud of the school they are a part of.

Students are expected to act in an orderly and respectful manner, not only towards staff members, but also towards each other. They must maintain Christian standards of courtesy, kindness, language, morality, and honesty. Any conversations containing innuendo or double meanings regarding male/female relationships or sexual issues will not be tolerated in any way. Students must agree to strive toward unquestionable character in dress, conduct, and attitude. Ephesians 4:29 is our standard, "Let no corrupt word proceed out of your mouth, but what is good for necessary edification (building up), that it may impart grace to the hearers."

Students in CCA are expected to **refrain from talking about** or indulging in: cheating, swearing, smoking, gambling, rock music, movies, worldly dancing, alcoholic beverages, and narcotics. This is a high priority at CCA, and conversation must be as proper as action. Any student overhearing questionable conversations, or observing conduct not in keeping with our standards should confront it immediately. Having done this, a staff member should always be notified. If the student does not feel able to confront the situation himself (as in the case where a younger student observes an older student), a staff member should be notified immediately. This is not "tattling," "ratting," or "finking"; it's called standing up for right, or helping a friend out of trouble, and it is Christian love acted out. "Open rebuke is better than love carefully concealed," and "faithful are the wounds of a friend," Proverbs 27:5, 6. It has also been said, "All it takes for evil to triumph is for good men to do nothing." The apostle James, in James 4:17, further exhorts us by saying, "...to him who knows to do good and does not do it, to him it is sin."

8. Code of Conduct

To make the core elements plain and simple, CCA has devised a “Code of Conduct” which is posted in each classroom. It is essential that students make this code their lifestyle.

1. Instant obedience
2. Non-stop honesty
3. Respect and cooperation
4. Following procedures
5. Stand up for right by rebuking wrong
6. Expose wrong by informing an authority

Student conduct will be assessed based on this code. Award qualifications often take these six points into consideration.

9. Controls

Without controls we cannot maintain order, or create an environment for growth. The controls we have are not designed to restrict and impede students, but to direct them toward growth and success. Whatever cannot be controlled cannot be directed. At the same time, we do not want controls to dominate the life of CCA. We want each student to clearly understand what is permissible and what is not, and what the rewards and consequences are for each action. We teach our students that when they choose an action, they knowingly choose its corresponding consequence as well.

In training young lives, motivation and controls work together. If controls are inconsistent or unclear, then motivation will be lacking. If there is not strong motivation in the students, then the controls will be ineffective. CCA has a balanced program with clear controls, notifying students when effort and attitude are not satisfactory. There is also plenty of opportunity to earn rewards and recognition.

Balance is also important when using programs to help people. You cannot reach people without the right programs, and CCA has spent years developing and refining programs to meet our unique needs. We are very pleased with what God has led us to develop.

At the same time, no program should ever hold such power that people are subject to it to their own detriment. Controls are useful to the degree that they are producing growth and maturity in our students. If we simply try to manage people and programs, we will end up being efficient, but not as effective with people as we could be. When things are only managed, people are processed as a commodity. We want to avoid that.

With that in mind, we strive to live by the following statute:

Efficiency with programs
Effectiveness with people

Living by this will dictate times of stepping outside our usual methods and procedures to do what we can to help reach and train someone.

Our normal system monitors student conduct in two separate tracks: behaviour and character. When we refer to *behaviour*, we are talking about following specific procedures that are relatively minor by themselves. However, while the issue involved is minor, it is still important, as it affects productivity and others; it may also signal something at a character level that needs attention. We keep a close watch on these occurrences and record each one by issuing a **demerit**.

Avoiding demerits is important, but it is possible to place too much stress on a demerit to the degree that students may dread receiving one. Students may shield themselves from reactions at home, and not tell parents about them or even lie when questioned. The response of parents is very significant, as we do not want children to come to view a demerit as a “double punishment,”

- once at school, and once at home. There may be times when a repeated demerit needs extra attention. We have built into our system a structure that will identify these times and then communicate them to the parents. Parents may then need to dig deeper into the child's character to correct a deficiency. *This should not be viewed as double punishment.* In this instance, we recommend that parents consult with school staff first, before implementing a discipline strategy at home. This will ensure there are no misunderstandings, and it will enable us to work a consistent game plan in partnership.

Children will receive demerits; if they didn't, they'd be perfect. Let's let kids be kids without ever condoning wrong in any form. **Normally, demerits are used to remind.** Students should take their demerits home and show them to their parents. The "weekly academic updates" (WAU's, used from level 2 and up), list the number of demerits received in the current week as well as in the quarter to date. This provides an easy check for parents to make sure the demerits are coming home. When students show the demerits to their parents, the parents should encourage their children to just keep doing their best and to grow over time. This should be done in a positive and supportive way. **Make sure your child feels secure, loved unconditionally, and believed in.**

Character weakness or breakdown is much more serious. Sooner or later, each student will likely give evidence of such flaws. When this happens, the staff will issue a **caution**, naming the infraction. We encourage parents and staff to get to the root of the problem and seek some method of bringing about change. The focus here is **correction**.

Our system of controls is connected to receiving awards and privileges, which we believe helps to create motivation.

Remember: Discipline is not what you do *to* a child, but what you do *for* a child.

Demerits

LOWER LEVEL DEMERIT LIST

Lower Level Demerits Issued For:

1. Wasting Time

- a) turning around in office
- b) not working (includes turning around in office, daydreaming, playing in office, doodling, etc.)
- c) late in the morning, or late from breaks

2. Disorderly

This category will be handled with other methods, such as: messy office – scrub during break, cube – practice putting up and down ten times, etc.

3. Irresponsible

- a) forgotten envelope or PACE
- b) not listening to or following specific instructions
- c) completed PACE or PACE Test not turned in to teacher for scoring
- d) minor uniform infractions, including gym clothes not at school

4. Unproductive

- a) goals not set or crossed off properly
- b) not following the “Order of the day” (set goals, PACE Tests, Self-Tests, homework, today’s goals)
- c) incomplete goals (homework not done, vocabulary not completed)
- d) not following procedures (check-up, or self-test not initialed, no mark on check-up)

5. Doing your own thing

- a) chewing gum
- b) off limits (touching teacher’s desk, out of seat without permission, leaving class without permission)
- c) improper conversation (about movies or other inappropriate topic)
- d) talking without permission
- e) poor self control (includes wrestling, teasing, crying, yelling, and other classroom disturbances)

6. Careless

- a) going too fast in hallways
- b) careless scoring (includes not seeing a mistake, forgetting to circle the page number, or circle an x)
- c) careless work

7. Supervision

Covers all infractions taking place on break, lunch, before and after school.

Note: The above rules are phased in gradually starting in Level One and completed by Level Four. Too many demerits in one category, as well as too many in a week/day will result in training taking place according to the Lower Level Discipline Policy. Parents will be notified when this happens. Any demerit category can be bumped up to a caution if the infraction is serious enough. These categories represent the spirit of what we are after. If a student behaves in a way that violates one of these categories, even if the exact offence is not listed above, a demerit will still be issued.

UPPER LEVEL DEMERIT LIST

Upper Level Demerits Issued For:

1. Wasting Time

Includes such things as:

- turning around in office
- doodling
- daydreaming
- playing in office
- too many washroom breaks
- late in morning, or late from breaks, etc.

2. Disorderly

Includes such things as:

- leaving cube up
- leaving chair out, tipping chair
- having a messy office
- leaving books out
- sweeping bits of paper or eraser onto the floor

3. Irresponsible

Includes such things as:

- forgetting envelope
- no signature on envelope, or homework
- missing supplies (pencils, lead, Bible, dictionary, PACEs, etc.)
- not following through on instructions properly (minor cases)
- not communicating if behind on QPC
- not communicating if late or absent
- not communicating if out of dress code
- not asking for help in PACEs when needed

4. Unproductive

Includes such things as:

- any method of doing things that we have not authorized
- improper goal setting
- vocabulary not completed, page numbers not on check-up, self test corrections
- more than one day's goals not scored
- incomplete goals
- failing to follow the "Order of the Day" (set goals, PACE tests, Self-tests, homework, today's goals)

5. “Doing your own Thing” (Neglecting Interdependence)

Includes such things as:

- actions that demonstrate a disregard for team standards or requirements
- out of seat without permission
- chewing gum
- off limits (such as teacher’s desk, others’ offices, others’ lockers, etc.)
- not signing out or signing back in
- leaving classroom without permission
- minor uniform infractions

6. Careless

Includes such things as:

- going too fast
- sloppy scoring (page not circled, checkup not initialled, a question not accurately scored)
- classroom disruptions (banging an office, drumming in office, elbowing someone at scoring station, or other such bumps and distractions)

7. Supervision Demerit

Includes all demerit infractions pertaining to breaks, lunch, and before and after school times.

General notes: The above categories represent the “spirit” of what we are after. If students manifest a behaviour that violates the spirit of the above categories, they should still expect to receive a demerit, even if the infraction is not listed anywhere in the above examples. When four to six demerits are received in one quarter in one of these categories, a caution will be issued to bring attention to the character weakness. The flexibility of four to six demerits takes into consideration different student ages and track records. The arbitration of four to six demerits is not written in stone, but the key is that students will be dealt with in a consistent and progressive manner. As track records develop, adjustments will be made to ensure a progressive “hemming in” and progressive growth over time. Any demerit category can be bumped up to an automatic caution if the infraction is serious enough. Examples of such would be: wasting 45 minutes, or “off limits” in the supervisor’s files, or being completely out of dress code without an acceptable reason.

SUPERVISION DEMERITS

Supervision Demerits Issued For:

Demerits will be issued under category 7 (supervision demerit) for the following:

Safety Issues:

- being on the snow hill or in parking lot before or after school (playing)
- going too fast in the hallways
- roughhousing (subject to staff interpretation - Pr. 30:33)
- hanging on goalposts
- waiting *outside* at south entrance after school

Care of Building and Property:

- eating in the halls or on the stairs (eating is fine in the lunchroom)
- sitting on the heaters by north / south doors (congests north entrance, breaks heaters)
- having gum in the building (breath mints or cough candies are fine)
- sitting on tables
- minor destructive activity

Out of Bounds:

- going into main office or academy office without permission
- going back down classroom hallways after the break bell has sounded
- loitering in north / south entrance
- not sitting on east side of north stairs when waiting to be picked up (applies to levels 1-4)
- students hanging coats in north entrance without supervisor permission.

Other Rules:

- not obtaining staff permission to use pay phone or academy office phone (from your supervisor or monitor)
- talking at lunch when lights have been turned off (staff turn off lights to get students' attention and dismiss)
- bad manners (loud burps, popping bags, flicking food crumbs, etc.)
- boots / coats left untidy (level 5-7 must carry boots to south entrance, coats put in lockers, or hung on south coat rack)
- outdoor clothing forgotten (level 1-5 students must go out for breaks with proper clothing, unless a note is received)

Notes: Whoever is on supervision ensures that boots and shoes are tidy and on shelves. The little shoes can go on the floor if there is no room. In winter, students are encouraged to stomp the snow off their footwear on re-entry, and use the broom provided to brush snow off. Changing after school should only be done with supervisor permission and for a good reason.

After students have changed, they should leave the building quickly except when attending another school-approved activity, (i.e. basketball game). Hockey sticks go in the big garbage can downstairs. **If students don't have their own stick, they can't play hockey.** All hockey sticks should be labelled with the student's name. There is also a large garbage can downstairs for crazy carpets. Only crazy carpets are allowed on the hill and in the building (other than exceptions being made for a field trip or planned party).

Cautions

A caution will be issued for violations reflecting character weaknesses. Since character is our most important consideration at CCA, the consequences for these violations are more serious, and more parental involvement is required. The following information outlines the caution category, and its ramifications, for each school quarter.

1 caution	No loss of points
2 cautions	Loss of A Honour Roll
4 cautions	Loss of B Honour Roll
5 cautions	Discussion with the parents, possible 30 minute staff/student/parent conference
8 cautions	3-day suspension, loss of quarterly awards
10 cautions	14 day suspension, loss of convention participation and/or awards for balance of the year
12 cautions	Suspension for balance of the year, new enrolment procedures applied for following year

The following page outlines the offences for which cautions will be issued.

CAUTIONS

Cautions will be issued for:

1. **Disobedience** (includes students not following specific guidelines such as not going to the lunchroom at 3:45, changing after school but not leaving immediately, etc.)
2. **Cheating**
3. **Lying**
4. **Strife** (includes fighting, antagonistic teasing)
5. **Destructive Activity** (includes making a hole in the wall, kicking a locker, swinging on a bathroom stall door, etc.)
6. **Unacceptable Language** (includes shady jokes, secular songs, boyfriend or girlfriend discussions, crude speech, profanity)
7. **Class Disturbance** (includes talking, nonverbal communication)
8. **Notes** (writing, passing, concealing, -in force from 8:30 a.m. to 4:00 p.m.)
9. **Disrespect Towards Authority**
10. **Weekly Bible Memory Incomplete**

Scriptural Discipline

Scriptural discipline is primarily the responsibility of the home. As in every other area, CCA's mandate is to help parents fulfill their God-given responsibility to train their children according to the Word of God. Communication is very important in all matters of correction as the home and the school must be in agreement to achieve maximum results.

Detentions

A detention is another method that may be used to persuade students to modify their behaviour. These may take place at breaks, at lunchtime, during gym class, (or during another enjoyed activity), or after school. Parents will be consulted prior to an after-school detention.

Detention may also be served during the school day when the primary goal is to separate a student from other students. A student serving detention will work alone in a room and arrive, depart, and take breaks at a different time from all other students.

Suspension/Dismissal

Students can be suspended from the academy for occurrences involving a serious violation of our standards. They can also be suspended for an accumulation of character breakdowns. Under our normal progression, if a student receives eight cautions in a quarter he or she will be suspended. **Any student receiving a suspension is automatically disqualified from receiving quarterly awards.** As well, please be aware that receiving a suspension could automatically disqualify a student from convention participation.

