

**Final Report of the Healing Task Force
to the Cameron House Board of Directors**

Re: Dick Wichman and Cameron House

Early in 2002, the Cameron House Board of Directors established a Healing Task Force to study and make recommendations regarding how the institution might best help individuals and the community (Cameron House and the Presbyterian Church in Chinatown) heal from the wounds of abuse, molestation, betrayal of trust, and the abuse of authority perpetrated by former Executive Director F. S. Dick Wichman.

Specifically, the goals of this Healing Task Force were:

- to clarify unequivocally the facts as we know them, and to speak the truth openly;
- to listen to victims of Dick Wichman's molestations or clergy abuse, and to understand how to provide support and assistance if requested;
- to become aware of our own institutional mechanisms to prevent further abuse;
- to promote the open dialogue on our ambivalence on the life and ministry of Dick Wichman;
- and to initiate measures that must be taken now to advance the healing within our Cameron House family and church community.

Over the past two years, the Task Force has worked conscientiously to accomplish these goals, and is prepared to make this Final Report to the Board of Directors on November 25, 2003. This report presents the process that was undertaken, what we have learned, and our recommendations to the Board. We highly emphasize, however, that we regard this Final Report as the *beginning* of an important healing movement that must still occur among us.

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The Factual Historical Background¹

From 1947 to 1977, F. S. Dick Wichman served as the Executive Director of Donaldina Cameron House in San Francisco. During his tenure, most would agree hardily that Wichman was a strong, charismatic leader who brought tremendous vitality, energy, and commitment to establishing a hugely successful and popular youth ministry in Chinatown. He was a forceful preacher, creative story teller, and inspiring teacher in establishing a youth program that taught that Christian life involved active leadership and service to others, hard work and personal sacrifice, as well as a full measure of outdoor recreation, fun and play. Christianity, he added, involves the fundamentals of work, study, worship and prayer, and was to be done with no thought of personal reward.

During his 30 years at Cameron House, Wichman was charming, frightening, affectionate, intimidating, dedicated, domineering, challenging and overbearing. For many, he was God and a surrogate father. At a national level, his charismatic ministry was consistently validated by the Presbyterian denomination. Publicly, he was highly praised, widely admired, and credited with being the major influence in inspiring countless persons into Christian ministry, community service, and active church leadership. Many felt deeply his love and caring; some felt bullied, manipulated, resentful.

In July 1977, Wichman formally retired from Cameron House and the Presbyterian Church in Chinatown, and was subsequently named “Pastor Emeritus.” Usually upon the invitation of staff members, Wichman continued to teach and preach occasionally, lead Bible studies with groups periodically, and provided not infrequent pastoral care to former parishioners and their families.

Public Charges of Sexual Abuse

Late in 1987, ten years after Wichman’s retirement, public allegations began to circulate, accusing Wichman of a long history of past molestations and sexual misconduct. When it became evident that Wichman might still be perpetrating this abuse, as Cameron House staff became aware of these allegations, they were made known to the Presbytery of San Francisco, the governing church body which had formal authority and oversight over Wichman as a Presbyterian minister and Cameron House as a mission of the Presbyterian Church. As the Committee on Ministry & Pensions (“COMP”) of the Presbytery began to investigate the allegations, it received direct testimony that Wichman had been sexually involved with a young man under the age of 18 during his tenure at Cameron House. Subsequently, COMP voted to turn the matter over to a Special Disciplinary Committee of the Presbytery.

¹ A detailed Chronology of dates pertinent to Wichman’s ministry at Cameron House, including specific events related to the investigation of charges made against him, is included as an attachment at the end of this report, on pages 52 and 53.

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The Special Disciplinary Committee met 19 times to receive sworn testimony from witnesses associated with Cameron House and the Presbyterian Church in Chinatown, including direct testimony from nine male victims who claimed to have been sexually molested by Wichman when they were between the ages of 14 and 16. At least one continued over a period of many years. Though only a few people had testified, it was more than enough to convince the Special Disciplinary Committee of the truth of the allegations against Wichman, and the committee voted to formulate formal charges preliminary to a judicial proceeding. In a statement of Charges and Specifications,² five specific charges are made against Wichman, including adultery (for sexual activity with boys under the age of 18 while married), perjury (for continuing to deny inappropriate sexual activity) and inappropriate interference in the governance of Cameron House and the Presbyterian Church in Chinatown.

When informed of the charges against him, rather than face a formal church trial before a Permanent Judicial Commission, on November 9, 1988, Wichman chose to renounce the jurisdiction of the Presbyterian Church, and removed himself from his ordination as a Presbyterian minister (a process referred to as “demitting”). Under Presbyterian law at that time, once Wichman demitted, no further church disciplinary action could occur since the Presbytery no longer had any jurisdiction over him. Thus, the Presbyterian judicial process was terminated, and there was never a trial or formal judgment as to the guilt or innocence of Dick Wichman.

To this day, members of the Special Disciplinary Committee are unequivocal in their certainty that all charges made against Wichman would have been fully substantiated had it gone before a formal church trial. John Runde, who was Chairman of the Committee, and a Superior Court Judge in San Mateo County, remarked that, from his point of view, Wichman clearly demitted to avoid prosecution and litigation, saying he “fell on his own sword, rather than being beheaded by the church.”

Before dissolving, members of the Special Disciplinary Committee formally consulted with San Francisco District Attorney Arlo Smith’s office, but the District Attorney determined it could not bring criminal charges against Wichman because of statute of limitation provisions in place at that time. It should not go unmentioned, additionally, that no civil lawsuit for damages has ever been filed against Wichman, to the best of our knowledge.

² The six-page *Charges and Specifications against F.S. Dick Wichman* document was written on Presbytery of San Francisco letterhead, and was provided to the Healing Task Force by the Presbytery with the request that it be used “not for malicious purposes but rather for legitimate pastoral purposes ... and should be shared only on a need to know basis.”

Immediate aftermath in 1989

In December 1988, the Presbytery held an open meeting for members of the Presbyterian Church in Chinatown to discuss the Wichman matter, followed by a series of informal gatherings arranged by church and Cameron House alumni members. The Presbytery and the Presbyterian Church made funds available for counseling, and at least two persons requested such funds.

In January 1989, a public letter signed by Cameron House Executive Director Harry Chuck and the President of the Board of Directors was sent to friends and supporters of Cameron House which announced Wichman's demittal, but which made no mention of sexual misconduct. The intentionally vague letter stated that allegations made against Wichman centered on "conduct unbecoming of an ordained minister in the abuse of authority," and added that further inquiries about this matter should be made directly to the Executive of the Presbytery of San Francisco. A further statement was made inviting persons disturbed by the Wichman information to make use of Cameron House counselors and pastoral staff.

In April 1989, lengthy newspaper articles appeared in the *San Francisco Chronicle* and *East West* newspaper describing the allegations made by numerous Chinese boys of molestation by Dick Wichman at Cameron House over many years, and his subsequent resignation from the Presbyterian Church. Shortly after, Executive Director Harry Chuck sent a letter to parents of Cameron House youth participants which acknowledged the story, while reassuring them that Wichman had retired nearly 12 years ago and was "no longer associated with the church or Cameron House." In other correspondence from the Presbytery of San Francisco, it was made clear that Wichman was to have no further involvement in the programs or affairs of Cameron House. Not long after, Wichman moved with his wife out of the Bay Area to Oregon, where he now resides.³

During this initial period, some were ready to immediately forgive Wichman and indeed saw it as their Christian duty to do so, while others were left with anger and a deep sense of betrayal. Some who reported or confirmed the abuse were not believed, and as a result, left the faith community and lost their community of support. Others who believed the abuse did occur wondered how they could have not known this was happening and became victims of their own survivor guilt. Most important of all, there were many other victims of Wichman's abuse who perceived that it was unsafe to disclose their experience of abuse to anyone, and chose to suffer alone in their pain and silence.

In a Chinese community where it was culturally unacceptable to speak of negative feelings, sexual matters, or to publicly expose what were considered to be private family issues, it was difficult to castigate a father-figure, and indeed, many had been taught to call Wichman "Dad" or, for subsequent generations, "Grandpa Dick." Subsequently, the Cameron House

³ Sadly, Lois Wichman passed away in 2003.

community became divided, some believing the accusers, while others believed that Wichman was being vilified or victimized. Because the time of the alleged molestations spanned 40 years, and program participants often came from several generations within the same family, family members were sometimes divided, as were lifelong friendships.

In any event, after the first two years, the subject matter finally became one that was uneasily or rarely spoken about. No one knew who or how many victims there actually were, whether the evidence was indeed valid or true, or how to talk publicly about Dick Wichman. Victims who spoke out were accused of lying or blamed for seducing Wichman, and others remained silent and were not sought out. No further public statements were issued by Cameron House or the Presbytery to actively encourage a full exploration of the truth. More than a few people held the perspective that “not much was ever done” to punish the guilty, to locate and support all possible victims, or to take institutional responsibility for past failures, let alone initiate serious steps to prevent their re-occurrence.

In 1999, Board President Dr. Tom Pong, Vice President Rev. Willie Ng and Cameron House Director Rev. Harry Chuck, met several times with interim Presbytery Executive Rev. Frank Poole to discuss the Wichman matter. Among other things, they contemplated sending a small team to visit Wichman in Oregon, to ask him to acknowledge and apologize for his past acts of abuse. The idea was not acted upon at that time.

Why the Healing Task Force Was Formed

During 2001, when the scandal surrounding the pervasive sexual abuse by Catholic priests came into the public eye, some Cameron House Board members expressed their disturbance that the matter of Dick Wichman’s molestations had never been effectively resolved, and that a shadow continued to hang over the community. Some Board members were especially troubled because they knew of continuing distress still felt by past victims and their families, and that there were many Cameron House alumni, community colleagues, and members of the Presbyterian Church who remained alienated, disillusioned or ashamed of Cameron House.

Finally, a year after the appointment of new Executive Director Doreen Der-McLeod, under the leadership of Board President Greg Chan, in early 2002, the Cameron House Board voted to establish a “Healing Task Force” to explore what the institution might do to face the matter of Dick Wichman head on. The goal was not one of vindictiveness or revenge, but of understanding, healing and reconciliation within our community and for ourselves. The Board was interested in how Cameron House might bring healing to individuals, the church and community, and also to ensure that the Cameron House program remain free of future sexual abuse. Though Wichman had retired more than 25 years ago, the Board concluded that in order for the institution to move forward, it would need to acknowledge and re-open this horrible part of Cameron House’s long history. In short, this is a subject that needed to be talked about openly.

The Work of the Healing Task Force

The members of the Healing Task Force are the Rev. Andrew Choy, Executive Director Doreen Der-McLeod, Sharlene Hall, Rev. Willie Ng, Jeannie Choy Tate, Rev. Henry Solomon Wong and the Rev. Dr. Bradford L. Woo. Every member is a veteran Cameron House alumni, having been involved in the youth program and Presbyterian Church in Chinatown for decades.

To be effective, the Healing Task Force early on recognized that it had to proceed on a number of different paths concurrently. As the year unfolded, we found ourselves struggling to balance our attention among the following priorities.

- Listening to Victims/Survivors, and Being Led by Them
- Theological Reflection
- Understanding Victims of Clergy Sexual Abuse and Their Needs
- Understanding Issues of Ecclesiastical and Legal Responsibility

In this Final report, the Healing Task Force presents a description of our efforts, discoveries and reflection in each of these areas. Taken together, these experiences provide the foundation of our understanding and conclusions, and impel us to the recommendations we make to the Board. Again, we reiterate that this Final Report is only the *beginning* of an important healing movement that must still occur among us.

- ***Theological Reflection***⁴ - ***Seeking the Truth or Leaving it Behind?***

A quandary was presented to Cameron House and the Presbyterian Church in 1988, when Dick Wichman chose to leave (demit from) the Presbyterian Church. According to Presbyterian law at that time, a disciplinary process must be terminated when the accused individual is no longer a member of the Church. As such, the Presbytery was required by church law to abandon any further efforts to investigate or adjudicate the charges made against Wichman, as it was considered to be *unlawful* within the Presbyterian Church to carry the matter any further.

Conversely, Presbyterian Church law now *also* provides that when an “offense alleged is sexual abuse of another person,” there is **no** statute of limitations for presenting the accusation, either by the individual alleging the abuse or an individual making the accusation on another’s behalf.⁵ This provision takes into account that in instances of child sexual abuse, it may be years before the victim comprehends the nature of the offense that was committed against him or her. It also takes into account that it might be years before the victim feels secure enough to risk bringing forward an accusation against an esteemed member of the clergy who is widely respected as a representative of God.

The Healing Task Force recognizes these contradictory considerations in Presbyterian polity,⁶ and feels the needs of victims should take precedence in resolving the debate. The Task Force seeks to explore the truth of the charges against Wichman because it provides an opportunity for those who were victimized to witness to the truth, to prevent harm from occurring to others, to seek healing, and to work for justice. This provision is consistent with the goals of the Healing Task Force, where our task is to help victims, the Christian community, and the integrity of the Presbyterian Church.

⁴ Significant portions in this section are taken verbatim from the “Final Report of the Independent Committee of Inquiry,” which was the result of a formal investigation undertaken by the Presbyterian Church (U.S.A.) in 2000 to follow up on reports that a Presbyterian missionary in the Congo perpetrated pervasive sexual abuse upon female children in Africa between 1945-78. Though the missionary was deceased, the 18-month investigation by the “Independent Committee of Inquiry” (“ICI”) was extensive and resulted in a series of important recommendations. Those who would like to read the full report of the ICI may view it at the website of the Presbyterian Church (USA), at www.pcusa.org/ici.

⁵ Book of Order, 2001, Rules of Discipline, Chapter 10 Disciplinary Cases, Charges, D-10.0401.

⁶ Some changes have been made to Presbyterian polity in recent years, and formal proceedings to investigate allegations of sexual abuse may now continue even if the accused abuser demits, retires, or is deceased.

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In its mandate to the Healing Task Force, the Cameron House Board of Directors sought to advance healing within the community, both for the victims and the Presbyterian faith community in Chinatown. Clearly, we believe this healing requires that the Task Force conscientiously strive to seek the truth of what had occurred during the long ministry of Dick Wichman, and to diligently bring this truth to light.

The instrumental value of the truth is expressly affirmed in the fourth of the eight Historic Principles of Church Order that have been part of the Presbyterian Church's heritage since 1788:

*That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Saviour's rule, "By their fruits ye shall know them." ... [W]e are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.*⁷

We are obligated to measure a decision not to pursue the truth, or not to disclose our findings, against the norm that the church is to be a sign of God's work in Jesus Christ. If we choose ignorance, denial or secrecy, we effect a substitution of human judgment that displaces God's intentions. To not disclose is to yield to the power of fear and deny the providence of God and the work of God's Holy Spirit.

*God's redeeming and reconciling activity in the world continues through the presence and power of the Holy Spirit, who confronts individuals and societies with Christ's Lordship of life and calls them to repentance and obedience to the will of God.*⁸

As a community of faith, the church is called to a discipleship focused on Jesus Christ in whom nothing, including the crisis of sexual abuse in our midst, can separate us from the love of God.

Our Presbyterian Reformed tradition teaches us that the matters of church polity before us are theological at their heart. The question of whether to pursue the truth through a process such as this may be reframed as a question of whether or not avoidance of the past and secrecy about it are consistent with the covenantal nature of a community of faith.

To pursue the truth, to disclose important facts that affect the nurture and well-being of individuals is to act in ways that are responsible and consistent with the promises and professions the church makes at the time of baptism. Not to pursue the truth, or to fail to tell it after

⁷ Book of Order, 2001, Form of Government, Chapter 1 Preliminary Principles, The Historic Principles of Church Order.

⁸ Book of Order, 2001, Form of Government, Chapter 3 The Church and its Mission G-3.0103.

discovery, is to choose to protect perpetrators rather than to respect and honor our own children, our own brothers and sisters.

There are spiritual reasons to pursue the truth and disclose it. Disclosure is warranted by the faith communities' continuing need to be in fact and perception places of safety and security for children, youth, families and all vulnerable people. Disclosure is always warranted by the need to obviate rumor, innuendo, and speculation that undermines trust. Truth-telling is to act to reinforce people's confidence in their leaders as trustworthy, honest, forthright, and willing to be accountable for their decisions in sensitive and difficult situations.

Pursuing and telling the truth is an act of faith that our God works in human history and through individuals to redeem, restore, and renew broken lives. By honoring the truth through the efforts of this Healing Task Force and the Board of Directors, we honor the Spirit who brings healing to hearts that hurt, and justice to those who hunger and thirst for righteousness.

- ***Listening to Victims/Survivors, and Being Led by Them***

More than anything else, the highest priority of the Healing Task Force was to initiate the process of healing by trying to listen to the untold number of victims who had been molested or abused by Dick Wichman. Initially, the Task Force could only speculate on what the actual number might be. Because the findings of the Presbytery had been sealed in 1988, and no further comprehensive inquiry had ever been done by anyone, no one really knew what the specific numbers and facts were.

As we began to meet in early 2002, however, we began to hear from victims who learned of the Healing Task Force, and who voluntarily sought us out. Further informal conversations between Task Force members and friends uncovered six more victims of abuse, in addition to the original nine who had testified before the Special Disciplinary Committee. Serendipitously, during this first year, a number of men who were past victims of sex abuse by Wichman began to correspond with one another to provide mutual support and healing, and the Task Force became privy to their conversations and shared correspondence. In January of 2003, the Task Force met personally with four of the men who had been abused by Wichman, and were able to hear their personal stories of victimization and survival.

As the Healing Task Force began to hear victims speak or write of their experiences, we saw that there were many "victim" categories, and that their personal experiences could vary widely. Some who for years needed to believe that they were successful in fending Wichman off were just now beginning to recover memories that they were actually molested. Others have known they were molested, but initially minimized the influence of these molestations on their lives, only to discover later the effects on their self-esteem and ability to maintain successful intimate relationships. Still others continue to believe that oral sex or genital fondling do not

count as molestation or that their own relationship with Wichman was so unique and special that it did not constitute “abuse,” because they wanted the relationship with him.

As much as sexual abuse has been on the front pages of the newspaper in recent years, there is still much common misunderstanding as to what constitute sexual abuse. For those working in the field, “sexual abuse is any activity where a minor child is used to meet the physical, sexual or emotional sexual needs of the adult or other person involved. The abuse of power in the relationship is primary.”⁹ There can be overt or covert sexual abuse. Overt sexual abuse/incest involves activities like open mouth kissing, fondling, masturbation, intercourse, oral or anal sex. Covert sexual abuse/incest is the process or activities used to meet the emotional sexual needs of the trusted adult authority figure or other through activities such as voyeurism, exhibitionism, exposing a child to pornography, or having the child act as a surrogate spouse.¹⁰

Dick Wichman engaged in both overt and covert sexual abuse. The stories of the victims that follow paint the different ways that teenagers were seduced and victimized by him. The stories depict how through his role as director of Cameron House, he gained the trust of the boys he worked with and how he abused that trust and authority. Readers are forewarned that some of the stories are sexually graphic because that was the nature of the abuse.¹¹ These narratives need to be read with an attitude of respect for persons who suffered the abuse and not for their salacious content. In respecting the confidentiality of the victims, they are only identified by a letter in the alphabet. Know that it was not easy for them to put their narratives into writing, but did so only with the knowledge of the importance of sharing their stories so that we might learn from them.

⁹ From Lees, Adena Bank, “How to Help Adult and Child Survivors of Sexual Abuse.”

¹⁰ Members of the Healing Task Force agree that sexual abuse can occur even when there may not be physical contact, as with sexually suggestive or inappropriate situations. Because of the differential power relationship between pastor and parishioner, Wichman exercised emotional and psychological control in his relationships with parishioners, often resulting in negative psychological and emotional consequences.

¹¹ Early on, the Healing Task Force became very aware of the limitations of language, meaning and decorum. Invariably, when most victims of sexual abuse speak of their experiences, they do not use specific, graphic language in describing what happened to them. In 1987 when the public charges against Wichman were first made, it was nearly impossible to actually know what he was being accused of, because no one used graphic, sexual language in church. Yet it is imperative that descriptive sexual language be used in talking about sexual abuse and Dick Wichman. First, to be accurate and fair as to the facts of history, but also (and more importantly to us) to make known to usually silent victims that exactly what happened to them *also* happened to others.

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The Healing Task Force is profoundly grateful for the courage shown by victims who were willing to share their experiences and feelings with us, either verbally or in writing. This is an enormously personal matter, made more difficult by the fact that the Cameron House and Presbyterian Church community has not known how to talk about this and has remained silent even after the abuse came to light. Perhaps the voices of the victims will break the silence that has enfolded and immobilized us, and allow us to talk about the abuse that has affected so many lives. So we invite you to hear the stories and listen to the voices once silenced:¹²

My therapy has been on trying to recall the specifics, along with my thoughts and feelings regarding incidents with Dick during my teenage years. Compared to the clergy sexual abuse stories I've read on the web, I guess my experiences weren't as intense or traumatic. Even though it just involved kissing, hugging and fondling, my therapist says that's just a lighter and lower dosage form of trauma that still had a repetitive and cumulative effect on me over time.

C.H. youth program male participant "A"

... I don't know if I told you in the course of our conversations that I also was one of Dick's victims. It wasn't until the case broke that I realized that I was not the only one. Since then I have met and been in conversation with others, but not as many as I thought in light of the fact that there were so many. I will be happy to continue the conversation with you. I am glad that you are able to begin working this through.

C.H. youth program male participant "B"

I have always thought of my self as one of the lucky ones who escaped molestation. I believed, I needed to believe, I had fended Dick off. Then I heard that Cameron House might re-visit the molestations and, around that time, the news was filled with the scandals in the Catholic church. My nights began to torment me with confused, disturbing dreams of Dick and me. During the day, I never knew when I

¹² The following narratives that appear over 18 pages were provided voluntarily by 12 different people. We have chosen to omit all names (though some would have preferred that their names be printed) as we felt it was more important to focus on the overall *story*, rather than on the individuals involved. Our Task Force has no doubt as to the credibility and legitimacy of these accounts. Virtually **all** of these were provided by Cameron House and Presbyterian Church men and women who were very active for many years, covering the span from the 1950's through the 1980's. Cameron House alumni would readily recognize most of these well known people, as they were your past leaders, Sunday School teachers, clergy and youth program staff members.