Students may be temporarily suspended from the academy, or permanently expelled. After evaluation by school staff and administration, dismissal will occur if students are not reasonably supportive of the academy, or its philosophy and policies.

Since the academy is an integral part of Saskatoon Christian Centre, there must be an acceptable level of harmony with the church in general. Families who repeatedly engage in strife, contention, complaining, criticism, or division may be required to remove their children from the academy.

Staff Working the System

Students should not suddenly arrive at 8 cautions and a suspension without due process and some communication along the way. Staff will usually have a conference with a student after 3 cautions. At 5 cautions there should be a conference or significant communication between the supervisor and the parents. At this time, the parents will be reminded that a 3-day suspension will occur at 8 cautions. The number of cautions a student has earned should never come as a surprise to parents as they are sent home in the student's communication envelope and require a parent's signature. In addition, parents can easily track how many cautions their students are receiving through the WAU's (weekly academic updates). If a student earns a 3-day suspension, the supervisor will make a call to the parents to let them know that their child has received 8 cautions and has earned a 3-day suspension. Parents will also be reminded that earning 10 cautions will result in a 2-week suspension.

If for some reason the system does not seem to be effective with a particular student, or if a student does not appear to be trying or taking his/her development seriously, then the staff will step outside of the system. This means that the parameters for earning a suspension, or other discipline, can be adjusted to best help a given student. These exceptions will be made when they are judged to be more effective than our normal progression of consequences. These decisions are made in consultation with the director/administrator, and the parents when needed.

Anytime we discern that cautions are not taken seriously, we must work to discover the root reasons, and then find a way to adjust attitudes and motivation.

Conferences, Discipline, Investigation

Throughout the course of the school year, there will be times when a student needs correction, discipline, investigation, warnings, as well as encouragement. These issues will always be addressed as privately as possible and in a way that displays unconditional love and respect for the student. We have a great appreciation for the intrinsic value of each student, and we always do our best to demonstrate this value when working with them. Although we do not have a designated office where these meetings/consultations can occur, we endeavour to avoid hallway conferences and conversations. The staff will do their best to find a private place (such as an empty staff office, an empty classroom, or the east stairwell) where meetings and discussion can occur.

10. CCA Academic Policy

Philosophy

We believe in the development of the whole person, with character being the highest priority. It has been said, “The worst education that teaches self-denial is better than the best education that teaches everything else and not that.” This is why *we are not primarily an academic institution*, even though we highly regard academic development. We will not develop the mind, or pursue academic credits at the expense of character or an intimate relationship with God. As dangerous as it can be to possess only a little bit of knowledge, it is even more dangerous to possess a great deal of knowledge and only a little bit of character. The education and development of the mind must progress in balance with the growth of strong Godly character. With this understanding in place, academic development remains extremely important. People are “destroyed for lack of knowledge” and our prosperity in life is connected to our “soul prospering.” We also believe that “to whom much is given, much is required.” It is then imperative that students have a vision for their academics. They must honour their class time, work effectively, and push themselves to develop their minds.

Academic Goals

Our goal is to graduate every student with a complete grade twelve. Most often this goal will be achieved in 12 full years in our system (not including the half-year spent in kindergarten). In some cases, students will invest 13 full years to achieve academic goals, and this is not discouraged when necessary. Normally, our policy requires students to invest 12 full years of development before graduation, but not more than 13 full years, or beyond the age of 19. If attaining a complete grade twelve is simply not realistic due to learning difficulties or other limiting factors, then adjustments will be made (a complete grade twelve consists of 24 grade 10-12 credits and is further explained under “Department of Education Requirements”).

12-Year Academic Schedule

Students use a prorated academic schedule, covering their twelve full years of schooling. This schedule is used along with the student’s QPC (Quarterly Planning Calendar), to distribute the workload into realistic increments for each quarter. Followed properly, the amount of PACEs a student completes per quarter will diminish throughout his/her education. The higher level PACEs involve concepts that are more difficult to master, and require much more time to complete. From our experience, we have determined that a realistic PACE load for a student in his or her twelfth year is 6-7 PACEs per quarter. For a student in the eleventh year, it is 8-9. Our academic schedule begins with this end in mind and works backward, starting our students between 15-20 PACEs per quarter in their second full academic year.

All the PACE requirements outlined in the academic schedule are realistic. Average students with a little vision and discipline have successfully completed these prorated numbers, and our most gifted students have far exceeded them. Therefore, we require students to complete the quantity of PACEs each quarter that is scheduled for their year level, unless other information dictates the need to adjust. When students reach their sixth year, we expect them to become increasingly more responsible for their academic output every quarter. If students are weak in this area, parents should increase their involvement, helping to train their children and hold them accountable.

Academic Development

We require our students to complete all the PACEs they are capable of completing every year. This demand ensures that important life lessons are learned, that skills are developed, and that character is utilized and grown. Some students will be able to produce more PACEs than the minimum requirement demanded by the QPC. These students are encouraged to do so, and at times will be expected to do so (in agreement with the parents). By the time a student begins his/her sixth year, it is quite obvious who has this ability, who has produced extra up to this point, and who is positioned for university preparation, or for academic achievement beyond 24 credits. Additional academic schedules outline PACE requirements for higher academic achievement (such as our 29 credit academic track, which includes all the Math and Science electives). Parents can use this information to motivate their children to do extra at school, or as a guide in doing extra work at home during the week, or on weekends. We encourage every student to develop to the highest level possible. This means if a student has the ability to take more Math and Science courses, or other electives beyond 24 credits, he/she certainly should strive to do so. This development will be of great benefit, regardless of what future assignments God has planned for each student.

University Preparation

Some students, with the help of their parents, will discern God directing them toward university preparation. Students in this category may need to substitute certain credits or complete additional credits in order to qualify for specific college entrance. It is during the last six years that these considerations become more critical. It is the responsibility of parents and students to become educated in this process and to ensure that the appropriate credits are attained. Our school staff is available to help in this.

Quarterly Planning & Adjustments

Our normal practice is to require all students to complete the PACE numbers that will guarantee 24 credits. We will require students to produce the minimum QPC requirements (pertaining to their year level as outlined on the academic schedule), regardless of whether they are ahead of schedule or not. This ensures that students make good use of their class time and continue to develop. (Exceptions will be made when necessary.) As students get older, these expectations will be taken very seriously. It is imperative that character be seen as the most important consideration. Students must commit to the QPC in order to develop the qualities of counting the cost, taking responsibility, persevering, and keeping their word by fulfilling their obligations.

CCA Graduation Requirements

Normally, students must complete 24 credits in order to graduate. If this is too high an expectation for certain students (based on our professional recommendation and in consultation with the parents), adjustments will be made. These students will be placed on alternate academic tracks. Some time in the final four years of their academy lives, these students, their parents, and their supervisor will agree on a realistic amount of credits that must be achieved. As long as these goals are achieved, these students will “walk the stage” and graduate with the rest of their peers. ***Graduation must be earned.*** Simply spending the allotted amount of time in our school will not qualify a student to graduate.

The Importance of the QPC

The QPC is set up as an official contract much like you would find in a business arrangement, or job agreement. Every quarter, two white copies of the QPC will be sent home for parents to inspect and sign. The parents will keep one copy and the other will be returned to the academy. For our students, the workload outlined in the QPC every quarter is their “job,” and their well-being and prosperity are connected to it. In life there are rewards for keeping our commitments and doing our work carefully and completely, and there are negative consequences if we don’t. We desire that our system in the academy reflect and train our students in this reality. We provide rewards and consequences where we can, but we must work in partnership with the home to ensure that this reality takes place for each student. To maximize the benefits of our system, parents should help create rewards and consequences suitable to motivate and train their children on an individual basis.

Because we take completion of the QPC so seriously, it is our normal practice to allow students to ***set only those PACEs required by their academic schedule.*** (Giftedness and track record will factor into exceptions.) However, students are not limited by this amount; they are only guaranteeing a minimum amount of production. They certainly can complete extra PACEs, and we will allow them to have a private “working copy” of the QPC in order to facilitate and encourage the highest achievement possible. At times we may need to make a professional recommendation to help govern this process.

Rewards/Consequences Related to QPC

When students complete their QPC, they are rewarded through quarterly awards, year-end trophies, and classroom privileges. Conversely, there are other consequences for not completing the QPC. These consequences include “cautions”, adding the deficit onto the next quarter, and removing the student from all non-academic groups, teams, and activities, until the student is back on track with his/her academics. Missing these classes will cause lower marks, and if too many classes are missed, course credit may not be earned.

Off Track Policy for Students on QPC

Athletics, Music and Drama are vital areas of development for students at CCA. They will not, however, come before the student’s academic responsibilities. Students who are off track on Friday will not be eligible to participate in any games or performances until they are back on track. A student will be considered “off track” if they have not completed all tests set for that week and all previous weeks. Students who are one PACE off track must notify their coach immediately and they are still required to attend all practices.

If a student is 2 or more PACEs off track on Friday *or* if they are off track in the same PACE for two consecutive weeks, they will be removed from all extra-curricular activities (including practices) as well as being removed from Music, Phys-Ed and Drama until they are back on track.

****Please remember that missing any credit class could jeopardize any potential credit for that class.**

If a student has ongoing difficulty staying on track, the student’s supervisor and coach may choose to remove the student from the team for a set amount of time (up to the remainder of the season).

If, for any reason, a student is required to re-do a PACE or a PACE Test that was set for a previous week, they are considered off track until the PACE and PACE Test are redone.

In most cases, when a student is absent due to illness on Friday, the student will not participate in any games or performances on the weekend, as recovery is more important than performance. However, CCA is aware that illnesses vary in nature and a student’s ability to perform (or not perform) will depend on the nature of the illness. In such situations, CCA will make a judgement in keeping with the spirit and integrity of the policy. Please note: while much of the criteria for participating in games and for remaining eligible for Bullseye are the same, they do not necessarily go hand in hand (i.e. A student who was ill may be allowed to play on the weekend but they may no longer be eligible for Bullseye).

Review of Off Track Policy

- 1) If a student is one PACE off track on Friday, they will not be eligible to participate in games or performances.

- 2) If a student is 2 or more PACEs off track on Friday *or* if they are off track in the same PACE for two consecutive weeks, they will be removed from all extra-curricular activities (including practices) as well as being removed from Music, Phys-Ed and Drama until they are back on track.

Off Track Policy for Students on Daily Goals

Students who are on daily goals only (with no QPC) will also be required to stay on track and the same consequences will apply to them as a student on QPC. A student on daily goals will follow the following guidelines:

- 1) In order to be eligible for a game, a student must have the previous day's goals done and scored by noon on game/performance day.
- 2) If a student has to redo a PACE for any reason, they are off track until the redo PACE Test is passed (they will not be eligible to participate in games or performances).
- 3) If a student has 2 days goals not scored, they are removed from practices as well as games.

Responsibility for Academic Achievement

We give students a great learning environment, and the individual help needed to understand their academics. We also supply Quarterly Goal Cards, Weekly Academic Updates, and a demerit/caution system to indicate academic achievement, and to help discipline. In devotion times and announcements, we emphasize diligent work and academic development. Individually, we inspect work, and we motivate and encourage. Ultimately, however, the responsibility for completing PACEs and meeting graduation requirements lies with the student, and by extension, the parents. The academic development we all desire is dependent on character. We partner with the home in character development, but we are not positioned to take exclusive responsibility for any student's character, as God has given that responsibility to parents. Although we cannot "parent" every student individually, we help train students and impact their character in any way we can. Because our heart is for people, we want to help in any way possible. We constantly watch for good character, and we are always willing to supply parents with information when more training is necessary.

Department of Education Requirements

A complete "grade twelve" consists of 24 grade 10-12 credits. These are approved by the Department of Education and documented on an official high school transcript. Completing a set number of compulsory courses and approved electives attains the 24 necessary credits. In our academy, the easiest route to achieving this goal is to complete all the required English (5 courses), and Social Studies (3 courses), Math 10 and 20, Science 10, one Science 20 or 30 course (usually Biology 30), Wellness 10, and the electives of Biblical Word Studies 10L, New Testament 10L, Geography 10L, Life of Christ 30L, Old Testament 20L, Phys. Ed. 20, Phys. Ed. 30, Choral 10, Choral 20, Choral 30, and Special Projects 30.

Registering with the Department of Education

Students beginning level 10, 20, or 30 subjects (these are the grade 10-12 courses), must register for these subjects in September. These courses are registered in the same school year they will be completed. The paper work will be done and sent in by a CCA staff member. It is important for students and parents to understand the academic schedules (pace tracking calendars), and know what courses will be taken in the final years. We will trust that the parents and the student have agreed in advance, and that the student can communicate this plan during registration. It is a good idea to submit this plan in writing. In a default situation, we will register students in the 24-credit stream as we see best.

Departmental Exams and Final Exams

In the level 30 (grade 12) core subjects, a final or departmental exam must be written for each course. Students must confirm the quarter they will write each exam in, so that ordering and planning can take place. This will be done in September when courses are registered. Students may write final exams in Math 30, English 30, and History 30 courses at the end of each quarter. Departmental exams in all other level 30 core courses will be written in January or June. Before writing one of these exams, students must complete all course content, including all PACEs and assignments related thereto, ***at least five school days prior to exam date. If this does not occur, students will not be permitted to write the exam until they qualify for the next scheduled exam. Please do not expect exceptions*** to this policy. Having said this, the RARE occasion may warrant an exception for a student in his/her final year. To qualify for this, the parents of the student involved would need to schedule a school meeting with the administrator.

When students declare that they are ready to write an exam and they qualify to take it, they must follow through by writing the exam. If students do not qualify to write a departmental exam in January, they must notify their supervisor in January to re-schedule. The exam ordered for them has to be sent back and a new one ordered. If students don't re-schedule in January, they will miss the order cut-off date. If this happens, students will not be allowed to write the exam until they and their parents have met with the school administrator. This meeting should be set up by the parents, and must take place prior to March first. This enables us to order another exam outside of normal ordering procedures (**this is a big ordeal; please help us to avoid it**). If a student is scheduled to write a final exam (this is not a departmental exam) and is unable to do so, he/she should immediately notify the authority responsible for administering the exam.

Early Graduation

Due to the nature of our individualized system, some students may require an extra year of school while others may complete all of their graduation goals in less than 12 years. While early graduation is an option in certain circumstances, it is a decision that should not be made lightly. Academic progress is the first consideration but certainly not the only one; the student's spiritual growth, his or her maturity and social skills must be looked at as well as the reason for wanting

to graduate early (do they have a plan for the following year or do they just want to be done school?).

Early graduation may affect the number of credits the student will receive on their final High School Transcript. Students may not receive credits such as Phys. Ed. 30 or Choral 30. Students will usually receive Grade 12 credits for Christian Ethics and Special Projects because regular Church attendance and participation in the Helps Ministry in Children's Church would satisfy the number of hours required to earn these credits. **If a student is relying on *any* of these credits in order to have enough credits to graduate (24 credits) they should not even be considering early graduation.**

As we have said from the outset, at CCA we enrol *families*. We also graduate *families*. The education of each student from his or her first day of school until his or her last is a cooperation between the home and the school. Therefore, **students and parents should not seriously consider the possibility of early graduation until discussion has taken place with the student's supervisor as well as the CCA administrator.** CCA is not opposed to early graduation, in certain circumstances it is clearly the best decision; however it is not always the right decision and parents and staff must come together to determine what is best for any particular student.

One final note, the discussion between parents and staff should take place ***prior*** to the student's grade ten year (during, or immediately following grade nine).

Final Exam Rewrites

If a student writes a final exam and is not happy with the mark received, he/she has the opportunity to rewrite the exam or to retake the entire course. In the event of a rewrite, the rewrite test mark will constitute 100% of the final grade. After receiving his/her rewrite mark, the student may decide which mark is submitted (i.e. the previous final grade he/she was unhappy with, or the new final grade comprised solely of his/her rewrite mark). If a student intends to rewrite an exam, he/she must notify the appropriate teacher or principal within two weeks of receiving his/her final mark. The student then has two quarters to rewrite the final exam. In the case of a departmental exam, the rewrite can only take place the next time that the departmental exam is given (i.e. January, June, or August).

Summer School Courses in the Public System

CCA works hard to give students every possible opportunity to maximize their learning, as well as gain the desired credits for future pursuits. However, our first consideration is always to honour God's Word by providing the purest form of Christian education possible. This dictates that our teaching be consistent with Biblical truth, that it exemplifies Christian philosophy, that Godly teachers administer it, and that it be absorbed in an environment upholding the highest Christian standards possible. This conviction keeps us from ever focusing solely on academic pursuits.

While there are times it may be in a student's best interest to gain a credit or two through summer school, this is almost never an ideal target. Additionally, before a student decides to take summer school, there are several factors we must all be aware of. First, in the public school system, some subjects such as English, History, or Biology, promote a worldly philosophy and/or contain ungodly material. These subjects cannot be taken in a non-Christian setting, if we want to label the education "Christian." If students were to take these summer school courses while enrolled at CCA, courses that are clearly non-Christian and even anti-Christian in their philosophical foundation, we could not issue our certificate of graduation in good conscience. It would not embody what we stand for.

Another critical issue that we must consider is mastery. Our system of education is built on mastery, and results from the Canadian Test of Basic Skills confirm that our students are gaining an excellent education, and very high levels of cognitive development. We conclude that because of this, we should all want our students fully applying themselves in our system and gaining as much of their education and credit requirements in the academy as possible. Taking a course in summer school is usually easier than completing the same course through our academy, and often our students can achieve higher marks with much less effort. This should not be seen as desirable or as an advantage. Although marks may be higher, in general, the development, the mastery, the work ethic, and the character growth decrease when we include summer school courses in a student's educational program.

In addition, students often do not draw the right conclusions from their experiences if they are left to interpret them entirely on their own. Students may not consider that great success in summer school courses is usually connected to the superior development that has already occurred due to years of training in our academy. Opening the door to summer school could lead

students to inaccurately conclude that the teacher-driven system is preferable. If they take a summer school course, like it, and do well, they may naturally promote it among their peers, or discuss how easy it was. This type of thinking could result in some students planning to take summer school courses regularly or even just to use summer school as a means to gain credits when it would not have been necessary. It could even go as far as influencing students not to apply themselves satisfactorily throughout the year, and then wait to finish volumes of studies in summer school.

Having said this, there are some subjects that could be feasible for a student to take at summer school while still attending CCA. These subjects would include Math, Chemistry, and Physics, which are fairly “value-neutral.” Such material would most likely not result in damaging the spirit and mind, as it tends to be pragmatic and factual in nature, without a philosophical component. When considering these courses as a possibility, we must still keep in mind, however, that the life of the teacher comes through in his teaching, and that the instruction is usually given in an environment that is at least somewhat intolerant of, and inconsistent with, a Christian student’s lifestyle and belief system.

Having outlined our concerns, and having stated the disadvantages of taking summer school courses, there may still be times when summer school is the best option for a particular student after all the factors involved have been carefully considered. We ask that parents pursue this cautiously, prayerfully, and in partnership and consultation with the school administration. In this way, all the relevant factors can be openly discussed and considered, and decisions can be made that will involve an overall strategy, and will incorporate what is best for everyone involved. If parents and students set academic agendas independently, the academy cannot commit to endorsing those plans or approving the studies taken as accurately representing CCA. Parents and students must also be aware that **any marks received from summer school courses will not be used in the calculation of averages for awards purposes** (i.e. governor general medals, highest pace average, etc.).

In conclusion, while we desire to be closely involved in any summer school decisions made by students who attend CCA, once a student graduates we no longer need to be part of the process. Given the student’s age and maturity at graduation, summer school courses fit on par with any other academic pursuit, such as university or technical school, and should be evaluated accordingly. At this point, the academy will not look to place any restrictions or reservations on students gaining whatever credits they deem necessary for their future endeavours.

Summary of Academic Policy

1. Students should develop their minds as much as possible with the time allotted. Their character must be strong enough to create this development.
2. We want every student to graduate, and he/she must achieve 24 credits to do so. If students do not have this ability, exceptions will be made to graduate them with less than 24 credits.
3. Students will need 12-13 full years to finish their academic requirements. Usually, students will not be allowed to graduate before age 17 or before 12 full years of schooling. Students cannot stay in the academy past age 19, or past 13 full years of schooling.
4. Students will follow an academic schedule (PACE tracking calendar) and be asked to complete the PACE numbers scheduled for each quarter. Students start at 21 PACEs per quarter in year one, and end with 6-7 PACEs per quarter in year 12. Exceptions or changes will be made through discussion with parents.
5. Students with greater ability may be asked to complete a more challenging academic schedule.
6. Completing all the work required by the QPC is not optional. We view it as an extremely high priority. Therefore, we usually do not allow students to set numbers higher than those outlined as realistic, according to the academic schedules. Students can, however, complete as many extra PACEs as they want to (with staff guidance and parental approval).
7. We have incentives and consequences to help motivate students to complete their QPCs. If needed, we encourage parents to also create rewards and consequences to motivate their children to finish their QPCs each quarter. We expect students from year 6 and beyond to be increasingly more responsible for completing each quarter's work.
8. If students are more than a week off track with their QPCs, they may be removed from choir, phys. ed., or other activities, until their work is back on track. This may lead to a loss of marks in these subjects.
9. If a student does not complete his or her QPC, the incomplete PACEs will be added to the next quarter's QPC. Furthermore, they will likely be removed from sports, music, etc., until they have completed the shortfall PACEs and are on track with the new quarter's work as well. We usually allow a one PACE buffer before removing students from other activities, unless a pattern develops.
10. Completing PACEs and meeting graduation requirements is ultimately the students' responsibility. God has given parents the job of ensuring that their children fulfill this responsibility.
11. Two white copies of the QPC will be sent home each quarter. The parents need to sign and return one copy, and keep the other for reference.

12. Students must register for all 10, 20, or 30 level subjects. This is done in September of each year. Students must have a clear plan of the courses they are registering for and complete these courses in the year they are registered.
13. It is the students' responsibility to read and understand the policy for writing departmental exams and finals. In order to write final exams, all related PACE tests and assignments must be completed and submitted at least five school days prior to exam date.
14. If students need certain credits for university entrance, it is the students' responsibility (along with their parents), to communicate this to the supervisor, and then to work with the supervisor in determining the PACEs that need to be completed.
15. If a student is unhappy with his or her mark from a final exam, it is possible to rewrite it. Please read and follow the guidelines under "Final Exam Rewrites."
16. While we do not recommend summer school courses, there may be times when a particular student may incorporate these courses into their overall academy strategy. This needs to be done in partnership and consultation with the academy administration. To fully understand our position on this issue, please study the "Summer School Courses in the Public System" section.
17. It may be possible for certain students to graduate early. This is not a decision to be made lightly. Families should include CCA staff members in the decision making process and the discussions should be started during, or shortly after, grade nine.

11. Academic Planning

CCA supervisors are knowledgeable of the various academic tracks that students can follow during their years at CCA. Thus, it is their job to help educate parents in this process and to offer professional recommendations. A great forum for doing this on a regular basis is the yearly parent/teacher interview. For those students involved in the TDS (total development strategy) process, this will take place during the TDS meetings (The TDS process is a strategy involving character assessment, and developmental goals. It includes the input and involvement of the student, the parents, the teachers, the teen department, and possibly the coach or other relevant personnel.). As well, general information can be provided during parent orientations or during an Eagles' meeting.

The academy has created visual academic schedules (PACE tracking calendars), making it easier for staff, students, and parents to locate exactly where students are at in their PACE output, and to plan for achieving academic goals. A potential downside to this information is the possibility of parents or students pushing too hard for academic production. We must all remember that too much of a good thing is still too much, and that over-training is just as unhealthy as under-training. There is a balance and an optimum range for each individual student that we want to target.

When it comes to academic output, the journey towards PACE completion is just as important as the destination. Students must have a healthy learning environment. Going through the process properly is much more important than the answers, than how many PACEs get done, or than the marks achieved. It is crucial that students learn to enjoy learning, that they seek to understand and master what they are doing, and that they build the right things into their minds and characters. This kind of growth takes place in a systemic and progressive manner. It prevents children from hitting a "learning wall" down the road or from "overrunning their headlights."

If too much academic pressure is placed on children, it will begin to undermine the things that matter most. Symptoms of pushing too hard can be seen when parents are unduly concerned about their children staying *ahead* of the academic maps, or when parents demand their children get more than 24 credits regardless of aptitude. Parents can also become overly concerned with their children graduating with enough credits, or with specific credits for college entrance. This can become unhealthy and place undue pressure on the students. Symptoms seen in students include tension and mistake consciousness, worry, nervousness and stress, or working way ahead of their peer group without a balance of rest and other activities. It is usually unhealthy for students to have a lifestyle of more than a few hours of required homework or extra work per week before the high school years.

We must bear in mind that our system of learning is much different than the government system of teaching. An hour of learning in our system, when done properly, is much more intense, productive, and therefore draining than an hour of listening to a lecture and taking in whatever seems to stick. This is why required homework or extra work should be limited, especially in the

pre-teen years. The mind is only capable of processing so much a day in a healthy way (especially if we want learning to be enjoyable).

Of course there are exceptions to everything, but we must make sure they remain exceptions, and that they have been made under the protection of “a multitude of counsellors,” or with the input of all the relevant players.

As a rule, students in the first five years of schooling should attempt to complete the QPC requirements assigned by their supervisors, unless it becomes evident that this is too challenging and adjustments need to be made. Those with extra ability or high academic goals should be encouraged to do some extra at school after their daily goals are done and maybe a little extra on the weekends. **However, we must be careful that we do not constantly reward those who are working hard and pushing themselves with *more* work.**

Most of the specific academic planning for students does not need to take place until the sixth year and beyond. By this time, students have a solid foundation in our system, with work ethic and character issues established as the main priorities. With this in place, students will have grown and developed naturally, based on their gifts and aptitudes. As staff and parents, we should be able to view a consistent and lengthy student track record to help create realistic expectations and plans for future academic goals.

Once a student enters his or her sixth year, it is time to start considering graduation goals and to start planning which credits to take. The standard academic schedule we have children follow, will not automatically prepare them for every vocation, or for all possible future academic pursuits. Adjustments to our prescheduled route of gaining 24 credits can and should be made for some children. Other students will be capable of attaining more than 24 credits and we encourage this where it remains healthy and balanced. Most university colleges (i.e. medicine, engineering, commerce etc.) require only 24 credits for entrance. The key consideration is that each college requires its own unique credits. This means that to enter some colleges you may need to substitute certain elective credits for others that are needed in their place for qualification purposes. The required credits necessary to enter a specific field of study at university can be determined by looking at a current university catalogue where such information is stated.

Before finalizing an academic course of study, we recommend that you include staff in your plans and discussions, and that we all seek to factor in aptitudes and track records that have been observed in our setting over the years. As an academy, we are the major share-holder when it comes to academic issues, and we are the final authorities regarding academic decisions. We must reserve the right of first refusal based on our expertise and the responsibility we shoulder in implementing academic plans. Although students are free to excel in their academics, we will not use our system to implement and enforce pursuits that we do not consider healthy or realistic. Once a course of study has been targeted, the Quarterly Planning Calendars (QPC) will take on a new significance.