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might flashback to a feeling or a memory, none of it very clear but hazy and unbelievable.

The first memory that came back to me was of the log cabin, something happened in the log cabin. The Log Cabin, like the Pines Room, was created by Dick to bring the outdoors inside for all us city kids who never got to experience the wilderness. The room stood alone at one end of a T-shaped hallway, its walls made of logs and hung with antlers and other woodsy items. Even the shutters on the window were painted to look like logs.

... A couple of months of nights filled with little sleep and more nightmares passed before another memory came. This time I heard Dick saying, "I can make your penis bigger." For a long time, no more memories came then all at once, in the midst of a therapy session, they came out in a rush. I remember now that there was a mass rally going on in Culbertson Hall, a couple hundred youth would have been there. Dick approached me in the rally and said he needed to talk to me about God. Naturally, I went with him, downstairs to the clubroom floor and down the dark, empty halls to the log cabin (Dick never liked to turn on any more lights than absolutely necessary).

We went in and Dick turned on the lights but closed the wooden shutters so no light came in from outside. Then I remember him saying that if the lights were turned off, we could pray and be closer to God and he turned off the lights. The room became very dark; I could not even see any light coming in from the hallway. Dick said he wanted to talk to me about God in my life. I don't remember what I was feeling, except I knew I was scared. But thought, it's O.K., it's Dick. I don't remember anything he said but I do remember that he started with a long prayer. Then he said God would be closer to me if I did not have clothes on. My next remembrance is being in the dark, having my clothes taken off by Dick. It happened very slowly.

I am sure he was talking to me all the time but I can't remember anything that was said, just that my clothes were coming off. I remember his very large hands touching me and touching each part of my body as I was stripped. In the dark, I could not really see his face but I could feel his hands. And I could smell him. I remember that smell, that sour, sweaty smell, like a gym locker room or like sour milk. I felt like I was going to vomit. Every time he hugged me, I smelled that smell. I think I always hated his bear hugs and whisker rubs, the smell of him close. Of course, he would always take offense when I backed away – well, you know how much I love you – or feign an angina attack or take out his roll of TUMS and pop some in his mouth.

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I remember being completely naked. I know he was talking but I can't remember what he was talking about. That's when he said that he could make my penis bigger and that it would make me feel good. I remember his big hand holding my penis and it got larger in his hand. I remember his hand being warm and sweaty. I remember being anxious and confused that my penis was growing in his hand. He kept rubbing my penis in his hand and talking but what he was saying is lost to me. I remember hearing the sounds of the rally going on upstairs in Culbertson Hall. I could hear the singing and the laughing down there in the log cabin where it was just the two of us alone. No one came. No one ever came into the log cabin or down the hallway.

I don't remember putting my clothes back on. I remember Dick praying. Then I remember being back upstairs at the rally as if nothing had happened.

C.H. youth program male participant "C"

*My "engagement" with Dick really began when I was on the Cameron House youth program staff as I was finishing high school. So I was already about 17 years old. What I remember most is that he was always trying to kiss me. For three years, while I was in charge of the *** program, whenever I tried to get advice or help from him about planning or preparing for a retreat or program, he would talk to me for five minutes in his Culbertson Hall office, become disinterested, and then the next thing I knew, he would shut the door, close the lights, and grab me. Though my body would be stiff as a board and totally unresponsive, he would hold me and usually kiss me on the neck or face somewhere, but that's as far as I would let it go. He knew how totally unfeeling and put off I was about his affection, so he would sometimes comment that there must be something wrong with me for being so unable to love. Then I'd leave the room, feeling lucky to get out alive.*

Back then, we would take kids to the Cabin fairly often for overnights, and I would be in charge, but Dick would be there as the minister to lead a workshop or do the devotions or cook. I don't know when it started, but he started asking me to sleep in his bed with him. I told him I was not comfortable with that, but he was persistent. Over the next stretch of two years, whenever I would bring a group to the Cabin, Dick ALWAYS wanted me to sleep with him, but I wouldn't. He'd make some dirty sexual remark sometimes, but more often he'd say I was the one with the hang-ups. What an asshole. Finally, he changed his strategy, and said that he wanted to sleep with me because he loved me so much and words and talking were not enough to convey it. Finally, after two years of his badgering, I just had enough, and decided I might as well do it. He was never going to give up, and he had me thinking it would be good for me, an important act for my own personal growth toward intimacy.

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So I did. After all the kids and other leaders were asleep, I went to his bedroom, undressed and climbed into his double bed. He soon came into the room, undressed and got under the covers with me. But then the only thing he did was roll over and kiss me good night, and nothing else happened. When I woke up the next morning, I was relieved I had survived. Of course I didn't tell anyone, though one of the female leaders asked me where I had gone that night. Not long after that episode, I was finished with my term of service, and was no longer on the staff. So I didn't have to deal with or fight off Dick much anymore.

After the charges against Dick became public in 1987, and he left the Presbyterian Church, I couldn't believe he could lie so blatantly about his sexual misconduct. He completely denied having done anything to anybody. But I wasn't sure whether he was really guilty, because as far as I knew, he didn't do anything sexual or gross to me, and I had never heard any other guy say anything different. All he did to me was kiss me and try to get me into bed for two years. Now, we call it sexual harassment, but back then, we didn't call it anything.

Now that I've heard what Dick did do to other guys, I am left with a sick feeling whenever I think about him. I wish Dick would just admit he was guilty and confess. I can easily forgive him for all the years he harassed me sexually, but I'm enormously disturbed by his lying. My disillusionment is monumental. Not because he was a pervert. But because of his lies. I couldn't stand being around ministers or churches for ten years because I was so unglued by what a bunch of weak, dishonest liars so many of them are. Thanks, Dick.

C.H. youth program male participant "D"

... Dick was a monster. In my eyes, he is beyond redemption for his horrific crimes. He served as director of Cameron House and as a pastor in our community for many years. One can only hazard a guess as to how many lives he has damaged during his tenure. Perhaps hundreds.

Dick was a monster who lived among us disguised as a good, caring individual. Outfitted with religious collar and ecclesiastical vestments, wielding the symbols of authority, and with the cloak of moral superiority and righteousness, he was able to seduce, manipulate, and cajole an impressionable and trusting audience of adolescents filled with idealism, hope, and dreams. Perhaps, his inner motives were hidden by a public persona. As Carl Jung once said, "The brighter the persona, the darker the shadow."

The half dozen accounts of sexual abuse which have been related to me describe abuses suffered by boys, some young and some on the verge of manhood. These

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recollections, several in great detail, indicate to me that the attacks were not impulsive, uncontrollable acts whereby Dick was compelled by some inward demon or psychic turmoil to commit the violations. Rather, these accounts describe planned, calculated, purposeful strategies employed by Dick to seduce and render his victims helpless, or at least compliant, during the molestations.

Secure in his long tenure at Cameron House, Dick had ample time to develop different approaches to engage his victims, to discard what was risky or unworkable, and, of course, to refine what proved successful. In this, Dick may have been a pragmatist, leaving little to chance. It seems that each step was carefully plotted out before his victim was approached. My own molestation suffered at the hands of Dick Wichman ... supports this conclusion.

What happened to me was exploitation and a betrayal of the trust and affection given to him when I was in a delicate physical and emotional developmental period of life. Yes, Dick presented himself to me as role model, friend, and father-figure. He read the Bible. He talked with God. He said he knew what was good for me. He said he knew what was right for me. And, to my peril, I believed him and trusted him.

Remembering that Dick may have carried on this artful practice of seduction and molestation for as many as three decades, it is reasonable to conclude that he consciously and knowingly committed these depraved acts. During the period he was active and since his retirement, he has had an abundant amount of time to reflect upon the propriety of his behavior and to consider the consequences of his actions. What Dick engaged in was child sexual abuse.

As far as I know, Dick has not been held accountable for his acts of sexual abuse and molestation in either a criminal, civil, or religious proceeding. He has not even had to answer in the court of public opinion. To my knowledge, Dick has shown no remorse for his ugly and vile acts and has offered no public apology or has ever admitted any wrongdoing.

Today, Dick Wichman would be identified as a serial child molester. He would be classified as a dangerous sexual predator. If discovered, he would be arrested and prosecuted for criminal acts so repugnant to society that if convicted would require imprisonment in state prison for three, six or eight years for each count. Dick proved his cleverness by being able to conceal his depraved behavior and to avoid detection for decades. During that period, he must have stolen and destroyed the innocence of so many that the damage may never be fully realized.

As for myself, I am generally emotionally healthy. My development as a person has been okay despite the molestation that I suffered at a earlier age. I have not

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dwelled on it and have moved on. The fallout I have suffered as a result of the trauma is that I am generally suspicious of authority, and especially of authority figures. I am wary of public displays of moral authority and righteousness. I am often uneasy with close friendships and tend to keep myself from open, unguarded moments. As a result, I tend to go it alone and prefer it that way.

If we, hypothetically speaking, looked at the lives and development of a hundred of the victims we would probably see many, many different responses to the sexual abuses and molestations. Perhaps, pulling back and looking at the big picture, we might see some general patterns in these responses. But we can't do that. This is a study to be made by scientists and researchers. ...

... But now, I am deeply moved and shakened by [others'] revelations of abuse. A black cloud of sadness hangs over me. I want to help those who wish to shine a light on these events. I fully support anyone who wishes to hold Dick Wichman accountable for his depraved lewd acts. I will help in any effort to bring about healing or understanding for those who were victimized by Dick. Let me know.

C.H. youth program male participant "E"

On the Tuesday phone conversation "W" thanked me for sending him our e-mails and said that he was also abused by Dick once at the retreat cabin in Muir Woods. It was like "his turn to sleep with Dick," and since nobody who had slept with Dick ever said anything about it, he didn't know what the big deal was about. But when Dick made sexual advances towards him in bed, W said that he froze during the incident and did not sleep all night. The next morning he said he was a bit confused and could not fathom Dick talking at the breakfast table with the others about some Christian topic in light of the abuse incident with him the night before. Since that incident, W did acknowledge becoming more cautious and avoidance oriented at Cameron House and the church, especially in 1 on 1 situations with Dick.

W said the impact of what he went thru was somewhat similar to mine ... Our emotional growth or our ability to be intimate was stunted. We usually connect the physical act of sex with intimacy, closeness, etc. But the abusive incident with Dick separated our emotional/intimacy nature from our sexual nature. As W said, one woman partner mentioned he comes across emotionally aloof or distant. ...