The Quarterly Planning Calendar

Every year there are a set number of PACEs that we target for each student to complete in order to ensure they graduate with 24 credits. This yearly amount of PACEs is divided into four

quarters and then scheduled in the Quarterly Planning Calendar (QPC). **As long as students complete what is set on their QPCs every quarter, they will progress toward graduation in a healthy and balanced way.** In the first five years it is not necessary for students to do more work than what is set by their teachers on the QPC. For some, to complete the work scheduled on the QPC may require a little extra to be done at home, and this may be all they can handle. Other students may have the ability to do more work than what is scheduled on the QPC and still have their learning remain healthy and balanced. This extra work will be produced easily if parents encourage their children to do their best, and if they set up some rewards at home. The school staff will make sure that students use their desk time to work effectively. Finally, it is okay for students in the early years to do an hour or two of extra work on the weekends under parent supervision, if this is desired.

Once a student reaches his/her sixth year, the student and the parents will play a much larger role in deciding what gets planned on the QPC. This is because specific courses of study begin to play a role at this time. In the final years, only the student and the parents can ensure that the right credits have been selected, and that all the work has been planned out well and completed. The Academic Schedules (PACE tracking calendars), and the information and recommendations from staff are the resources that will be used to accomplish this.

The Quarterly Planning Sheet

When students enter the upper levels of the academy (which is usually their sixth year), they are taught how to calculate which PACEs they will need to complete, and how to plan it out for themselves on their QPCs. To help facilitate this, we use a Quarterly Planning Sheet, and another document listing all the PACEs and the number of pages each PACE contains. In general, we have students plan out their QPCs so that they are writing a maximum of three PACE tests in a given week. As well, we want the PACE tests spread out as evenly as possible throughout the quarter (we don't want students attempting to write half of their PACE tests in the last two weeks of a quarter).

To plan out their QPCs and to schedule their PACE tests, students start with the subject they have to complete the most PACEs in. Using the document that tells them how many pages are in each PACE, they add up the total number of pages they will have to complete in that subject for the quarter. Once this is calculated (a combined total for all the PACEs in that subject), they use the QPC calendar to add up the number of working days available in the quarter. Then the total number of pages to be done is divided by the number of working days to arrive at a realistic daily goal for that subject. This is transferred to the Quarterly Planning Sheet, where actual page numbers to be completed in each PACE are recorded and planned for. The tests will naturally show up on this planning sheet on the days when the PACE is completed. Of course, there will always be some minor adjustments in this process to allow for other academy activities, or to properly space out PACE tests once they are considered in combination with where all the tests for the other subjects end up.

Daily Goals

Up until Level 5, students operate from daily goals. These are checked every day by the classroom staff. If the work is not completed, it accumulates (because it must be completed sometime for the QPC to get completed), and homework ensues or demerits are issued. If this begins to happen on a regular basis, root causes will have to be uncovered, and a plan to remedy the situation will have to be implemented. We encourage all our students to work ahead on their daily goals whenever possible. Once they have completed their goals for that day, they can start their goals for the next day, or if they are far enough ahead, they can have more than one day's goals already completed. This teaches them to operate out of abundance (it is like having money in the bank). This also ensures that daily goals will still be completed and on track when delays or interruptions occur, or the unexpected happens.

At some point (usually in Level 5), students can earn the privilege of being on the QPC plan (this is explained in the next section). Some students, however, need to remain on daily goals even though they may be in their last couple of years of school. Certain students seem to need the daily checking and accountability of daily goals to ensure that enough work gets completed. We keep these students on daily goals, as this serves them best.

Note: When a student has homework, the supervisor will "homework stamp" the last page that needs to be done in each PACE. One parent must sign every stamp regardless of whether or not the homework was completed. Parents should monitor their children as **it should be a rare exception that the homework is not done by the next school day.**

For those on daily goals, the information on the following pages provides a checklist that will be used for daily goal check, and that is given to students so they will know what is expected of them. Failure to comply will result in a demerit for incomplete goals or improper goal setting.

Goal Check Procedures – Lower Levels

Note: These procedures are written as a checklist for students.

1. **Always** follow the “**Order of the Day**” as follows: set goals and get goals checked, PACE Tests, Self Tests, homework from the previous day, and then start on today’s goals.
2. You cannot **reset** your goals from the previous day. If you did not complete yesterday’s work, today’s goals cannot include part of yesterday’s work. Goals must be set in pen, and you may not cross out, alter, or use white out on any goal without initialled permission.
3. When setting goals, you cannot stop in the middle of a Checkup or Self Test (if you start it you **must** finish it, and score it before moving on).
4. You must stamp all work not completed in class with a homework stamp. This stamp must be placed accurately on the last page of required work, and your parents must sign it, even if you do not get it completed.
5. You **must finish** (scored and crossed off) your “today’s goals” **before** you work on your next day’s goals.

Goal Check Procedures – Upper Levels

Note: These procedures are written as a checklist for students

1. Always follow the “Order of the Day” as follows: set goals and get goals checked, PACE Tests, Self Tests, homework from the previous day and then start on today’s goals.
2. Get your goals checked **first** thing in the morning before you do anything else (even Self Tests and PACE Tests). Your goal cube must be up by **9:10** - unless devotions or memory verse recital starts during that time. If so, you have **5 minutes** after devotions or memory verse recital, to put your cube back up. (All cubes are taken down during devotions.)
3. The **minimum** amount of pages you set in a day should be the same as the amount of PACEs you are doing in the quarter (no lower than 13) **unless** you get permission from your Supervisor / Monitor. In some cases your Supervisor or Monitor will specify the amount of pages you are to do.
4. You cannot **reset** your goals from the previous day (dropping a goal down because you didn’t finish it the day before). Goals must be set in pen, and you may not cross out, alter, or use white out on any goal without initialled permission.
5. You **must get permission** to avoid doing work in a subject on any given day. For example, if you want to do a lot of work in your Math, English, and History, but don’t want to work in your Biology that day (for whatever reason), you cannot leave the goal box blank, you need to have a **signature** in that box.
6. You also must get initialled permission to set an **assignment** or “**study**” as a goal and/or as a **substitute** for an amount of pages.
7. When setting goals, you cannot stop in the middle of a Checkup or Self Test (if you start it you **must** finish it, and score it before moving on).
8. The **total amount of pages** you are doing in each subject must be shown at the **top right** hand corner in its individual box. Example: Math 15-20⁶. The complete “total pages” must **always** be written in the far right column.
9. You must stamp all work not completed in class with a homework stamp. This stamp must be placed accurately on the last page of required work, and your parents must sign it, even if you do not get it completed.
10. You **must finish** (scored and crossed off) your “today’s goals” **before** you work on your next day’s goals.
11. If you **lose** your goal card you will receive an automatic **Caution**.

Being On the QPC Plan

Students in the upper levels can earn the privilege of being on the “QPC plan,” rather than on daily goals. This plan gives them greater responsibility in managing their workload for the quarter. It helps them establish a higher level of goal setting and causes them to take greater ownership in completing what they have said they would complete. Beyond these benefits, it also allows them greater flexibility in producing their daily and weekly goals. This can be an important advantage during athletic seasons, drama or music productions, during days of convention preparation, or during revival meetings.

When a student is on the QPC plan, daily goals are not checked and monitored in the same way as previously. As long as students continue to complete the necessary PACE work and write their exams on time (as scheduled on the QPC), we allow them to continue to manage their goals as serves them best. If students start to fall behind, they will be removed from the QPC plan and put back on daily goals. As a rule, to qualify for being on the QPC plan, students must have a track record of completing all of their PACE work each quarter, and of earning Bullseye. (Bullseye is awarded to those students who complete all their PACE tests on time according to their QPC schedule. To achieve Bullseye, tests may be written by Friday on the week they were set.)

Grace in the QPC System

It is important to remember that there is significant grace built into the QPC system to allow a diligent student to build up a substantial cushion for unforeseen delays and to maintain their eligibility for Bullseye. Grace is built right into the system in two ways: 1) students may start their QPC goal card two days after the start of the quarter and; 2) they are allowed to write PACE Tests by the Friday in the week they are set and still be eligible for Bullseye (these two measures usually add up to about 5 days of “grace”).

There is another way for students to get further ahead in quarters two through four. At the end of each quarter, most students will complete their work before the last day of the quarter (many times it is a week or more early). Once they complete the work for the current quarter, any work they do may be counted as work for the following quarter. This makes it possible for a student to start the second quarter five days or more ahead and by the start of the fourth quarter they could comfortably be 3 weeks ahead.

Parents should encourage their children to take advantage of these procedures and get ahead because it is inevitable that something unforeseen will arise (extra practices, unscheduled meetings, illness, or a PACE just taking longer than anticipated). With proper planning and diligent work, a student should be able to maintain their QPC commitments and earn Bullseye the majority of the time. These procedures have been put in place to communicate clearly how much grace a student can expect. It also makes it possible for a student to earn even more of a cushion and therefore changes to the QPC will be a rare occurrence.

Sometimes we will use weekly goals as an interim step between daily goals and being on the QPC plan. We may use it as well when we are attempting to re-qualify someone who was removed from the QPC plan. Occasionally, we also find students who seem to thrive with this

method of accountability, so we keep them on it. This demonstrates one of the strengths of our system of education – we can adjust the environment and methods to help each individual excel.

When using the method of weekly goals, students plan and set daily goals, but their goals are only inspected on Monday morning. This gives students a weekly accountability with some flexibility throughout the week. If students on the weekly goal plan come up short during the Monday morning inspection, they are issued a caution (unless communication has taken place and an exception has been made).

Re-doing PACEs

If a student must re-do a PACE due to failing the PACE Test or as a result of cheating, the student would be off track until the re-do PACE Test is complete (unless the re-do can be completed before the time the test was initially set on the QPC). If a student re-does an entire PACE for any reason, the second mark will be the one that is recorded. If a student is only required to re-do part of a PACE (just the Checkups and Self Test for example), a maximum mark of 90% will be given.

If a student passes a PACE Test but is not satisfied with his or her mark, they may be allowed to re-do the entire PACE and they will be given the second mark. The student is still accountable to their QPC commitments and no changes will be made for *any* test for the duration of that quarter. In other words, if they choose to redo a PACE, it would be as if the original PACE was never done and any repercussions for a late PACE would still apply. This should be a rare occurrence and students must keep in mind that they are still responsible for any impact this may have on their QPC for the duration of the quarter.

Weekly Academic Updates

Every week we send home an update for each student called a Weekly Academic Update (WAU).

This is an effective and efficient way for us to communicate student progress with the home. Each update will list the PACEs that were completed from the previous week, as well as the current running total of completed PACEs for the quarter. This is a quick reference for parents to ensure that the QPC plan is actually being followed and completed on time. These updates will normally be sent home on Tuesday or Wednesday. Parents need to make it a habit to look for and collect these documents on a quarterly basis and cross-reference them with their child's report card at the end of the quarter.

The WAUs will also contain the number of demerits and cautions that were earned in the previous week along with a running total for the quarter to date. This provides for student accountability and a safeguard in school communication with the home. Parents can easily locate where their children are at in following procedures and character issues and check it against the information they have already received. This helps ensure that all the demerits and cautions are being taken home and shown to Dad and Mom, as they should be.

12. Cheating

“...a child left to himself disgraces his mother.” (Proverbs 29:15)

Our system requires a high level of honesty and integrity in our students. The majority of the time our students maintain our high standards and do their work with character. Sometimes, however, due to various factors such as time pressures and carelessness, our standards are violated. To help students out of this pitfall as soon as possible, staff regularly watch the score station and check student PACEs.

There are several things we may discover when observing students, or checking PACEs, that would be classified as cheating. Obvious cheating infractions would include writing answers in at the score station, or making any kind of mark or indication to help identify a correct answer. Any amount of this type of obvious cheating is judged as such, and handled according to the progression of cheating consequences outlined in the “Review of Cheating Policy.”

Another category of cheating can occur when students have scored their work and yet have not marked all the incorrect answers as wrong. This can happen when students deliberately ignore wrong answers, or when they do not carefully check every answer against the score key. Not only is it important for students to put an X by every wrong answer they see, it is equally important that they see every wrong answer. We do not allow our students to score haphazardly and **judgements will be made based on results not intent** (we will not speculate as to whether or not the scoring violations were intentional or a result of negligence). When students circle the page number at the bottom of their page, that is their word to themselves, to their parents, to the school staff, and to God, that they have carefully and thoroughly checked every answer on the page, and that every answer is correct. If we discover that this is not the case, we dare not treat it lightly.

When students first enter the academy it takes some time for them to learn how to score properly, and to develop the skills and understanding that ensure successful scoring. For the first three levels, some of the standards will vary per learning centre and per student. However, once the expectations have been clearly established, if a student is found to be wilfully cheating and there is no reasonable doubt, our first course of action will usually be Scriptural discipline. If necessary, PACE work or entire PACEs may have to be re-done as well.

In levels 4-7, we can adopt a more standardized approach. The following paragraphs will apply to levels 4 through 7, and will help to describe our philosophy in greater detail, as well as outline how judgments will be made, and list the consequences that could result.

When we check PACEs (after students have scored their work), and find an answer that is wrong, and yet has not been marked wrong, we call this a scoring violation. A scoring violation also occurs when proper procedure has clearly not been followed (page not circled, page number not done, etc.) We know that when students score, there will be times when human error, tiredness, accidentally skipping a line, etc. will occasionally result in a scoring violation. When this occurs sporadically we call it “careless scoring” and not cheating. When we find careless

scoring, we will remind students to concentrate, to do their best, and to avoid mistakes. This will be done either verbally or with a demerit, depending on the student and previous tendencies.

We are not after perfection in our students, and so we understand that some scoring violations will occur. That is why we do allow for 3 scoring violations per PACE as an acceptable standard. We realize that judgments will have to be made depending on the material, the child, and the nature of the shortfall. In the end we will always endeavour to have the system we created serve all of us instead of us just legalistically serving the system.

When checking PACE work, if we find three or more scoring violations on a single page, or on a Checkup or Self Test, we will usually classify it as cheating. It is important to clarify that there are different ways to cheat, and different levels of cheating. In some cases it may be obvious that the student deliberately chose to ignore wrong answers and to lie about it by circling the pages anyway. **This is a very serious condition and must be dealt with thoroughly.** In other cases, students may decide to not look closely at some of the score key answers or to rush through their scoring. **This is still extremely serious.** These students are cheating themselves in their learning and mastery, they are disobeying instructions for proper scoring, and they are lying when they circle the bottom of the page - which is equal to their signature and their word that they have scored carefully and that every answer is correct.

As a general guideline then, if we check an entire PACE and find 1-3 scoring violations in it, we will either give a verbal reminder or issue a demerit for careless scoring. If we find 4-6 scoring violations in a PACE, we will issue a warning caution. However, if we find several PACEs with this number of violations in each, or if we find 4-6 scoring violations on one page or in one small section of work, then we would still classify it as cheating. If we find 7 or more scoring violations in a PACE (unless there are unique factors that must be considered), regardless of intent, we will classify it as cheating and administer correction and consequences depending on the depth and scope of the cheating.

When staff discovers cheating, our response is to dig deeper to ensure that we fully diagnose the depth and scope of the situation and handle it accordingly. We do not want to kill a fly with a sledgehammer, but it is even more damaging to smack a crocodile with a fly swatter. In order to dig deeper, we will usually talk to the student about what we have found and give them an opportunity to confess and take responsibility. Regardless of a student's response, a second PACE will be checked to help discover how extensive the cheating has been. If it has been occurring for some time and is somewhat extensive, students may need to be re-tested or may need to re-do PACEs other than just the current ones they have cheated in, so that learning gaps can be closed.

If a student has to re-do a PACE as a result of cheating, once the PACE and PACE test have been completed, he/she will receive the mark earned on the second PACE test – even if it is 100%. We do not want to further penalize students by docking their mark if they have already made amends by re-doing the PACE. At this point we must conclude they have repented, amended their ways, and mastered the material to the degree their mark indicates. Furthermore, we will normally re-check the newly completed PACE to make sure it is free of scoring violations.

Once students have been dealt with concerning cheating, staff will follow up by checking their work, and then by more frequently re-scoring their PACEs. This will help them students in, keep their conscience more sensitive, and train new habits into them. **We take repeat offences at this level of severity very seriously.** The progression from here will quickly result in even more serious consequences. When a PACE is rescored that reveals accurate scoring by the student, a “Congratulations Slip” will be sent home to notify the parents. Both parents and staff should praise and encourage the student whenever a “Congratulations Slip” is earned.

PACE Checks

There are several methods that may be used to rescore a student’s work. These include:

- a) A staff member rescoring several pages at the scoring station immediately after a student finishes scoring a section.
- b) A Staff member may rescore an entire PACE after the student has handed it in.
- c) Student’s or volunteers may rescore completed PACEs. In this case, every reasonable effort is made to make the PACEs anonymous. Once they have been rescored, a staff member looks over the answers which were called scoring violations and confirms the judgements. This means that when a rescored PACE is presented to a student the supervisor can say with confidence, “there are *at least* __ number of scoring violations in this PACE.”

While having students rescore another student’s PACE may not be ideal, it does serve several valuable purposes:

- 1) Students become much more aware of their own scoring.
- 2) This method gives students an easy way to learn to be a part of exposing wrong.
- 3) Since checking 25 or more PACEs can be very time consuming for one staff member, this process enables us to give feedback to students on a regular basis. Rather than having one PACE checked every 3 years and allowing bad habits to form, a student will have 4 or more PACEs checked in one year so they can make any necessary adjustments.

One final note, from Level 4 on, every student will be required to rescore another student’s PACE at least once per quarter. **While we cannot give the exact times that these PACE checks will occur, this is a regular part of the system and must be considered when a student is planning his or her workload for the quarter.**

The following standards apply to levels 4-7:

When a PACE has been rescored, the consequences will be one or more of the following: congratulations slip, demerit, warning caution, caution, Scriptural discipline, re-do PACE, detention, suspension.

1. If we check an entire PACE and find 1-3 scoring violations, we will classify it as careless scoring and give a verbal reminder or issue a demerit. We will also send home a Congratulations Slip to indicate to students and parents that the PACE was scored within Academy guidelines.
2. If we find 4-6 scoring violations in a PACE, we will usually issue a warning caution.
3. If we find 7-10 scoring violations, a caution will normally be issued.
4. If we find 11 or more scoring violations, this is considered “extensive cheating” and the student will usually be Scripturally disciplined and be required to re-do the PACE. Repeat offenders at this level may also be suspended or placed in detention.
5. If a PACE is re-done, the student will receive whatever mark they earn on the second PACE test (after re-doing the PACE).
6. Repeat offenders will progress to a higher level of consequence at the discretion of the Director (Scriptural discipline, 3 day suspension, 14 day suspension, etc.).
7. If extensive cheating is found, or if students have been cheating for a while before the problem surfaces, they may have to be re-tested and required to re-do additional PACEs to prevent learning gaps.

Review of Cheating Policy

1. Writing answers in at the score station or making any kind of mark or indication to help identify a correct answer is cheating.
2. Most scoring is simple and straightforward. If a student's answer is different from the score key it must be marked with a red X. If the student does not mark a wrong answer with a red X, it is a scoring violation. (In the upper levels some judgments have to be made on long answer questions. Student answers must include the content found in the score key or be initialled by the teacher. At the lower levels, answers differing from the score key must always be approved and initialled.)
3. Students are not allowed to rush their scoring or to score carelessly. They must carefully check every answer to make sure it is correct. The circled page number is the student's word, and signature that he/she has followed all procedures, carefully scored, and that every answer on the page is correct.
4. Not following procedures is considered a scoring violation (page numbers not done, vocab not done, no initial on Checkup, etc.).
5. Students in the first three learning centers are progressively held accountable for proper scoring. If it is determined that a student has clearly cheated, that student will usually be Scripturally disciplined. PACEs may also have to be re-done depending on the amount of cheating found.

13. Report Cards

Report Cards are issued at the end of every quarter. They report all the PACEs completed for that quarter and the marks received. Marks for Physical Education, Music, and Bible Quiz are also documented on these quarterly report cards. The last area contained on the report cards is the quarterly evaluations and comments section. Supervisors fill out the quarterly evaluations and add pertinent comments where applicable.

The character evaluation section contains seven categories with each receiving a rating from zero to ten (one being the lowest and ten being the highest). It is important to bear in mind that these marks will vary with each Learning Centre. Although we work hard to achieve a common standard, each classroom has a unique supervisor with his or her own flavour, so complete objectivity is neither possible nor, we feel, entirely desirable. The supervisor will know what expectations are reasonable for the age and maturity of the students he or she works with daily and evaluate them accordingly.

In general, we want to avoid marks like 0 or 10 unless it occurs in a completely objective and concrete category such as completing PACEs. In such a category, a student could receive a 10 if they finished all their PACEs. A student would not receive a 0, however, unless they had not completed any PACEs. The following guideline will attach meaning to the numbers that are given.

- **1-3** is considered **unacceptable**.
- **4-6** signifies that **significant improvement is needed**.
- **7-8** indicates that the student is at an **acceptable** level of development.
- **9-10** is given when a student is **exceptional** in an area.

If development is at the unacceptable level, we must see change immediately. This may necessitate meetings and input from the administrator/director, and then with the parents to implement a strategy for immediate changes. If significant development is needed, it means we must see effort and growth in the next season. Both of these areas require consultation with parents, whether it's interview time or not.

On the following page is a detailed explanation of each category, as found on the back of the report card:

Student Evaluations

Completed Pace Requirements:

- Has the student completed all necessary PACEs and assignments for the quarter as required by the QPC?
- This deals with the completion, NOT the quality or punctuality of work.

Responsible Goal Setting:

- Has the student completed his/her PACEs on time?
- Has the student demonstrated proactive planning, taking into account unscheduled events and normal life interruptions?

Quality of Work:

- Is there integrity in the PACE work? (Honest scoring? Does the student read and follow instructions?)
- Is there mastery of the PACE concepts? (not just short-term memorization)
- Is the work done neatly with the PACEs properly cared for?

Good Work Ethic:

- Does the student work hard past feelings and obstacles?
- Does the student push himself even after required goals are completed?
- Does the student exemplify the Biblical principle - to whom much is given, much is required?

Charactered Social Interaction:

- Does the student exhibit good Christian character in relationships with peers?
- Does the student participate in school activities?
- Does the student demonstrate the character to confront and/or expose wrong?

Follows School Procedures:

- How well does the student follow our standards and procedures? Does the student avoid receiving demerits, cautions, tardies, absences, etc?

Respect for Authority:

- Does the student receive correction and discipline with the right attitude?
- Does the student demonstrate proper respect and protocol in communication with those in authority?
- Does the student listen, respond, and if necessary, accurately communicate instructions given by those in authority?

14. CCA Attendance Policy

Terms

1. **Whole day absence** - refers to a student out of class/school for a complete day.
2. **Half-day absence** - refers to a student out of class/school for 3 hours (give or take a ½ hour).
3. **Informed Absence*** – refers to any absence for which reasonable communication has taken place from the home to the school.
4. **Uninformed Absence** - refers to any “absence” where no communication has occurred, or when proper communication has not taken place. This would include communication such as, “Sally will not be at school on Friday; I am keeping her at home.” **In order to be considered “informed” the date, time and reason for the absence must always be given.**
5. **Tardy** – Consequences for students who are late will be covered under the Demerit and Caution Guidelines

*Note about informed absences:

- Communication may be in the form of a note, email, or phone call.
- Parents must communicate every time a student is absent for a full day or any portion of a day.
- The communication must include the date, time **and reason** for the absence.
- Whenever possible, any appointments should be scheduled outside of school hours. If this rule is violated, there will be little room for additional grace should the student fail to complete his or her required work.
- Any discretionary absence must take into account any “team” commitments the student may have (handbells, basketball, volleyball, etc.). Every effort should be made to maintain all team commitments.
- Whenever possible, communication should take place in advance of the absence. Absence due to sickness should be communicated as soon as possible.

CCA has established a “**zero tolerance**” approach toward students’ **schedules being altered by part-time jobs**. School is already a “full-time job,” especially if we are going to carry out our mandate to develop the student as fully as possible, and at the same time gain from each student’s participation in the program. We have very limited student numbers to draw from, and any change in one student’s participation has a direct and immediate effect on other students.

It is not our intention to judge the student or the family for an absence. Our goal is to emphasize the value in being present under all reasonable circumstances. We have no desire to dictate family decisions, but rather to recognize the need for accountability for such decisions. Family decisions do affect the whole school in some way, and therefore must have some accountability for that effect. In essence, we are dealing with two private institutions choosing to enter a

mutually beneficial relationship. Taking daily attendance seriously will enable us to be effective as a school, and will also enhance our students' future career performance.

Throughout the year there may be special meetings at City Centre Church in which a student takes part. On the day following these meetings, students may come to school at 10:00 provided parents properly inform the academy by phone, note, or e-mail. As long as the proper communication takes place, the student will not be penalized in any way.

Guidelines

1. A student with 10 total days uninformed absences in the school year will be dismissed; if it involves a senior, the dismissal will prevent his/her graduation.
2. Convention-age students with uninformed absences for 3 scheduled event practices will be removed from that event.
3. Convention-age students with uninformed absences of 5 total days by April 15 will be removed from all further convention participation for that year, and will not attend that year's Convention.
4. If, at any point during the year, a Supervisor feels that a student's absences are negatively affecting their academic performance, a meeting with the parents will be arranged to discuss the matter and to come up with a solution.

In conclusion, please understand that the academy must create policies that give it the ability to carry out its program in keeping with the mandate God gave Pastor for this school. At the same time, we want it understood that we are not attempting to dictate family priorities and decisions. The ideal of this Attendance Policy is for both institutions to retain their rightful autonomy while working in close harmony toward common objectives.

15. Parental Involvement

Making CCA Your School

For CCA to support the home and act as its extension, our relationship with our families must first be established and then maintained. Parents, as well as students, should feel that CCA is “their” school. Such personal identification gives the home and the school a sense of mutual purpose and direction. CCA does not become “your” school because everything is done exactly as each parent would prefer. That would require us to satisfy the personal preferences of dozens of families. Obviously, we can’t achieve this.

CCA becomes “your” school to the extent that each family prays for its staff and administration, honours their financial obligations, works in harmony with the staff, keeps the lines of communication open, encourages their children in their various activities, supports school teams and choirs, actively assists wherever possible, and speaks supportively about CCA. These actions build a solid front, preventing differences from becoming disagreements. CCA is “your” school not because it does everything right, but because you recognize it as the tool God has provided to help you train your children.

To have a harmonious relationship, we must have the same philosophy. Each new family will be expected to read the manual, “*A Matter of Urgency*,” and listen to the accompanying tape when they enrol. This material represents a full picture of Christian education.

Parent Conferences and School Meetings

Parent conferences are scheduled at the end of first quarter. This updates parents on each child’s performance in the learning centre and in other programs. Further, it aids our relationship and understanding, forming a stronger foundation for our future partnership.

Parent-school meetings, called “Eagles’ meetings,” are scheduled at specific times throughout the year. Every home must be represented by at least one parent at each meeting. Information shared at these meetings keeps the parents updated on current developments.