... W said what many of us had said about Dick's abuse -- we all kept it to ourselves and never shared it with others; we were deeply appreciative and indebted to Dick for encouraging us to excel in many areas that we minimized his abuse on us (and others). "I owe a lot to Dick, he was responsible for what (the

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accomplishments/successes, etc.) I've become," said W. At one point, W (w/ deep appreciation) said Dick made it a special point to visit all of us who went away to college! That was Dick's way of showing his fatherly love and concern for each of us. But given his revelation about Dick, W was able to recall that when Dick visited him at College, he wanted W to spend the nite with him at the hotel. How we minimize, ignore and rationalize inappropriate behaviors of people we admire!

C.H. youth program male participant "F"

The sexual abuse started in the summer of 19 ... at the cabin in Marin. I was sixteen at the time and, though I was aware that Dick had boys sleep with him in his bedroom, I didn't think much of this fact.

The first time I slept with Dick, there was hugging, then kissing with his tongue, and fondling of our genitals. The sexual contact continued thru the summer and progressed to mutual masturbation, and oral intercourse. Later there were one or two incidents of anal intercourse. As much as I can recall, most of the contact occurred at the cabin in Marin. The sexual contact continued ... into adulthood ...

... Because of my sexual relation to Dick, who was a married man and my pastor, I had a corrupted view of what is morally acceptable behavior in marriage. I thought that affairs with other women while I was married must be alright if my pastor had affairs. That contributed to my own destructive view of marriage ...

I want to say that the most painful and destructive part of Dick's abuse was/is the emotional power he had over me. I remain conflicted today about my own role because my own pleasure and need to be loved were involved. It bothers me that I was never physically forced to do any sexual act. I participated for pleasure, to please Dick, to gain his favor, to avoid his disdain. In this sense, I judge myself and worry that people judge me as a "willing" participant. This bothers me even though I know that an abuse of power was involved; he seduced me when I was vulnerable.

C.H. youth program male participant "G"

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I don't recall exactly at what age, but I believe when I was a teenager, Dick tried to kiss me, first by tightly holding me in his grasp and then pressing his lips to mine. I didn't like it. I wasn't sure what I needed to do but I did not kiss him back. Then I became fearful of him and didn't want to be physically close to him. It left a "bad taste" in my mouth. It affected how I related to other men, and feelings of powerlessness. He did not try to kiss me again.

However, when I was in my early twenty's, we happened to be alone at Lo Mo cabin in Muir Woods when at about twilight time, he cornered me and tried to physically attack me. He waited for my response, but I did not succumb for which I am very glad. These two memorable incidents have made me wonder about my own fear of intimacy with men and women.

C.H. youth program male participant "H"

I grew up in a large family. There were a lot of mouths to feed. I rarely got time to spend time with my father. He worked late. When he had the laundry he got home after 10 at night. When we owned the corner grocery store in Hunters Point, he always seemed to be working on refilling the shelves or paper work.

He rarely talked to me about anything other than business stuff. Don't get me wrong. He wanted me to do well in school and Sunday school but he never asked me how I was doing. He never asked about my interests or my friends. He never asked how I was feeling. He probably didn't know how to talk about these things. When I was hurt or threatened by gangs of kids for protecting the merchandise in the store, I never received comfort or reassurance from my dad. Because I could not talk about feelings at home, I learned that it wasn't ok to feel scared or hurt.

I had to go elsewhere to get affirmations of who I was. I wanted so much to be noticed, to be recognized for my skills, talents, and hard work. I got these things from teachers at school and church, and from my friends and their parents. When I joined a youth club at Cameron House in my junior year of high school, I saw that people were warm and emotionally alive. Club members and leaders recognized me for who I was and for what I contributed.

Here at Cameron House and in this church I could break many of the constrictive molds I grew up with. Here I could re-fashion myself. Here I could take on new challenges, new risks, and new opportunities to become a fuller human being. Accepting the physical warmth that Dick Wichman offered was a part of this re-shaping process. Guys in my club joked about Dick's hugs and his whisker rubs. There seemed to be something almost homophobic in their jokes. This didn't frighten me. I was going to fully embrace what it meant to be a new person. I was

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going to let myself experience the physical affection from a father I never had. I was going to work through my discomfort until the hugs felt normal, genuine, and good.

I loved going to the Cabin near Muir Woods (or Lo Mo Lodge as it was later renamed). When the guys in my commission went up after club on a Friday night, I was so excited to be invited to come to a place set in nature, a place far away from my urban jungle, a place where I felt close to God's handiwork. After dinner, a night hike, and talking around the fireplace with Dick, we would retire to the bedrooms next to the living area, the ones that lined the front of the cabin. Dick would always ask if anyone wanted to join him in his bedroom adjacent to ours. No one in my club ever took him up on his offer. I always thought of this invitation as just a chummy kind of joke, a way for Dick to kid around with us. I didn't know about the rumors that my club members had heard. I was very new to the youth program. Nothing could discolor this wonderful image I had of this paradise, this island of freedom I came to.

*In 1971 I was asked to be the Cameron Carnival chairperson. After it was all over, Dick wanted to take some the left over plants over to the Cabin to put in the garden. He had asked ***, my Saturday daycamp (called Best Day of the Week) department head, if he was interested in joining him. *** asked me to come along with him. He said to me, "this will be a great chance to get out of the city for a day. Besides, you know what they say about Dick." I figured that others just weren't comfortable with Dick's physical affection. It didn't bother me, I would embrace it. I felt honored to join him and Dick. I never had this kind of alone time with my own dad. My dad never recognized or rewarded my hard work with an invitation to go anywhere. I felt special. When we got to the Cabin we dug up little holes and laid the fire lilies into their new home. We took a nice walk by the creek and up one of the hillsides. We talked about Biblical matters. This is what it would have been like if I had the perfect dad. We made dinner, chatted by the fire and got ready for bed. Once again, Dick asked, "Who wants to join me?" We said, "that's okay, Dick, we're already set up in the side room over here." *** was relieved. Again, I wondered how it would be if I slept next to Dick.*

Four years later, I was asked again to be Carnival chair. I had finally finished my senior thesis a year and a half after I had finished my classes at UC. I wasn't working and so was excited to be given this opportunity to serve again. I was 23 at that time. I had quite a few more years of life experience under my belt. I had worked in Yosemite and the Lawrence Hall of Science. I had joined the fight for better housing in Chinatown and had been arrested doing civil disobedience against the Vietnam War. After the Carnival was over, I thought to myself how wonderful it would be to have another opportunity at getting some one on one time

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with Dick up at the Cabin. So I asked him if he was going up. He was and so I packed my sleeping bag and threw it into the van.

This time it was just Dick and me. We took a nice leisurely walk, had dinner and talked of important matters. I can't remember what we talked about. What was important was that I had Dick to myself. I got ready to bunk again in one of the side rooms of the Cabin. Dick said, "you can join me." This time, I thought, why not? I'm a liberated male. I've hugged guys before. Here was a chance to stretch just a little more. I welcomed the affection.

I got into the bed with my sweats on. It was chilly and the sweats gave me a little more warmth. I felt awkward trying on this "sleeping next to Dick" thing. But I told myself that it was going to be okay. I trusted Dick totally. Then Dick pulled me up against him close. Okay, I thought, this was just a good night hug. I hugged him back. I could endure it. The hug would last just a little longer than usual. But he didn't loosen his hug after the unspoken amount of time that I associated with affection between friends. I started to feel tight in my chest and throat muscles. I didn't want to hurt his feelings. But this didn't feel right. The hug was more than a chest hug. The contact extended farther down to a more private area and to the legs. It started to feel sexual in some way and I wasn't comfortable getting sexual feelings from another guy. I pushed him away and said, "this doesn't feel right to me."

He said, "I thought you wanted to join me in bed."

"Not in this way." I didn't know what else to say. Dick was very disappointed. I felt frozen. No more words would come out. My fingers felt tingly. I felt myself drawing into some cave within. I didn't want to feel this discomfort anymore. It was a long night. I didn't get out of the bed. I still didn't want Dick to feel bad about my rejection. If I slept at all, it was a very fitful sleep.

When at last daylight came, I lay in bed a foot away from Dick. My thoughts were running rampant. I felt I had lost a most precious gift, that of unconditional love from a father. Agape love. I didn't understand. I had trusted Dick for so many years. I idolized him for the gifts he had bestowed upon the youth of Chinatown, for his model of selfless giving. How could he do this? I had to ask. So when he awoke I got up the nerve to ask him, why he needed that kind of affection from me. He said, "I give so much of myself to the community. I need to get something back." I understood about feeling the real need to be recognized for hard work and sacrifice in contrast to "getting your reward in heaven." But this seemed distorted, sick. I didn't know how to respond. I went back into my silence. We got up, had a bite, and drove back to Chinatown, back to my harsh urban reality, in silence.

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My relationship with Dick could never be the same again. Paradise was lost. I continued to be involved with Cameron House and the Church but I had to block out this incongruous image of Dick. I was alone with my sense of betrayal. I could speak to no one about this. I didn't want to stir up things. I didn't want to jeopardize all the good that came from Cameron House.

*I met ***, got married, and raised a family. We struggled over different aspects of our marriage. There were good times and there were fights. I found myself repeating a pattern. When things got tough to resolve and I didn't want to hurt my wife, I became silent. I would withdraw within. My chest and throat would become tight. I would be unable to feel or know what I was feeling. We tried to work on our issues and patterns over and over again in counseling.*

When the story of Dick Wichman's abuse broke in the San Francisco Chronicle, I was amazed and shocked. I couldn't believe the numbers of victims guessed at. I wasn't alone. Yet, there were no names. Who could I talk to? I wanted so much to talk to someone who had gone through something similar with Dick. As much as I respected and looked up to the staff and leaders at Cameron House and the Presbyterian Church in Chinatown, I still felt I couldn't just go up to someone there to get this load off my chest. My wife pushed me to talk to Dick. I would confront my perpetrator. I felt I had to do it alone because nobody in these two institutions seemed to offer support.

From that point it took me over a year to arrange a time to talk with Dick. He had retired and was living in Los Gatos. I didn't run across him very often at the old usual places, Cameron House and the church. I finally saw him at a birthday party for my nephew. He greeted me with a little hug. I felt all tense. I asked him if we could get together for a talk. I could visit him in Los Gatos. He was free a couple of Saturdays from then.

The day came. What was I going to say? What was I expecting from him? I knew I needed to tell him what that incident did to me, how it affected me then and later. I knew I needed to say these things to him without expecting him to apologize or admit to the wrongdoing. Lois was there so we went and sat at a table across from each other on the front porch.

We spent three hours. It was three hours of slow strained speech. As I began to recount the time I visited the Cabin over ten years prior, I felt again the tightening of my throat and chest muscles. I remembered to stay with "I" messages. I let Dick know how I felt back then. I told him about my father, about distance that always existed in my relationship with my father. I told him how much I craved a close relationship with a parent. I told him how wonderful it was to learn to give and receive affection, to learn to be comfortable with and feel the joy of hugs.