TDS meetings (Total Development Strategy meetings), occur at the upper levels of the academy and take the place of parent/teacher interviews. These meetings involve evaluations from the student, the parents, the supervisor, the teen department, and others who impact or observe the student regularly. Given the collective wisdom and information that such an overview provides, we can use a team approach to develop a strategy for the growth of the student in the current year.

Communication Envelope

There are numerous written communications, which are sent home in a **Communication Envelope**. This will be sent with either the oldest in the family (for information pertinent to all students), or sent with the students to whom the information applies. We request that parents sign and date the envelope and return it the following morning. The contents should always be carefully read and noted. This system is our assurance that our communication to the family is arriving at its intended destination.

We must stress again the need for open communication between the home and the academy. There are many routine aspects of academy life that may be unfamiliar to parents, and we are glad to discuss any questions. Although the term may seem overused, there can never be too much *communication*. We are accountable to parents for their children, and we want to maintain a healthy respect for that accountability. Please do not hesitate to contact us.

Slanted News

One of the communication issues that we must be aware of is “slanted news.” This refers to the subjective, limited perspective each student has on personal issues and school life in general. It is crucial that parents keep this in mind when dealing with student information. If we accept as total and accurate each student account, we will often miss important details. We are not implying that young people are devious and deceptive, but it is a fact that their immaturity and limited understanding will lead them to inaccurate conclusions. People hear as they are, through their own understanding, and through their own experiences. Students are no different. They are only capable of repeating what they have heard, as they have heard it - which may or may not be consistent with what was intended. We give parents this same respect and consideration with news that comes from the home to the school.

If information brought home seems inconsistent with known school philosophy or policy, we urge parents to check it out with the appropriate staff immediately. This may alleviate unnecessary concerns, help correct student perspectives, or assist staff in straightening out oversights. The devil always preys on the uninformed. Close parent/school communication will prevent this.

Consent Forms

Throughout the year there will be times when students may be involved in activities off of school property. For such activities, parents (or **legal guardians**) will be required to sign a consent form before the student will be allowed to participate. If the student does not participate in the outing, other suitable arrangements will be made.

A student may not participate if:

- 1) His/her parent does not allow him/her to.
- 2) One parent does not sign **every** signature blank.
- 3) Any additions or disclaimers are written in by parents, or anything is crossed out.
- 4) Health Services Number is not given.
- 5) Consent form is not returned to the school by the designated time.

Note: If the consent form is returned with anything that is questionable, the academy will attempt to contact the parent for clarification. If the parent cannot be reached, or if the parent does not wish to re-do the consent form, the student will not participate in the outing.

Consent forms are designed to be legal protection for staff and volunteers. Most of all, however, **consent forms are to ensure prompt medical assistance in an emergency.** Without parental permission, medical practitioners can do very little, or nothing, for your child. We do not want to put any of our students in this vulnerable position so please cooperate with us in this matter and if you have any concerns about an event, talk to the appropriate person **well before** the outing. If, after discussion with the person in charge of the outing, a parent still has reservations, they are free to remove their child from that outing. (In the case of team activities, please be considerate of other families in this decision; for example, if you will not want your child to participate in the Music Festival, please discuss this with the handbell instructor **at the start of rehearsals** so he/she can plan for this appropriately.)

16. Christian Leadership Training

Mandate to Educate is a small manual documenting the goals of education for CCA. It reveals the elements that form the statement of purpose for CCA. We will list them here with a brief description of each.

1. Character Development

We define character as, “the unconscious doing of right.” God’s Word sets out clear and absolute standards of right and wrong. CCA is devoted to seeing the Biblical precepts of morality become forged into our students. We are dedicated to producing a generation not given to situational ethics, and not swayed by social convenience, but rather committed to the absolute standards of God’s Word. Without sound character development, all other training is useless. Without sound character, leadership has no foundation and cannot be effective or beneficial.

2. Academic Development

Obviously, this is one of our key objectives. However, it is not the most important goal of our program. We are convinced it is possible to place too great an emphasis on academic considerations. In government education, development of the mind has been placed above the development of the spirit, and all facets of education are suffering as a result. Man’s most important dimension is spiritual. When student training reflects this reality, academics will not be the main objective, but rather a pursuit in balance with other aspects of personal development. Having said this, CCA remains convinced that we must thoroughly prepare our students academically. We desire excellence in academics. If students embrace our complete training program properly, their academic preparation will be thoroughly sufficient to enable them to discover and fulfill all of God’s purpose for them.

3. Citizenship Development

While all men are created equal, all men are not created the same, nor is any man guaranteed success. What an individual becomes depends on what he makes of the tools God has given him, and the opportunities he pursues. We strongly adhere to the principle of personal accountability. If each citizen gives the best of himself to society, that society will be superior. John F. Kennedy said it well, “Ask not what your country can do for you, but ask what you can do for your country.” CCA is confident that we are training young people who will be part of the solution for society, not part of the problem.

4. Leadership Development

Leadership development requires the highest effort and fullest cooperation from student, staff, school programs, and the home. Not all students will be leaders in the organizational sense, but leadership is influencing the lives of others. In that sense, all men and women will one day lead someone else in their home, on their job, in their neighbourhood, and so on. At CCA, we are passionate about leadership development.

Devotions

In the upper levels, Devotions, Teen Prayer, and Bible memorization will take place throughout the week. School devotions are a time of group teaching, discussion, and interaction.

Devotions and Prayer are a vital time for the students and they must go prepared (Bible, notebook and pen for Devotions and Bible for Prayer). Students who come without their Bibles will be issued a warning caution. Their second offence will result in a caution. The third time, it is a one-day suspension. The same rules will apply to those who come in tardy or are absent without permission.

Students will have a regular Bible Quiz or assignment based on the previous week's Devotions. If a student does not achieve an 80% or higher, they will be ineligible to represent CCA at any music, drama or sports events, until they pass the next Bible quiz. Such students will be allowed to continue practicing with their team(s). Students in their off season, or who do not represent CCA in music, drama or sports events will be assigned "towels" or "stairs" to be administered by the Teen Director, Supervisor, or Physical Education Instructor.

In the lower levels, devotions vary depending on the classroom and the age of the students. Usually, devotions are given at least three times per week for ten to fifteen minutes.

Church Attendance

Our priorities at Christian Centre Academy are: 1) Spiritual, 2) Academic and 3) Extra-curricular. These priorities must be maintained in order to keep our Academy Christian. Regular devotions with our students, Bible quizzes about such devotions, Bible memory, and Church attendance, are ways of maintaining these priorities. Students who choose not to be involved in any of the above, or who choose to violate the order of these priorities will be penalized in the only way possible – exclusion from extra-curricular activities. To this end, Christian Centre Academy monitors and uses student Church attendance to determine a student's eligibility to participate in extra-curricular activities.

We understand that all families have seasons in which their schedules are interrupted by emergencies due to sickness, job schedules, travel, or other unplanned situations. It is not our place to, nor would we ever attempt to second guess parental judgment on such matters. However, parents and students should understand that circumstances do not change God's instructions regarding CCA's priorities. We must keep the main thing the main thing in the life of our academy. Communication from the home to the academy when unscheduled circumstances arise will allow us to give each situation proper consideration and judge accordingly.

Christian Centre Academy is in no way attempting to challenge parental authority, nor are we trying to become legalistic with anyone's church attendance. However, those who wish to come to Church irregularly or sporadically must know that they do so at the risk of their children's involvement in extra-curricular activities.

Special Meetings/Chapels

Throughout the course of the year, upper level students and staff take advantage of special speakers and seminars whenever possible. These events are usually known well ahead of time and should be taken into account when planning QPCs.

Bible Memorization

Devotions stem from selected Scripture passages and/or sermons. Memory work is assigned in increments of two to three verses per week. Devotions and memory work help the Word come alive to the students and enable them to apply the Word to their daily living.

17. Incentive Programs

It is impossible to publish an exhaustive list of CCA's various incentives, since constant evaluation of them results in regular adjustments. Below are listed just a couple of the basic incentives which are part of daily CCA life.

Field Trips

Generally, each learning centre selects a number of educational experiences for the students to participate in. At the lower levels we target one per month, but frequency varies with the age of the students in the L.C. Once students reach convention age, field trips usually give way to academics during the year, and are later replaced with the lengthy convention trip.

Quarterly Awards and Annual Awards

At the conclusion of each quarter, numerous awards are distributed. Below are listed a sampling of the awards given on a quarterly and/or annual basis. **Please note:** to have an opportunity to qualify for Performance Award, Highest PACE Average, Academic Achievement, Honour Roll, or Bullseye, all the paces set on the student's QPC (quarterly planning calendar) must be completed for that quarter. Please also keep in mind that any student receiving a suspension is automatically disqualified from quarterly awards.

Bullseye (Q)
Academic Achievement (Q)
Phys-Ed Awards (Q)
Performance Awards (Q, A)
Honour Roll (Q, A)
Highest Bible Quiz Average (Q, A)
Music Awards (Q, A)
Supervisor's Awards (A)
Personal Development Awards (A)
Athletic Awards (A)
Highest PACE Average (A)
Math Awards (A)
English Awards (A)
Drama Awards (A)
Director's Trophy (A)
Pastor's Trophy (A)

One of our most celebrated awards, which any student can qualify for on a quarterly basis, is **Honour Roll**. Below are listed the criteria for different learning centres.

Qualifying For Honour Roll

LEVEL III

"A" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 95%
Privilege every week

Completion of required PACEs
PACE Average of 97%

"B" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 90%
Privilege all but 1 week

Completion of required PACEs
PACE Average of 95%

LEVEL IV

"A" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 95%
No more than 2 cautions

Bullseye Award Recipient
PACE Average of 96%

"B" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 90%
Privilege all but 3 weeks
No more than 4 cautions

Completion of required PACEs
PACE Average of 93%

LEVEL V

"A" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 93%
No more than 1 caution
Privilege all but one week

Bullseye Award Recipient
PACE Average of 95%

"B" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 90%
No more than 3 cautions
Privilege all but 3 weeks
LEVEL VI

Completion of required PACEs
PACE Average of 92%

"A" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 93%

Bullseye Award Recipient

No more than 1 caution

PACE Average of 93%

"B" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 87%
No more than 3 cautions

Completion of required PACEs
PACE Average of 87%

LEVEL VII

"A" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 93%
No more than 1 caution

Bullseye Award Recipient
PACE Average of 93%

"B" HONOUR ROLL REQUIREMENTS

Bible Quiz Average 87%
No more than 3 cautions

Academic Approval
PACE Average of 87%

18. Student Convention

We believe that although a school might have extensive programs, the full benefit of those programs cannot be achieved or measured without some form of public expression and evaluation. Although it is possible to meet this need through other means, the avenue that we have most often pursued is Student Conventions. This type of programming is the hub around which much of CCA life revolves, especially for our teenage students.

Through preparation for and performance at convention, we desire to hone the student's skills and abilities, to put a demand on their growing character, and to develop leadership competence. We believe that whatever talent the student has was given by God and should be maximized. We also desire to help students discover untapped inner resources. Therefore, we try to channel students into areas that will require them to grow and stretch in order to succeed.

This is not an optional part of life at CCA, because we strongly believe in the development of the whole person. Convention allows us opportunities to develop areas in our students' lives that may otherwise remain untouched. Some of the development categories serve as basic credits needed for graduation, as with choir. Beyond this, however, we have plenty of development opportunities, incorporating events for a wide variety of gifts and interests. Many students have said their involvement in this type of development was a life-changing experience.

19. Athletics/Physical Education

No educational program is complete without several non-academic components. Healthy physical activity is one of these components. CCA has highly competent personnel to provide all that's required for a balanced and productive athletic program.

Phys-Ed is a regular, required activity just like Math or Science. Not all students may be involved in competitive athletics, but we do expect them to participate in a good program of physical exercise, supporting and enhancing a healthy lifestyle.

For younger students, gym classes will provide an outlet for their endless energy as well as basic training to help develop various muscle groups, improve reflexes, hand/eye coordination, strengthen heart and lungs, and introduce them to a number of specific skills. This foundation may lead to more intense athletic pursuits in later years.

Early in school life, students can participate in team activities such as volleyball and basketball, beginning with our "Spuds" and "Minis" teams. Our main objective in these sports is the development of Godly character in an intense and challenging environment. To accomplish this we stress the principles of team play, skill development, enjoyment of physical activity, and good attitudes toward competition. The right things will take place if athletes have a mind-set of good participation and continued improvement.

In team sports, CCA has distinguished itself in both boys' basketball and girls' volleyball. Both teams have advanced to the provincial level on a consistent basis. The championship banners on our gym wall attest to a very successful program. It is not our goal to be first, but to be the very best we can be. We believe God is glorified when young men and women of good Christian character excel in public settings.

Senior Athletics

Since senior athletics place a high demand on a student's time as well as a high demand physically, any student who plays high school basketball or volleyball will not be required to attend Phys. Ed during the athletic season. For other sports such as cross country and track, high school students will be required to attend one specified Phys. Ed class per week.

Any student that participates in Sr. Track or plays on the Sr. Volleyball or Senior Basketball team will not be required to attend Phys-Ed for two weeks following the end of the season. This will allow students additional rest as well as some extra academic time.

In Level Six and Seven, Phys-Ed. is a credit class. Students will be evaluated on attendance, participation, attitude, and achievement. Since these classes are credit classes, if a student does not fulfill the attendance requirements set forth by the province they will not receive a credit.

Note: Wellness 10 (Grade 10 PE) is **NOT** optional – without this credit a student's Grade 12 Transcript will be incomplete and they will not be granted High School standing.

20. Music

Music remains a vital part of our Christian educational program. The Bible constantly highlights the importance of music in our praise and worship to God, and we are commanded to praise Him with singing and with instruments (Ps. 145-150). Although formal music training is not necessary for a person to be an effective worshipper, having a basic understanding of music principles and technique should enhance praise and worship.