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I told him how much his warmth had affirmed who I was, that his love and his way of showing love gave me what I so much needed at that time in my life. I told him how much I admired the openness with which he and Lois invited others into their home. I told him how much I had trusted him. And then I told Dick how what he did to me broke that trust. I let him know how sad it made me feel about the church. My mixed feelings were right at the surface. I was appreciative of the good works he did. At the same time I was angry, sad, and betrayed. A part of me still wanted to protect him and not hurt his feelings. Another part of me wanted him to see the pain and torture his act had caused in me. We had plenty of time that afternoon, plenty of time for him to see the tears, plenty of time for him to hear my choked words, plenty of time to feel my sense of loss.

I continued to search for words to describe how his act had affected me in my relationship with my wife, how my silence after the incident was related to the silence I went into when I was in conflict with her, when I didn't want to hurt her feelings, or when I felt obligated sexually. I told him that because he was so important an influence in my life that his one inappropriate act had a lasting effect. I would be wounded for years.

Surprisingly, Dick had no quick responses. He could not deny his affect on me. He said he was sorry for the pain he caused me. I wanted to accept his apology and quickly move on. But it didn't feel right to just let his apology settle things. I wanted to forgive him right then and there but it seemed like that would make small all that I had to go through to get to this point, to confront him as my perpetrator. He offered me one of the new pewter plates of St. Francis that he had just gotten cast. He had told me since my college days that he had always wanted a casting made of St. Francis because he worked with lepers and the outcasts of the world. I didn't want to let him off too easy, too soon. I told him that I couldn't accept his gift at that time, that it didn't feel right. We had dinner, Dick, Lois, and I. Then I left. I never visited again.

There are a lot of victims of Dick Wichman's abuse still out there. Many probably still haven't found a way or place to talk about it. Most likely, they would rather forget that it ever happened and move on. The pain remains. I'm hoping that my account and the account of others will encourage them to talk to someone, to not bear this scar alone. I want my name to go with my account.¹³ I know that when I first read about this in the newspaper, I wanted desperately to know who else it happened to, to put a face with the words. Somehow having a name would make it more real and make me feel less alone.

¹³ As stated above, the Healing Task Force has chosen to omit all victim names in this Report. But, by agreement, we will provide this writer's name to anyone who would like to speak with him personally. Contact any member of the Healing Task Force.

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Those who were victims or otherwise hurt by Dick need to be given a real heartfelt apology, one from the gut, not one that's couched in institutional language like some memorandum. It's got to sound like it coming from a real person, not a faceless institution. That's not going to come from Dick. So I guess that has to come from those who now represent Cameron House. There are also those who were on staff who knew the extent of the abuse but who stayed silent. I pray that they too will find it within their heart to speak their truth.

As a side note, if you're considering offering counseling or some kind of work to help someone work through the pain or woundedness, please look seriously into Rosen Method Body Work, which holds that painful emotional injuries are stored and locked in our bodies, that the muscles and nerves hold on to old ways to protect us from scary and traumatic events and persons who threatened us in the past. A Rosen practitioner is trained to feel the tightness in certain muscles and to establish a rapport with a person through touch. He or she tries to create a place of safety through touch. When this place of safety is found, forgotten feelings and sometime forgotten memories can come to the surface. The words aren't as important as just "being with the feelings in the body." I've had two relatively short sessions in which very powerful and frightening feelings came flowing out, releasing body memories that were very old, tears that just were not okay to have back when the incidents occurred. You can talk more to Carolyn Chan, Dr. Ben Tong, or myself about Rosen work as a possibility for healing.

C.H. youth program male participant "T"

Abuse literature speaks of "primary" and "secondary" victims. Primary victims are those who directly experience abuse by the perpetrator. Secondary victims are those – particularly parents and siblings, spouses, children and close friends – who live with or love the primary victims. They suffer losses too. In institutions such as ours, secondary victims could also include those who have committed their lives to the mission of Cameron House or the Presbyterian Church in Chinatown, and came to their commitment through this trusted person. So counted among these "secondary victims" are those who idealized Wichman for decades before learning of his moral failure and those who put their children in his hands as their family's spiritual leader and role model. The following narratives capture the impact on such victims:

Three chance encounters with women from Cameron House this past month have filled me with sadness and no small amount of dread over the complexities we face as a community. At each meeting — one in the airport waiting for a flight, one at a birthday, another at a wedding — we spoke of the experience of women who participated in the program. One woman spoke of feeling humiliated, another worried about her credibility were she to tell her story. Both these women, like me,

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had been through years of therapy to understand their past and yet, in their eyes, I saw a pain that mirrored mine.

It was in the process of our talking together as women that our memories began to surface. It is in the little things - the disconnects - that the story seems to lie. Things that, at the time, seemed a bit odd, but which were packed away from awareness because they made little sense to the growing child. Such as the fact that boys [at Cameron House] were hugged a lot, but girls were never shown physical affection, or that the leadership and pastoral models encouraged were only male. Then come memories of “chocolate swims” at Westminster Woods where the boys swam nude at night while the girls went off to other activities. Since boys were told they swam better without swim suits, one wonders where that left the girls?

When we tried to be more specific about sexual improprieties towards women, there were three instances of inappropriate kissing by older males on the staff. men we saw as pastors or father figures. At the time, all three were brushed off lightly, made into a joke. ...

... We laugh a bit to lighten our anxiety at the well known sexual acting out of male staff. For us, at the time, this was the norm; we knew nothing else. Was it just the influence of the times where sex seemed free and everywhere, or was it also related to the secrets of abuse and a highly sexualized environment? Whatever the reason, we accepted it as normal. Then come the harder memories, memories of adult male staff sharing the same double bed in a separate room at the cabin and moanings coming from the room at night. And deeper still, we spoke of two families where molestations occurred within the family, molestations by people who participated in the program. Secrets so shameful, they were unspeakable but now, knowing how likely it is that victims become perpetrators, we wonder at connections. Was a second generation infected, even a third? ...

... As women, our experiences vary greatly. Some of us have a strong sense of betrayal by the program and its director. Others have no sense of betrayal at all and only positive experiences. Most have some confusing mixture of both positive and negative feelings. It can be difficult to explore the differences in our experiences, easier to acknowledge similarities than to risk the isolation of difference. Some of us felt labeled “strong” as women. In this setting, to be labeled a “strong woman” was neither an act of praise nor an acknowledgment of gifts, but a turning of perceived strength into a personal weakness. It was to experience potential isolation, innuendos regarding your ulterior motives, even your mental stability.

C.H. youth program female participant “J”

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I removed myself from the church community shortly after I reported Dick's alleged sexual abuse to Bob MacKenzie (the interim pastor at the Presbyterian Church in Chinatown at that time) and spoke to the Presbytery's Investigative Committee about what I knew and what I had been told. I couldn't stand the fallout. I felt like Judas. I wanted to shrink and fade away.

Now I think I was moved by the Holy Spirit, or, by Donaldina Cameron's spirit, as she must have been God's Angry Angel, with the sexual abuse and abuse of power going on in her house.

I will write of the incidences compelling me to break the silence of the previous 37 years. (And who knows if Dick's abusive behavior preceded his work at Cameron House?)

First of all, before I started working at Cameron House I was warned of Dick's abusive behavior and told of other sexual exploits at CH. But I rationalized that Dick had retired, and I would protect the kids I was working with, and the other stuff was hearsay. During my four years working at Cameron House, Dick was not invited to come to Westminster Woods or any other camps or conferences, despite his honored emeritus status. He did still help out at the cabin however, and I worry about those cabin crews to this day.

After I quit working at CH, I went to graduate school in social welfare. As a clinical social worker, I learned about the effects of sexual abuse, and about the dysfunctional family systems that allow incest to occur.

In 1987, several incidents occurred in a short time span. First, I was told about current abusive sexual behaviors in our church; the perpetrator was someone who had talked about his sexual relationship with Dick. Secondly, a friend told me of "love letters" Dick had written to a young man who was rumored to have been confused about his sexuality. The young man had difficulty with intimate relationships and had been promiscuous with men and women, which perhaps led eventually to a serious mysterious illness. My friend wanted to know if I knew why the young man was "afraid of Dick." (It is not unusual for victims of sexual abuse to be confused about their sexuality, to have difficulty with intimate relationships, and to be sexually promiscuous.) Thirdly, there was a huge birthday celebration for Dick at Fort Mason, during which one of the speakers reveled about the days the guys went skinny dipping on backpack trips. I was shocked that this was spoken about so openly, considering Dick's alleged sexual proclivities. Then Dick led us in a hymn, but forgot the words. As he fumbled, he said he messed up because this young boy in the front row was not singing. He brought this shy young boy up on stage and made him sing the hymn together with him. Dick's inability to graciously admit his mistake, and instead to humiliate a

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kid who was in no way related to Dick's memory problems, while none of the hundreds of people present spoke up for the kid - this was a jarring reminder to me of the dysfunctional family we were, and how the abuse was able to continue for so many years. We laughed and sacrificed that child's self-esteem in order to prop up Dick's fragile ego. Finally, I was told of a college aged boy, one whom I worked with as High School Director, who was shocked that Dick tried to french kiss him after a recent Bible Study.

That was it. I was compelled to report his activities. The abuse was continuing, even beyond Dick's retirement. I wished I had had another choice. I didn't want to be the one to rat on Dick, especially since he was getting old, and he was so beloved. I am still grateful to Dick for his loving words during a personal tragedy. As a teenager, I was also mesmerized by his campfire stories, scared of his whisker rubs, awed by his sermons, and affected by his teachings. He was bigger than life. I knew what an upheaval this would be for the church community.

After the news broke, I felt such shame. I didn't dare tell those who were upset that I was the one who broke the secret. I felt responsible when I heard of Dick and Lois' reactions, and felt guilt when people who loved Dick expressed their agony and disbelief. But I also felt anger and indignation. I thought that Cameron House and the church were not dealing adequately with what had happened. After the investigation ended and the newspaper reporters went away, there were some attempts at healing, but none of them healed me. And then people stopped talking about it. I had such difficulty going to church and being smiley and friendly when I felt that there was this HUGE problem we had that we weren't addressing. I think people would have been open to my ideas, but I had no idea how to deal with this Pandora's box. So I gradually stopped going to church.

It has been a huge loss for me. I lost my church community. I was in a self-imposed exile from the people that I worshiped with and loved. It has affected my trust in God, in institutions, in authority figures, in the church. I keep searching for another church or another religion, but my cynicism prevents me from any open engagement. My children are being raised without my church community.

My life has gone on professionally, personally, and even spiritually (but in a new-agey, non-institutional kind of way). But I am stuck in a time warp. There is a young adult woman inside of me, blossoming with hope and confidence and promise, waiting, waiting for healing, waiting for the elders to take charge and to do something. Only 15 years have passed. Loved ones have died. That community in my memory no longer exists.

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As members of Cameron House and PCC, we are all a part of this incestuous family system. Dick was a father figure, and his pattern of abuse closely resembles incest. Dick was the perpetrator, but we, in our silence, in our need to have a powerful authority who knew all the answers, allowed the abuse to continue. I understand the imbalance of power, the cultural aspects of white on Asian violence, Dick's responsibility, his narcissism, but at some level, we as community members need to understand and grapple with what our roles were in this abusive system.

My concern is for the walking wounded. But past CH members are now all over the map, with children and grandchildren of their own. When I was on staff, a young male participant who had a close relationship with Dick walked into a club room naked, frightening a young BAP girl. I can't remember how that incident was handled, but where are those people now? And how many tortured souls are out there, blaming themselves for their failed relationships and sexual dysfunctions, or acting out their pain on the next generation of victims?

C.H. youth program female participant "K"

[“My Story” – written by the mother of a victim of Dick Wichman]

Now 25 years later, I look back in retrospect to acknowledge that I was shocked beyond belief that Dick Wichman was capable of being a sexual abuser of under-age boys.

In 1987-88 when the San Francisco Presbytery began its probe into the charges of power and sexual abuse against Dick, I was stunned and went to see Dick with my husband and a close friend. After his claim of no wrong doing, we urged him to seek legal advice to clear up this matter. We grew up under his teaching and leadership at Cameron House and the church and credit him for planting the seeds and nurturing our Christian growth. So how could this man of God be capable of these charges?

Sometime in 1977-78 (before the charges), our teenage son came home after a Friday night club activity visibly upset. After some questioning, he told us that the guys were getting haircuts from an adult leader. They were asked to strip down to nothing! He was not comfortable doing that so he left. We reported this to Director Harry Chuck and confronted the leader in person, who felt he had done nothing wrong. We warned this man to stay away from our son.

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Dick was living in Los Gatos and we thought it would be good for our son to visit with Dick for a nice change of scenery after that incident. So we sent him down for an overnight.

[Not long thereafter, the] Wichmans moved to Oregon so we saw them on a few occasions when they were in town. Our relationship remained cordial in those early years. However, our son was becoming confrontational and very angry at home and delinquent at school. I never knew when I might say something to trigger off his anger toward me. The situation became so violent that I feared one day we would end up killing the other!

Finally the violence and tension came to a head ... After many sessions of counseling, it was decided to move our son out with our financial support to give us some space and time to heal. Needless to say, these were terrible and painful times for all of the family.

When I spoke to Dick about our son's growing pains, he assured me that he would come around and was a good kid. After all, it took his son 34 years to finally come around!

When the newspaper articles began in 1988-89 about Dick's abuse, our son came to see us. He was extremely upset as he sobbed out the experience of Dick trying to get into his underpants as they shared the same bed during the overnighter in Los Gatos.

Oh my God!!! I sent him from the frying pan into the fire!!! – you cannot imagine the depth of guilt and failure I felt . Did all the ensuing years of our tumultuous mother-son relationship have its birth in this incident?? All those years of keeping this to himself without being able to tell anyone! He couldn't tell us because Grandpa Dick was our pastor, mentor and family friend ... who would believe him???

Shock--sorrow--guilt--betrayal--paralysis--anger--lots of tears--shame--all these feelings were churning in me for what seems like forever. Years later, in 1998, after attending the church's Lenten series on forgiveness, I was able to confront Dick. I wrote to him letting him know that I was aware of his abuse of our son. His reply was neither an acknowledgment nor apology . To this day, Dick is in denial and accuses church members of telling lies about him and that our son lied.

... I don't hate or seek vengeance toward Dick and had hoped to see him face-to-face before either of us died. I even hoped there might be forgiveness and reconciliation when I wrote him in 1998. However, at this point, this does not

seem possible. I have been betrayed and deeply hurt by this man who was a father, pastor and mentor to me. The honor and respect I once held is no longer there for him.

Written by the mother of male victim “L” of Dick Wichman

- ***What Is Clergy Sexual Abuse?***

Clergy sexual abuse occurs when sexual activity of any kind is enacted by a minister or priest, thereby abusing the power and authority of the pastoral role committed to the minister and violating the rights and dignity of the persons affected by such misconduct. The fundamental dynamic at the heart of clergy sexual abuse is that of an abuse of power. The role of minister, or any religious figure, offers the potential of a relationship of immeasurable value. A person in their care ultimately looks to them for the fulfillment of the deepest expression of self to the divine. Thus, the relationship offers solace where there is pain, hope where there is despair, and fulfillment where there is emptiness. The minister is looked to either consciously or unconsciously as a person of power.

How could this occur?

We need to look at three elements in order to understand how this abuse could occur so long and not come to light until 10 years after Wichman’s retirement.

- (1) Profile of an abuser;
- (2) The climate of silence that accompanies sexual abuse even in the broader society; and
- (3) How elements of Chinese culture contributed to our inability or reluctance to talk against an older, male authoritarian figure.

These should not be looked upon as justifications as to why the abuse occurred for so long. Instead they can help us understand why we can not and should not remain silent about what happened at Cameron House. Silence can and did prevent the truth from coming to light.

1. Profile of an abuser

Most of us think of child abusers as someone who would be repugnant to us and who is out of the pale of someone who could be respected in the community. Nothing is farther than the truth. The headlines of the “male loner or misfit” who kidnaps a child grab our attention and form the basis of our knowledge of a child abuser. The reality is the abuser can be male or female. An abuser is someone who is likely to be a survivor of abuse. The person is often charming and may

be a pillar of the community. The child abuser is often someone we know and someone who has cultivated our friendship and created a special bond. Therefore, it is a person we would not suspect of being capable of harming us. He or she can be a teacher, a coach, a minister, an aunt, an uncle, a neighbor or a parent. Since he/she is a “trusted adult,” it is not uncommon for the child to feel that he/she would not be believed and never report it. Many survivors make the simple statement of “Who would have believed me if I said anything? Would they have believed me or Dick?”

2. The climate of silence that accompanies sexual abuse

The climate of silence that surrounds child abuse and domestic violence is not a new phenomenon. For many, it is considered a family issue and therefore kept in the family as the “family secret.” For others, shame and guilt keep people silent and rationalize it as protecting the victim. Although American society seem to have no taboo about sex given the explicit language and the explicitness of sex that is portrayed in the media today, there is not the same openness when it comes to talking about sex, much less sexual abuse. This silence has kept us ignorant that sexual predators are more often wolves in sheep’s clothing who lie in wait for the unsuspecting child than the stranger who snatches a child.

It is only in the last few years that clinicians have come to realize that many mental health problems may have its roots in childhood abuse. As the women’s movement lifted up the issue of domestic violence and brought it to public awareness in the 1970’s, child abuse was not brought before the public eye until the 1980’s when laws were passed requiring the reporting of child abuse by those who witness or suspected child abuse. Before the 1980’s, clinicians who may have been privy to child sexual abuse did not report it and were governed by the rules of respecting the confidentiality of their clients rather than the need to protect victims.

3. How elements of Chinese culture contributed

Being Chinese made revealing Wichman’s abuse even more difficult. Confucianism teaches the ordering of relationships based on the Five Cardinal Relationships, where there is an assumption of hierarchy and mutual respect with the premise that one part of the dyad wants to aid the other, more vulnerable, partner (i.e., ruler to subject, father to son). Chinese children are taught to listen to their elders or the sibling that is older. Wichman, being the Director and minister, fits into the role of an elder to be respected and listened to. To disagree or refuse a request of an elder would be rude for many Chinese youth. So declining Wichman’s request to sleep with him was not a choice that some youth saw as an alternative, given cultural training and the trust youth had in him.

Chinese American children, caught between two cultures, trusted Wichman to teach and interpret what was appropriate sexual behavior because this was definitely not a topic that Chinese parents talked to their children about. Typical of abusers who work to gain trust, Wichman talked openly and honestly with youth at Cameron House about boy-girl relationships at

“Coke sessions.” Perhaps his youth-leading-youth model created a system that prevented anyone from ever challenging or suspecting him because often youth leaders were only 3-4 years older than the groups they led. Since all were trained by Wichman in the first decade, he created a closed family system where he was the father, the unquestionable head of the household. Chinese children are taught not to challenge authority and obey their father. Communication is deliberately indirect so that harmony can be maintained and conflict can be avoided. Direct confrontation is inexcusable since confrontation produces a win-lose situation with a loss of face for the recipient and a loss of honor for the one who confronts. Children are never supposed to stand up to authority figures to express disagreement, regardless of the principles involved. If they disagree, such feelings should never be spoken of.

- ***Understanding Victims of Sex Abuse and Their Needs***¹⁴

Understanding the needs of victims/survivors is the most crucial element of the Healing Task Force’s work, because it is on the basis of this understanding that the Task Force can assess the efficacy of its various responses. The focus for the Task Force is first and foremost on those who were abused. They have too often been seen as incidental to other concerns, such as punishing perpetrators, or avoiding institutional legal exposure. By identifying survivors’ needs as they themselves define them, the Task Force changes the focus, and thereby establishes a human benchmark to measure the legitimacy of Cameron House’s various responses. This is the measure that matters most.

The needs of individual survivors are as unique and varied as are the survivors themselves. They are shaped by many factors, such as the nature and duration of the abuse, their age when the abuse began, their age when they disclosed the abuse (if they have disclosed), the circumstances of that disclosure, the stage of healing they are at, and the supports available to them, to name a few.

The differences among the particular needs of these individuals must not blind us, however, to the strong similarities in the kinds of needs they express. The following list sets out six kinds of needs that appear to the Healing Task Force to be shared by those who were abused. At this stage, we make no comment on the means to be used to fulfil these needs; those options will be discussed in a later section. The categories of needs identified are:

¹⁴ Some of what follows in this section is taken verbatim from a Discussion Paper entitled “Minister’s Reference on Institutional Child Abuse” prepared by the Minister of Justice of Canada. In 1997, the Minister of Justice asked the Law Commission of Canada to examine processes for redressing the harm inflicted on children who had been sexually abused in Canadian children’s institutions. This Discussion Paper draws together the major findings of the background studies prepared for the Law Commission, and captures brilliantly the key lessons that the Healing Task Force has also learned from a variety of other excellent sources. The full Paper can be accessed at: <http://www.lcc.gc.ca/en/themes/mr/ica/1998/pdf/discussion.pdf>.

- acknowledgment of the wrong, apology and commitment to prevention;
- establishing the historical record;
- financial compensation;
- access to therapy and counseling;
- access to education and training;
- punishment of the perpetrators.

In creating a program to assist victims/survivors with healing, the Healing Task Force has been reminded countless times of the importance of having those survivors fully engaged (or at least have the opportunity to be fully engaged) in the design of that program. This serves two purposes: (1) It restores to them some measure of control over their lives, thus countering the powerlessness which was felt during the abuse originally; and (2) It also reduces the extent to which the redress processes themselves will cause further harm, often referred to as re-victimization. Survivors must then be made aware of all the redress options available to them and that they are informed as to what each one offers in terms of possible risks and benefits.

Acknowledgment of the wrong, apology and commitment to prevention

The primary need identified by most survivors, across a wide range of abusive experiences and from a wide range of institutions, is an acknowledgment that what was done to them was wrong. Some desire a public (and collective) apology, others would prefer it to be private and personal. Whatever the format preferred, there appears to be broad consensus that acknowledgment and apology are fundamental.