For this reason, every CCA student will receive instruction in music. In younger levels, it is part of the weekly schedule. In higher levels, every student will be involved in Music class unless the head of the CCA Music Department decides otherwise for a particular student.

The goal of music instruction is to make the students comfortable with musical language. Music can then be used fluently in praise and worship, as well as for personal enjoyment. Music training will include music reading, vocal technique, and handbell technique. A benchmark of CCA's music program is its outstanding handbell choirs, groups, and soloists.

Please note that Senior Choir is a credit course. If a student does not pass the course they will not receive a credit. Students will be marked as follows:

- 1) Attendance – 40%
- 2) Work ethic and progress – 20%
- 3) Contribution to the group – 15%
- 4) Listening/behaviour/attitude – 25%

21. Drama

CCA has a substantial drama department. Its focus is to develop dramatic skills for use in a variety of settings. Over the years, CCA has seen many of its dramatic students excel at international conventions and perform in front of thousands. The drama department has grown to the point where only the combined efforts of a number of trained staff can meet the demand.

Since Drama is a Provincial Credit class, students must satisfactorily complete the course to obtain the credit. This includes participation, attitude, as well as a minimum number of hours of study.

22. Graduation

Student graduation takes place at the end of the school year in June. We host a graduation reception to commemorate the event. After consultation with parents, students, and staff, the decision was made to focus our attention and resources primarily on this one event. The new, elevated status of this event helps us to celebrate our grads properly and takes the place of all the separate parties/teas/gatherings that used to take place in private settings. If parents still feel that they strongly desire to have a private gathering or party, we ask that it be held before April 15 or after the graduation ceremony itself. We ask that you make this consideration in light of the incredibly busy schedule and the financial obligations that our graduates already face during the last couple months of their schooling.

23. School Supplies

Each learning centre will have its own list of class supplies. Specific supply lists are provided as soon as we know the final placement of each student.

GENERAL LOWER LEVEL SUPPLY LIST

- Personal Bible - KJV, NKJV, or NIV (must be in the student's office every school day)
- Pencils - at least two per student
- Eraser
- Ruler - both metric and imperial measurements needed
- Gym bag for gym clothing
- Crayons/markers

GENERAL UPPER LEVEL SUPPLY LIST

- Personal Bible - KJV, NKJV, or NIV (must be in the student's office every school day)
- Pencils - at least two per student
- Eraser
- Ruler - both metric and imperial measurements needed
- Pen - blue ink only
- Notebooks - amount and type will vary by learning centre. Usually 3 are sufficient.
- One small pencil case or container
- Gym bag for gym clothing

Please clearly and neatly label all personal items.

Lockers are provided for gym bags, jackets, and non-learning centre items. Lockers are the exclusive property of CCA and should be treated as such. The staff has master keys and is authorized to inspect when necessary. Absolutely no abuse, defacing, or posting of unapproved materials is permitted in the lockers.

24. Medical Guidelines

Staff members are not permitted to administer antibiotics, medicines, tranquilizers, pain relievers, or other medicines to students for headaches, fever, or any other reason without written parental authorization. Staff should be notified by the parents immediately if a student is in possession of a prescription. As a general rule, we recommend that prescriptions be placed in the possession of the learning centre staff for distribution. We are very concerned about students storing and handling medicine. Parents must take the responsibility of informing the appropriate staff directly, at least in writing.

Children diagnosed with communicable diseases such as mumps, measles, pink eye, chicken pox, colds involving heavy coughing, sneezing, or runny noses, etc., should be kept at home for a suitable period of time. If the condition is first noticed at the academy, parents may be asked to pick up their child immediately. A medical release stating the child is able to attend school may be required prior to re-admittance. We urge parents to take the initiative in such cases. We understand that parents may want their child in school and feel they are well enough to be productive; however, the larger issue is that of infecting other children. If forced to make a decision, we will obtain professional counsel, and choose in favour of the school. Parental caution in this area is highly preferred to academy involvement.

“Peanut Free” Policy

Due to the increasing incidents of severe nut allergies that have arisen in the last number of years, CCA has chosen to regulate the presence of peanuts within the academy. Since our building is truly a multi-purpose facility, serving many different people and functions, we must remain flexible in the extent to which the policy is in force. It is our intent to satisfy the needs of several families with as little impact on other families as possible. If everyone can be sensitive to this issue and adhering to the guidelines in place, the less stringent the rules will have to be.

Peanut products are NOT banned throughout the school; however, all students and their families are urged to be mindful of the dangers of peanut proteins due to the fact that we have a student who has severe allergies to peanut products. Depending on the situation, there may be some years when certain learning centres will be peanut free. If this is the case, the academy will inform all affected families as well as lay out the appropriate guidelines. The CCA concession will not sell products containing peanuts.

During the lower level lunch break (Levels 2-4), one table in the lunchroom will be designated as “peanut free.” Any student eating at this table will have their lunch inspected by a staff member to ensure there are no peanuts present. In order to prevent the feeling of isolation, from time to time, certain students may be asked to bring a peanut free lunch so they are able to sit at the peanut free table.

Summary:

1. CCA is **NOT** a peanut free facility.
2. Awareness, education and hand washing are the best practices to manage peanut allergies; therefore **everyone who eats or comes into contact with peanuts should thoroughly wash their hands afterward.**
3. The concession will not sell products containing peanuts.
4. During the lower level lunch break, one peanut free table will be reserved for any students with low tolerance to peanuts. Any student is welcome at this table provided they have a peanut free lunch.
5. All students will be informed about the importance of following this policy and what to do if they see someone in need of assistance.
6. There may be times when an entire learning centre will be peanut free.
7. Proper medical emergency kits will be on site and all staff members will be trained in their use. Any student who notices another student having a reaction (or possibly having a reaction) must **immediately** inform a staff member.
8. **Due to the serious nature of this issue, CCA will not tolerate any teasing or intimidation about peanut products. Any such act will incur consequences – no warnings will be issued.**

25. Learning Centre Guidelines

For a self-taught, learner-motivated system to produce its best results, certain standards of conduct are necessary in the classroom. New students will be individually helped to adapt to our system. Below are some general classroom guidelines.

General:

1. Unauthorized verbal and non-verbal communication among students in the L.C. is not permitted.
2. In their offices, students must avoid non-academic pursuits, such as personal reading, or working on a hobby. (At certain times they may be granted special permission to do these activities.)
3. Each L.C. will act as its own library and resource centre, with its own system of checkout, return, etc. Resource books, literature supplements, textbooks, and casual reading materials are all contained in the individual L.C., appropriate to the age level in that L.C. Students should carefully observe their L.C.'s standards to ensure a long life for the materials, and so that others may have access to the materials as well. Items overdue or lost may be charged to the parents.
4. No toys, video games, books, magazines, hobby items, tapes, CDs or pets should be brought into the academy without first obtaining permission from the appropriate staff. We urge students and parents to observe this request closely, especially regarding books, magazines, tapes, and CDs. Academy staff must be allowed to set the standards in these things, not students or parents. School policy should not be interpreted as intruding on home standards in these specific areas. Our general mindset is to avoid having these materials on campus during school hours. We do not want to authorize materials or become a clearinghouse for material that we may not have the time or expertise to make a judgment on. For this reason we ask that exchanges of CDs, video games, etc. take place off campus, or before or after services under parental supervision and authorization.
5. Student offices shall contain only those items permitted by staff. We will limit the number of items in the office so as to minimize distractions and clutter.
6. Weekly Academic Updates (WAU) will be sent home in the communication envelope. This update will contain information such as PACE test results and quarterly progress.
7. Any defacing of student materials, offices, PACEs, etc., is prohibited.

26. *General Information*

Arrival and Departure

We discourage any student from arriving prior to 8:30 a.m. other than staff children. Adequate supervision is not available before 8:30. We cannot accept responsibility for students arriving prior to this time, and therefore we ask that you find alternate arrangements for your children if they must be dropped off prior to 8:30.

Upon arrival, students are to store necessary items in their lockers, and then proceed to the lunchroom area and wait there only until first bell, when they are to go directly to their learning centres. Second bell is five minutes later. At this time, all students are to be in their respective learning centres.

At 3:45 p.m., all students remaining at school are required to be seated in the lunchroom; CCA provides absolutely no supervision. **It is critical that parents make whatever arrangements necessary to remove their children from the building by that time.** CCA cannot accept any responsibility for student activities after that time. Students may be asked to leave the premises if their loitering creates problems for the school and church staff.

Bicycles/Cars, etc.

Students using either bicycles or cars as their transportation are expected to place them in areas provided, lock them, and leave them until the close of the day. Students are not to be loitering around either bicycles or cars during school hours. During those hours, they may be used only with staff permission. We do not allow skateboards or scooters as a means of transportation, nor can they be used or stored on school property at any time. We do not have the facilities to handle this, and use during the day creates many playground problems.

Language

Obscenities, “off-color” speech, name-calling, crude language, gossip, or any conversation creating strife and discord is not permitted. This is a Christian school, and our words should reflect the life of God in us.

Lockers

Each student is assigned a locker, which is to be kept locked at all times for security reasons. Lockers should not be abused, and should be kept clean and free from garbage and waste paper. Valuables should be kept in lockers during gym classes, as the change rooms are not secured. **Lock combinations are not to be shared with other students. Every locker that is in use must have a lock on it.**

Lunch Time

There are separate scheduled times for upper and lower level students to eat. Parents who wish to contact a student during this time should check in with the staff on supervision. We also suggest that parents don’t routinely plan to join their children for lunch in the academy, since this is a valuable time for social interaction among peers. Parents are strongly encouraged to limit the amount of junk food, candy, and sweets in their children’s lunches. Often, such food has a harmful impact on the student’s ability to work efficiently for the balance of the day.

Music/Videos

The area of Christian entertainment raises many questions. Rather than try to state what is acceptable and what is not, our policy is that no music will be accepted for screening unless staff originally chose it for a certain activity. Videos and movies will not be viewed unless they are educational or Biblical in nature.

Off Limits

- a) Other students’ offices and lockers, the church main office, other’s belongings.
- b) Learning Centre staff areas and files.
- c) Learning Centre - when staff is not in attendance.
- d) Gym - unless scheduled or supervised by staff.
- e) All automobiles and parking area.
- f) Stairwells, entryways, rooms and areas not designated for student use.
- g) **Closed campus policy** - no one leaves the campus during school hours for any reason without staff permission. This begins when the student enters the building in the morning. **Closed campus** also applies to any and all non-parent visitors.

- h) Excessive social contact and interaction with Faith College students while at school is not allowed. Due to the fact that the academy shares the facility with Faith College, a certain amount of contact is inevitable. Greeting in the hallway would be considered acceptable but stopping to talk would not.

Prohibited Property

Guns (or anything representing a gun), ammunition, blanks or caps, fireworks, matches, lighters, knives, radios, student cassettes/CDs/players (unless authorized).

Parties

Parents will be notified of any academy-planned activities. Otherwise, CCA accepts no responsibility for any other activities, and advises parents to specifically screen each potential party or activity.

Telephone

Students may not use the office telephones unless they have staff permission. This will rarely be given, as student traffic in a business area, particularly for optional or frivolous calls, must be minimized. A pay phone is available in the south entryway for use by students who have CCA staff permission.

Cell Phones

Students may bring a cell phone to school but it must remain in their lockers and may only be used at school with the permission of a staff member.

PDA's (iPaqs, iPods, etc.)

Students are allowed to use a PDA in school but **they may not be used for Self Tests or PACE Tests at the testing table.** PDAs may not be used for any type of games or communication while on school property. If a student violates this policy, they will receive a caution and they will lose the privilege of using a PDA at school for one calendar year.

Note: when a student is required to write out material multiple times, it will **not** be accepted if done electronically.

Visitors

All visitors, parents included, should check into the academy office if they desire to speak to a student. Please do not proceed to your child's learning centre without first clearing it with the academy secretary. Anyone coming to pick up a child from a learning centre must be recognized as someone qualified to do so, or must have written authorization from the child's parents. If this requirement is not met, the child will not be released.

27. Conclusion

Our purpose in creating this manual was to lay out specific guidelines and, more importantly, to enable our families to catch the spirit of our philosophy and our standards. Our desire is to do right and be consistent in all of our dealings with students. Most students and families gladly welcome and embrace the guidelines we have set forth and they also realize that we are humans endeavouring to uphold Godly standards. So, while a student may at times feel negative consequences for violating these policies, keep in mind that it is these same policies that are protecting every student and every family every day and providing a peaceful and Godly environment for everyone.

We will conclude with these final two passages:

1 Timothy 1:8-9 (NLT, emphasis added)

*We know these laws are good when they are used as God intended. **But they were not made for people who do what is right. They are for people who are disobedient and rebellious, who are ungodly and sinful, who consider nothing sacred and defile what is holy.***

Hebrews 12:5-11 (The Message)

In this all-out match against sin, others have suffered far worse than you, to say nothing of what Jesus went through—all that bloodshed! So don't feel sorry for yourselves. Or have you forgotten how good parents treat children, and that God regards you as his children?

*My dear child, don't shrug off God's discipline,
but don't be crushed by it either.*

*It's the child he loves that he disciplines;
the child he embraces, he also corrects.*

*God is educating you; that's why you must never drop out. He's treating you as dear children. **This trouble you're in isn't punishment; it's training, the normal experience of children.** Only irresponsible parents leave children to fend for themselves. Would you prefer an irresponsible God? We respect our own parents for training and not spoiling us, so why not embrace God's training so we can truly live? While we were children, our parents did what seemed best to them. But God is doing what is best for us, training us to live God's holy best. At the time, discipline isn't much fun. It always feels like it's going against the grain. **Later, of course, it pays off handsomely, for it's the well-trained who find themselves mature in their relationship with God.***

THIS IS EXHIBIT "L" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-



NAME: Caitlin

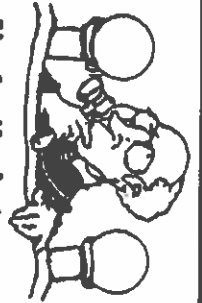
DATE: Mar 3 1999

YOU HAVE JUST EARNED A DEMERIT FOR

Washroom

You be the judge...