Why do we specify both acknowledgment and apology? Survivors, when expressing this need, usually refer to the need for an apology. Recent reaction to some apologies demonstrates, however, that saying “I’m sorry” may not be enough. A sincere apology should be absolute, unqualified and offered voluntarily. How well an apology is received turns on a number of elements, but key among them is what the persons or organizations are apologizing for and how the apology is expressed. Have they admitted that they did something wrong, that their actions (or failure to act) caused harm? Or have they simply said they are sorry that harm was caused, without explicitly acknowledging either the wrong that caused the harm or their role in committing the wrong or allowing others to commit it? ¹⁵

¹⁵ The Healing Task Force was guided in its understanding of public apology by a column by Aaron Lazare, “What Makes for a Good Apology.” Dr. Lazare is Chancellor of the University of Massachusetts Medical School.

Just as it would be insufficient to acknowledge that a harm was done without apologizing for it, it is also insufficient to apologize to people for their pain without explicitly acknowledging the wrong that caused it. Specifically, stating that the treatment they endured constituted abuse, and that the survivors themselves share no blame for those acts, can be a significant event for survivors. It may be a first step on the path to healing; it may be the element required for some kind of closure.

Failure to acknowledge responsibility can send a message to survivors that they are still not believed, and their experiences still not publicly or officially accepted as true. It forces onto them an individual burden of proof that they were harmed, and ensures that issues of fundamental importance to them will remain unresolved.

Apart from the substance of an acknowledgment and apology, there is also the question of timing. An apology delivered spontaneously when a pattern of abuse first comes to light carries far greater weight than one which comes after private law suits and criminal convictions have made the issue of acknowledgment almost redundant.

Establishing the historical record

Many of those who suffered abuse have a vivid memory of the abuse and of the place where it occurred. However painful the sight of such an institution may be, to bulldoze the buildings (as was the case in past abuse circumstances in other institutions) can be worse.¹⁶ Many survivors have expressed the need to have a permanent, physical reminder to memorialize the fact of their abuse and to establish an archive of their experiences. Survivors need to have a place where they can show others the evil, collect and record the names of those who were abused and remember those who did not survive.

Survivors also need to ensure that history will not be written or rewritten as continuing denial. Fulfilling these needs would help to set the record straight and would therefore be as much a benefit to society as it would be to survivors. In large measure, this Final Report of the Healing Task Force (and its subsequent public distribution) is written to provide a historical record which will serve to establish the facts of Dick Wichman's sexual misconduct, counter the institutional and communal tendency toward denial, and provide acknowledgment and validation to victims and survivors both known and unknown to us.

¹⁶ Because so many of Wichman's molestations occurred at Lo Mo Lodge, at one of our meetings, Healing Task Force members pondered if "Cameron House should blow up the Cabin at Muir Woods!" While this had great emotional appeal to many of us, we were brought back to earth when Doreen Der-McLeod spoke up, "But we can't do that, the B.A.P. kids love going to the Cabin." [B.A.P. is Cameron House's Bilingual Afterschool Program.]

Financial Compensation

Often, descriptions of the needs of survivors will downplay the importance of financial compensation, emphasizing instead the need for apologies and counseling. It is as if there were something faintly distasteful about survivors seeking money for the harms they suffered. We see no need to gloss over both the desire and the need of survivors for financial compensation. In this, they are no different from any other victims of criminal injury, or anyone who has suffered a civil wrong. They have been harmed, both emotionally and physically, by the intentional wrongful acts of others and by the failure of those in authority to fulfill their duty to protect them. In many cases, the harms suffered limited their ability to earn a living. In our society, financial compensation is a common response when people have suffered injury. This includes putting a dollar amount on pain and suffering. Financial compensation is the general way the law measures value. It is also a form of punishment for those responsible, directly or indirectly, for the harm.

Access to Therapy and Counseling

While many survivors have succeeded in overcoming the harms of the past, all require assistance when faced with re-living those experiences. It cannot be emphasized too strongly that whatever process is chosen to effect redress will require the survivor to go back to a very painful time. In many cases, the very success which survivors have made of their lives is built on the repression of memories of that time.

Access to trained professionals or other healers acceptable to survivors is a necessary part of any redress process. That access, to be meaningful, must be available for a therapeutically realistic period of time. The harms of childhood and/or clergy abuse are not understood in a handful of weeks or months and may not be undone or resolved for years, if ever. Counseling is necessary not only to deal with the effects of abuse on survivors personally, but also to deal with its effects on their partners, children and extended families.

Access to Education and Training

Providing educational opportunities to those who were abused assists in the empowerment of the survivor as an individual. We return repeatedly to the theme of powerlessness that is one of the keys to infliction of abuse and the (sometimes lengthy) impunity of perpetrators. Even into adulthood, survivors can continue to experience the imbalance between themselves and those that either perpetrated the abuse or failed to stop it.

Education is a means of acquiring power over one's own life—the power to make choices, to achieve understanding and to gain control over one's present and future. The opportunity to accomplish these goals through education and training is an essential part of healing for many survivors. Education and training are also roads to economic security and self sufficiency, something many survivors have difficulty achieving.

Punishment of the Perpetrators

Many of those who physically and sexually abused children in institutions are now dead. Others are very old. Their age does not excuse their acts, however. Some survivors believe that explicit punishment of perpetrators is a necessary part of the process by which they can overcome the effects of the abuse they suffered, as the punishment satisfies survivors' need for retribution for harm done to them. The needs of those who were abused must always be a primary consideration in deciding whether to initiate any process that results in punishment for those who were abusers. In addition, the process of determining an appropriate sentence following a criminal conviction must closely involve those who were victims of the offence. The state's law enforcement agents alone should not decide whether it is necessary to seek retribution and punishment. Nor should it be for the state alone, once guilt has been established, to determine what punishment would be appropriate.

CONCLUSIONS AND RECOMMENDATIONS FOR HEALING

In our discussion with victims, they felt the following would be sources of healing for them: public acknowledgment of what happened; an apology to survivors and commitment to preventing sexual abuse from ever happening again; access to counseling and therapy; and though not likely to happen, an apology or acknowledgment from Dick Wichman. Our recommendations that follow are guided by what we heard from survivors, and how the “culture of secrecy” (and the inability to talk to anyone about the sexual abuse) were important factors in perpetuating abuse. Our recommendations aim to address these victim needs, help to establish the public record, and change the institutional norm of secrecy to one of openness and safety in being able to talk about sexual abuse.

Recommendation 1:

Cameron House issue a private letter of apology to the known 18 victims/survivors of Wichman’s sexual abuse and others who may be identified later.

It is clear from what has transpired that the sexual abuse went on for decades primarily because boys did not feel they would be believed. Many still feel to this day that no one believes or understands the pain and suffering they have endured because of Wichman’s abuse. For them, an apology would be the first tangible evidence that finally, after decades, they are believed; it would confirm that what happened to them was not their fault and they are not the ones to be blamed. For the Healing Task Force, none of the other healing recommendations would make much sense if there is no apology which acknowledges the wrong that was done to them by Dick Wichman.

Recommendation 2:

Cameron House issue a public statement of apology to the known and unknown victims/survivors of Wichman’s sexual abuse.

Philosophers Govier and Verwoerd¹⁷ suggests that the power and importance of public apology lie in its potential to offer victims a moral recognition or acknowledgment of their human worth and dignity. Furthermore, they argue that apologies are not just about the past, they imply a commitment to future reform.

¹⁷ From Govier, Trudy & Verwoerd, Wilhelm, “The Practice of Public Apologies: A Qualified Defense.”

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The promise of public apology is best understood from three perspectives. Firstly, from the victim's point of view, a public apology offers moral acknowledgment and commitments to restitution and future reform. Secondly, in terms of relationships between victim and perpetrator groups, the apology is a gesture towards moral repair or reconciliation because apologizing for the wrongdoing can help clear the emotional air and make possible a better relationship. Lastly, as an expression of values, the acknowledgment that previous actions were wrong expresses a future commitment that the actions will not be repeated and the very expression of contrition demonstrates moral courage and honesty. In whole, public apologies articulate a group's commitment to a culture of human rights, a decent society, a compassionate community and the values to keep it so. The public apology sets the stage for forgiveness of which The Rev. Desmond Tutu writes "There can be no future without forgiveness."

The Board should consider the following options as means to disseminate the public statement of apology.

- Put a copy of the public statement of apology on the Cameron House website.
- Put a summary or the full text of this Final Report on the Cameron House website.
- Send out a public letter to the full Cameron House alumni mailing list informing them of the availability of the public statement of apology and some version of the Healing Task Force Final Report, and encouraging victims to contact Cameron House for support or counseling resources.
- Publish the public statement of apology in the Current.
- Write article in Current on the Healing Task Force, highlighting its conclusions and recommendations.
- Develop a link on Cameron House website for healing activities.

Recommendation 3:

Develop or find funds for counseling /therapy for victims and develop a list of counselors in the area that specializes in sexual abuse. Counseling can include, but not be limited to:

- Individual therapy.
- Support group for survivors.
- Retreat for survivors.
- Support group for spouses of survivors.

Recommendation 4:

Seek acknowledgment of abuse and apology from the Presbytery, the Presbyterian Church (U.S.A.), and also the Presbyterian Church in Chinatown

Submit Healing Task Force report to Presbytery, the Presbyterian Church (U.S.A.) and the Presbyterian Church in Chinatown.

As stated earlier in this Final Report, a major area of uncertainty remains the question of ecclesiastical liability for Dick Wichman's actions. What is not uncertain is that Wichman was hired in 1947 by the Board of National Missions (a national General Assembly agency), which was responsible for his ongoing oversight and supervision. Responsibility for oversight of Dick Wichman and Cameron House later passed to the Synod (or synodical "mission areas"). As a local Presbyterian minister, Wichman was also always under the authority of the Presbytery of San Francisco, which installed him and thereafter sustained his ordination. Finally, Dick Wichman was at all times a pastor of the Presbyterian Church in Chinatown, and its Session was responsible for supervising and monitoring his activities.

Recommendation 5:

The Healing Task Force recognizes that there are more victims/survivors of Wichman's abuse than just those who came before us and before the Presbytery Special Disciplinary Committee in 1988. We urge the Board of Cameron House to actively reach out to other victims/survivors.

- Send out a public letter to the full Cameron House alumni mailing list informing them of the availability of the public statement of apology and some version of the Healing Task Force Final Report, and encouraging victims to contact Cameron House for support or counseling resources.
- Provide the name of a contact person of at least one person who is not in any way associated with Cameron House or the Presbyterian Church.
- If requested by a victim, provide names of other victims who have consented to being contacted in this way.
- Encourage and support networks or groups of victims/survivors.
- Publicize Presbyterian Hotline telephone number (1-888-728-7228, Ext. 5207) for anyone wanting to report past, current or future incidents of abuse.
- Publicize repeatedly in the Current the availability of resources for victims/survivors.
- Reach out to those who served on the Cabin Crew in past years, and appoint an outside facilitator to engage in conversation with them.
- Develop a link on Cameron House website for healing activities.

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- Encourage word of mouth dissemination of the public statement of apology and Healing Task Force Report, and their availability to all who request them.
- Work with the Presbyterian Church in Chinatown to hold annual healing liturgy.