"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19



You be the judge...
"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: Caitlin

DATE: Dec. 7

Envelope not returned

YOU HAVE JUST EARNED A DEMERIT FOR



You be the judge...
"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: Caitlin

DATE: Jan. 14/99

YOU HAVE JUST EARNED A DEMERIT FOR

Incomplete goals - Eng/W.B.



You be the judge...
"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: Caitlin

DATE: Mar 1/1999

YOU HAVE JUST EARNED A DEMERIT FOR

Messy office



NAME: Carlin

DATE: Mar 1/99

YOU HAVE JUST EARNED A DEMERIT FOR

Math left at home

You be the judge...

"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19



You be the judge...

"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: _____

Carlin

DATE: _____

May 25

goal violation

no shoes on

YOU HAVE JUST EARNED A DEMERIT FOR



You be the judge...

"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: _____

Carlin

DATE: _____

May 19/04

YOU HAVE JUST EARNED A DEMERIT FOR

no ball game for Phys. Ed.



You be the judge...

"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: _____

Carlin

DATE: _____

June 04

Envelope not returned

YOU HAVE JUST EARNED A DEMERIT FOR



You be the judge...

"If you will willingly obey, you will be blessed and prosper in everything
Paraphrased Isaiah 1:19

NAME: _____

Carlin

DATE: _____

Feb 25/99

YOU HAVE JUST EARNED A DEMERIT FOR

Incomplete goals

-Eng S.T.

THIS IS EXHIBIT "M" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-



PERSONAL SERVICES RECORD

This record is for the exclusive, private use and viewing of involved staff, and is not to be removed from this file without the express permission of the Director only.

NAME: Elizabeth Wynn

DATE SUMMARY, ACTION TAKEN

DATE	SUMMARY, ACTION TAKEN
Jan 21	ants in her pants, one swat - many swarms
Jan 30	spid had a discharge about rearing a pup through fence.. cancelled chivets. NO Swats, next time one swat.
April 6	messy PACE's - 2 swats for, discharges - 1 swat next time
May 14	messy PACE's - 2 swats

THIS IS EXHIBIT "N" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

PERSONAL SERVICES RECORD

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NAME: Jordan S.

DATE	SUMMARY, ACTION TAKEN
Sept 9	disobedience: 1 swat
Sept 10	disobedience: in water, fighting, - 1 swat next time 2 swats!!!
Sept 14	fooling around in the boys washroom - sporting items 1 swat.
Sept 17	poking in the washroom - 2 swats
Sept 22	jumping off table, pushing - pre-school time - 3 swats
Sept 23	3 big swats!!
Sept 24	3 more big swats!! lunch room out of control
Oct 5	3 more big swats talking, out of room w/out permission rocking chair, destroying Justin's envelope.
Oct 7	3 swats, heavy pushbe. wrestling, pushing, running
Nov 4	fighting in washroom with Melvick - guarding Jordan's stool - 1 swat
Dec 7	3 swats - hyper
Feb 15	3 swats
Feb 16	2 swats - bathroom disturbance
03/08/93	disturbing class - 1 interrupting class - 1 } 2 swats talking - 3

PERSONAL SERVICES RECORD

This record is for the exclusive, private use and viewing of involved staff, and is not to be removed from this file without the express permission of the Director only.

NAME STROM, Jordan

DATE	SUMMARY ACTION TAKEN
Oct 20	out of control - crawling under bathroom door, kicking around etc. 4 swats.
Oct 27	fooling around during circle time - 2 swats.
Nov 2	fooling around & w/whisper - 3 swats
Nov 3	disobedience (turning around/fooling) 2 swats
Nov 25	'bull' gesture - (again) (1swat)
Dec 3	slumping off table - 2 swats.
Dec 9	behavior during Christmas practice inappropriate - no program participation - 2 swats
Jan 6	climbing on/off lunch table, disobeying milk. - 2 swats
Feb 2	missing anchor - 3 swats
Mar 14	bullying - 3 swats
Mar 18	wrestling before school - 3 swats
<hr/>	
94-95	
10/28/94	not listening to instructions; fooling around - 2 swats
Nov 3/94	kicked out of music - 3 swats
Nov 18	
Nov 22	3 swats - disobedience in Prim. room.

THIS IS EXHIBIT "O" REFERRED TO IN
THE AFFIDAVIT OF CAITLIN ERICKSON
SWORN THIS 13 DAY OF MARCH,
2025.



A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

Mr. Gaertner

To: Mr. Klassen
Subject: Cody (one month summary)

Here is a quick summary of the past month with Cody ("goals done" or "goals not done" is for the previous days work):

Cody had fallen 3 weeks behind in his PACE work so on Feb. 21 we agreed that he would be required to complete 20 pages of work per day or he would be given a workout consisting of towels, duck walk, push ups, sit ups, and any other physical activity we saw fit to implement.

Monday Feb. 24. Cody wasn't done his work. He had his head on his desk and was speaking very groggy and slowly. We talked in the hallway & he said he had puked that morning and had a incredible headache so he couldn't think or concentrate. I said that was fine & that we would go down to Mr. Klassen's office and after Cody convinced him that he was too sick to work he could go on home...or, Cody could just stay and work. Cody decided he'd be OK. We went for a workout and by noon he was playing chess.

Tuesday Feb. 25. Cody did not come to school. Mrs. Nolin called saying he was sick.

Wednesday Feb. 26. Cody was not done his work from Monday. I told him from now on he was required to do 20 pages/day even when he is sick. I told him to meet me downstairs for a workout for not finishing Monday's work. When he arrived:

Cody: "I won't be doing a workout today"

Me: "Is that right? Why is that?"

Cody: "I already puked this morning and I'm not going to puke again because of this!"

Me: "I don't know about you puking this morning but I know that you are going to do a workout and if you puke you puke."

Cody (while walking away mutters under his breath)

Me: "What was that?"

Cody: "I said, 'this sucks'."

Me: "Why are you doing this workout?"

Cody: "because I didn't finish my work?"

Me: "Anything I did?"

Cody: "No."

Me: "Then don't mutter to me."

Cody: "Yes sir"

Me: "Now start your towels."

Cody: "Yes sir."

Cody did an extra set of towel for his comment and afterwards he apologized for his comment and attitude and said it would not happen again.

Thursday Feb. 27. Cody forgot his PACEs at home. He did a workout and ran home to get them at break.

Friday Feb. 28. Cody did not complete his work. He did a workout.

Monday March 3. Cody did not complete his work. He did a workout

Tuesday March 4. Cody has finished his 20 pages (and 2 extra).

Since the 'incident' on Thursday his attitude has improved tremendously and while significant progress has been seen we will be sure to work on his consistency.

Wednesday, March 5. Cody was late and did not have his goals done. He said he was up all night because his mom let him go to Pharmasave and buy candy. Cody ate a bag of chips and four chocolate bars. When he got to school he said he puked and he called his mom who said he could go home and sleep. He will do his workout tomorrow (2 if he doesn't do 20 pages at home today)

Thursday, March 6. Goals not done. 2 Workouts. Good attitude.

Friday, March 7. Goals not done - avoiding Math. Did 11 sets of stairs. Good attitude.

Monday, March 10. Goals done.

Tuesday. Goals done

Wednesday. Goals not done. Did a workout. Left 2 PACEs at home. He had to run home and get them during aft. break. Took him 15 minutes longer because he couldn't find them (they were outside) - did another workout. Told Cody that if workouts are not enough motivation we will progress to missing gym, breaks, etc., or paddles, or a combination.

Thursday & Friday. Sick (legitimate).

Monday, March 17. Not done Wednesday's goals - workout...I discussed Cody's past three weeks of performance and asked him if he even wanted to be at school. He said that, given the choice, he would not come anymore. I clarified with Cody that lack of progress is what caused Dan W. to be released from School indefinitely and if he continued with his same choices that he could expect a similar outcome.

Tuesday. Goals done.

Wednesday. Goals not done - Only 3/20 pages were done. "I took the night off and planned to do work in the morning then my alarm did not go off." Cody has said before he prefers to leave his work until the morning. His evening yesterday: "played with cousins, nintendo, tv, supper, trip to Pharmasave, & grocery shopping with mom." Did a hard workout...they will continue to get harder.

We checked Cody's last English PACE and found 34 scoring violations.

Thursday, March 20. Yesterday & last night Cody did about 3 pages of work. Last night he watched tv, read Far Sides, & ate supper. He did not go to Church because his mom was not feeling well and so he had to clean the kitchen. He did a long & hard workout (about 40 minutes). Afterward I asked him if we were getting anywhere, if his actions are going to change at all - after about 2 minutes of silence I said, "It seems like your answer is 'no' but you know you are supposed to answer 'yes', right?" He said that was right. I talked to him about correction & discipline saving his soul from hell...he said he believed me but he didn't think that it was really applicable to him right now.

I told him that he will curse the day he decided to go his own way and not receive correction & I hoped he would go out and get the type of job a 14 year old with no education gets and that would help clear up his thinking. I said he'll learn the same lesson if his mom waits until he is 18 or 19 before she exposes him to real life but it will be a harder lesson then and so much time will have been wasted. In the end I asked him if he was ok going down the same road as Dan & he said he was fine with that.

I think we are done with the workouts unless someone tells us differently.

Friday. Cody took a discretionary day and did not come to school

Mr. Hall

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A COMMISSIONER FOR OATHS IN AND
FOR THE PROVINCE OF SASKATCHEWAN
MY COMMISSION EXPIRES: _____
-BEING A SOLICITOR-

Mr. Gaertner

To: Mr. Gaertner
Subject: Dan

Over the past two weeks Dan has been doing 2 or 3 workouts per week. His workouts are for things such as 2 or more scoring violations in the same PACE on the same day, not getting his work done, and bad judgements ("I thought..." or more often, "I thought I didn't have to..."), etc.

Monday, March 10. Dan left at 3:10 with his brother and Dan's assurance that all work would be completed for Tuesday.

Tuesday, March, 11. (Mr. Hall was not in) Dan had not finished Monday's work.

Wednesday. Monday's still not scored, Tuesday's not done ("since Mr. Hall wasn't here, I took a two hour nap") Two workouts.

Thursday. English PACE had 6 scoring violations, one page not circled, and a question requiring Dan to write 3 sentences was not done (6 pages were checked...I check all Dan's English & Math EVERY day - he knew these pages would be checked). I read Dan the "riot act" and he had to find the errors (in the end, he only found one error himself) and did 3 workouts. Dan did 12 pages of New Testament - when I checked it, one page wasn't circled and his last page was a reading page that was circled. He said he read the page (three paragraphs) but when I quized him he could not answer any questions. I told him we would discuss this matter further after Mr. Gaertner talked to Mr. Schultz. Dan asked, "what matter are we discussing?"

Mr. H: "not circling the page and not reading a page you had circled."

Dan: "aren't you being too picky?"

I then took Dan back through my day and the fact that I had been at school for 5hrs & 45 minutes of which 3hrs and 45 minutes were spent exclusively on him.

Mr. H: "am I being to picky?"

Dan: "no sir."

Joel

Further notes added February 25, 2003:

On January 22 Dan received a caution for forging his father's signature on his envelope

On January 27 Dan received a caution for being out of bounds in the change-room at break.

Since January 8, Dan received an additional 7 workouts, 5 for more scoring violations and 2 for other issues (bad judgment, insufficient work completed).

CONVENTION QUALIFICATION REVIEW

Student Under Review: Dan Webster

In May of 2002, Dan received a 3-day suspension for extensive cheating and had to re-do all his current paces. During the investigation Dan did not take responsibility and lied.

In June of 2002, after subsequent inspection of paces, similar results were found but a little less extensive. Again Dan struggled with taking responsibility and being honest. Dan received a 2-week suspension.

In August of 2002, a TDS/re-application meeting was held with Mr. Gaertner, Mr. Friesen, Mr. and Mrs. Webster, and Dan. Expectations were clearly outlined. Dan asserted that he had changed and that his behaviour would also.

In fall of 2002 (I think the month of October), after checking Dan's paces cheating was found in his Math and English. His paces had been clean on some earlier checks. His other subjects were clean. Dan received a 2-week suspension. Dan still struggled to properly take responsibility and be completely honest.

Approximately 3 weeks after this suspension, further cheating was found in Dan's paces. Dan was honest about it, took responsibility and said he needed help and wasn't strong enough to manage this on his own. Part of the problem was Dan's carelessness, a lack of self-discipline to produce his work on time, a lack of consistent effort and productivity during school time, and an uncontrolled imagination. We instituted a plan to help train Dan in these issues.

Dan reports before each break, before lunch, and before he leaves for home to submit what he has accomplished. If it is insufficient, Dan receives a workout of towels/push-ups/sit-ups/and duck walking. Dan's English and Math are also re-scored everyday - if we find more than 1 scoring violation Dan receives a workout similar to above. If he has a single scoring violation more than 1/week he also receives a workout. Mr. and Mrs. Webster re-score all Dan's other paces before he can write his pace test. Since implementing the plan Dan has completed 5-6 workouts for scoring violations in just his Math and English. He has had some scoring violations in his other subjects, but only a few. He has made consistent progress but his last workout was Jan 8 (approx). Dan has been removed from Choir/Hand bells/Drama until his pace work is clean for at least one month.

Dan has also received several workouts for "doing his own thing" and for not producing sufficient work with his class time. Again progress is being made, but is it too little too late?

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