It is important to survivors that a public record be established so that history will not be written or rewritten as one of continuing denial. Setting the record straight will not only benefit victims/survivors, but also benefits the community of Cameron House and the Presbyterian Church in Chinatown. This Final Report is the beginning of this documentation of the sexual abuse. Various healing activities in the future will further that documentation so that survivors who may not be comfortable talking, in seeing and hearing others write about their experiences of abuse, will feel validated that they are not alone and that, at last, their story will be heard.

Recommendation 6:

All day Healing workshop on sexual abuse, including clergy sexual abuse

A.M. - Presentations on sexual abuse and clergy abuse, crises of faith, and theology on standing with those injured; survivor's panel.

P.M. - Creative workshops (movement, art, writing) on impact of hearing about Wichman's sexual molestation of abuse of boys in the program or group discussion (survivors, parents of survivors, spouses of survivors, secondary survivors).

Closing: Healing Worship; stories and art work developed at workshop could be added to the public record. Collect on-going narratives and possibly publish into a collection, if survivors wish.

Recommendation 7:

Victims do not want others to go through what they endured. It is important that the public is aware of policies and procedures that Cameron House, as an agency, has instituted to prevent any staff or volunteer from misusing their power as director, staff or volunteer leader to abuse kids or clients that come to us for service.

- Board members and staff are clear on, and follow through with, screening (fingerprinting), training on sexual harassment and abuse of authority, and supervision of all staff and volunteers in the Cameron House program.
- These procedures be clearly written and made available to the public if requested.
- Publicize Presbyterian Hotline telephone number (1-888-728-7228, Ext. 5207) for staff, clients and youth participants to report future incidents of abuse.

Theological Reflections by the Healing Task Force

A Debt of Love and Loyalty - Eros, Agapé & Dick Wichman

What do Christians have to say about sex?

... one of the things that one needs to do is put sex back where it belongs — in life, as we find it in the Bible, as a part of the total life, something we talk about, something we enjoy, something we understand. It belongs in home conversation, it needs to be recognized for what it is, for what it does, for its power, and for its force. It needs to be talked about and not hidden. It is Christian to talk about sex. It's unchristian to avoid the subject. And ... it needs to be recognized as the greatest and most thrilling communication God has given us. God made man for himself and for man's sake and it is in sex that man finds his fulfillment, his community, his relationship.

... It might be said that except for the gift of incarnation, sex is the greatest gift man has been given. It cannot be approached negatively. It must be approached with enthusiasm and with positiveness. The Christian ought to approach the subject, "Sex, oh it's great. Let's talk about it." A positive approach to sex needs increasingly to be the admission of Christians that sex is a great gift of God. It is a gift of communication. With sex life can be built, communal relationships can be strengthened; fulfillment of life and creativity can be realized. Sex needs to be understood, it needs to be developed, it needs to be used (as communication). Perhaps we ought to thank God every day for sex.

F. S. Dick Wichman (June 14, 1964) ¹⁸

How supremely ironic that the saga of Dick Wichman has come to this. No one was more open about sex and love than Dick Wichman, yet here in 2003, after years of communal silence, we must prod ourselves to speak of this topic once again.

During his ministry at Cameron House, Dick Wichman brought into the Chinatown community a fresh voice about love and intimacy, affection and passion, about closeness and contact. Whatever your opinion about him now, there is no question that he had a message that

¹⁸ Remarks from 1964 Convocations for the "On Your Mark" Peer Leadership Training Program, "Sex as Communication" (August 31, September 1 and 2, 1964). Text reprinted from F. S. Dick Wichman's Cameron House Manual for Leadership Development, pg. 111. Full text is available from Donaldina Cameron House.

was much needed, and highly relevant to the thousands of Chinese American youths who came through the doors of Cameron House and the Presbyterian Church in Chinatown.

The Chinese community and Chinese families were places where sex and love were *never* talked about openly. No one said *I love you*, and no one said they cared. Family love instead was communicated through discipline and hard work and the sacrifices made to provide a home, your meals, an education. Most of us would say we never saw physical affection between our parents, and verbal expressions of caring and love among family members were just as rare. Intimate sharing of private feelings, personal thoughts and spiritual yearnings had never been the Chinese way, and no one knew any better.

But, Dick Wichman brought a very different witness. With his charisma and charm, Chinese American youths were enchanted and energized by his direct, personal way. He told people he loved them, he challenged them to act and learn, and he inspired them to feel, think and touch. Cameron House became a lively place, filled with vitality, excitement and life. With his encouragement and leadership, boys and girls could talk to one another in a different, personal way, and let the fullness of their personalities come alive in a new community of friends and church family. It was wonderfully different than what they could experience anywhere else. And they felt affirmed and honored whenever Wichman gave his personal attention to them.

God is Love and love must be felt, shared, expressed. So Dick Wichman hugged and held a lot. And put his arms on shoulders when they were discouraged or distressed. And whisker-rubbed when reminding was needed. And consoled when there was sadness or grief. And he told everyone this was the way that Christians should love one another. And generations of young people loved him, and loved God, and loved themselves more, because of him.

The Healing Task Force is very aware of the tremendous legacy of love and gratitude that Dick Wichman earned and built up during his years in Chinatown, and we understand it to be a powerful force that is still intact today. It is also a main source of the continuing denial and discounting of Wichman's sexual abuses. There is an enormous debt of love and loyalty that many feel they owe Dick Wichman, and this moves *all of us* to give him the benefit of the doubt in the face of every accusation made against him. Paradoxically, even his victims feel this debt of love and loyalty to him; perhaps, they feel it even more than the rest.

Tragically lost in all of this, however, is the debt of love and loyalty that we feel the Cameron House/Church community owes Wichman's many victims. So many victims were regular "Cameron House guys" who were outstanding members and leaders, who served eagerly and faithfully, but who happened to trust Wichman a little too much. Our Task Force was astounded when one victim told us that at a formal meeting on the Wichman matter, someone shouted out at him, "*So you're one of those who made him do it!*" Another told us when the public charges against Wichman were first made, his outraged brother began their conversation saying "*I can't believe all the lies they're all making up about Dick!*" This discussion ended abruptly when the victim told his brother, for the first time, that he was one of the victims.

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Sadly, we should not go on without saying that, fundamentally, what dismays many of us most of all, is our overwhelming disappointment in how Wichman has responded to the public disclosures of his sexual abuses. What about the debt of love and loyalty that Wichman owes to *all of us*? Thousands of Cameron House young men and women grew up listening to Wichman's many sermons and lessons about honesty, responsibility, courage and witness. And we believed him. We saw him as an exemplary model of Christian life and leadership, and trusted in his life's witness about his deep love for God and Jesus Christ. His lies, unyielding denial, self righteousness and ongoing deprecation of those who side with his victims are to some of us far worse than his actual sins of sexual abuse. They are such an enormously disillusioning violation of the high standard of Christian behavior we had been led to expect from him.

Anyone who wasn't sleeping heard Dick Wichman speak many, many times throughout his ministry about the "four kinds of love" in the Greek language of the Bible. In Greek, Wichman said the four words for love were: *agapé*, or spiritual, unconditional love; *storgé*, or familial love; *philia*, the love between friends; and *eros*, sexual, erotic love. And he said that all four were important, wonderful and beautiful.

As we have come to understand it, it may be that Wichman's critical mistake was he came to forget his own lesson, confusing *agapé*, or *storgé*, or *philia* for *eros*. It is Wichman's unyielding position to this day (to the degree he acknowledges any sexual interaction with anybody) that all his sexual interactions were *mutual and consensual*. And the boys and young men who came into bed with him did so because they loved him, and he loved them. But, clearly, the narratives and other victim stories we have heard, tell us that they were speaking a different language. Teens who felt and said they "loved Dick" and wanted to be close to him approached him with *philia* (brotherly love) or *agapé* (spiritual love), and were then shocked and traumatized when he responded with *eros* (sexual love) instead. The trust and safety Wichman had created as pastor (*agapé*) and father (*storgé*) was the love that drew boys near, but the kissing and fondling of their genitals was the love surprise (*eros*) that became the horrible, destructive violation that is still felt today, decades after the fact. One might want to question whether in fact Wichman's expressed *eros* for his boys was genuinely "love" in any real sense; Wichman will steadfastly claim it was.

In many ways, this was the grand deception that is so troubling. Christian love, God's *agapé* love, used to seduce boys and young men into an unsuspected, erotic snare. Wichman saw *eros* everywhere, while his victims were looking to him for *philia* or *storgé* at the minimum, and *agapé* at its best. Clergy sexual abuse, however, occurs when sexual activity of any kind is enacted by a minister, thereby abusing the power and authority of their pastoral role. Sexual violations of this power, trust and hope, therefore, are tremendous violations of the rights and spiritual dignity of the persons abused.

While Wichman and his supporters deny, ignore or minimize the effects of these violations on his victims (or at worse, say the victims brought their misery on upon themselves), the Healing Task Force is fully aware that Wichman's victims have held strong feelings of betrayal, rage,

shame and guilt, causing their personal and spiritual growth to founder. At the least, we are aware that clergy sexual violations create in many victims an enduring suspicion of emotional closeness, a suspicion of physical affection, a suspicion of ministers of all types, a suspicion of the church and Christianity, a suspicion of the words of love, a suspicion of sex and love, and even a suspicion of God.

Sexual abuse of all types is harmful because it destroys a person's sense of safety and security, which form the essential foundation for well-being and dealing with the world effectively. When we feel safe, we are able to approach the world with confidence and move beyond familiar understandings, skills and relationships. When we feel unsafe, however, we live in fear. Fear may lead us to withdraw or to engage in reckless behavior.

Wichman's sexual engagements, while consensual and filled with love in his mind, were obviously not experienced in that same way by countless numbers of boys and young men. As they came away from these disastrous encounters, they were most often silent, so that none of their friends, their families, not even Wichman himself in many cases, were ever aware of their shock, inner distress, and humiliation. So many have told us "I thought I was the only one."

As the truth of victims' experiences are made known and publicized, we are hopeful that Dick Wichman will reconsider his response to those boys and young men he says he engaged with love (*eros*) in his heart; they, obviously, did not feel the same. We hope he will be guided by Cameron House's most famous theologian:

The Christian ethic would ask to what degree are we willing to accept responsibility for the person with whom we are in this kind of communication? Because, if sex has to do with communication and responsibility, then it means that the Bible is interested in the kind of concern we have for the good of the other person with whom we are expressing ourselves in this particular kind of way. How is the relationship that we are having in this particular kind of expression of communication fulfilling the other person's personhood? That is, when we are expressing ourselves sexually with someone else, is this making us and the other a more complete, a more mature, a more creative, a more responsible, a fulfilled person? And is the person with whom we have been expressing ourselves in this creative communication also more prepared to face up, to stand erect, to take on their share of responsibility to be a really truly complete growing personality? Sex used in this manner of creative communication achieves greater satisfaction than the recreational view of sex can promise.

F. S. Dick Wichman (June 14, 1964) ¹⁹

¹⁹ Remarks from 1964 Convocations for the "On Your Mark" Peer Leadership Training Program, "Sex as Communication." Manual for Leadership Development, pg. 106-107.

Theological Reflections by the Healing Task Force

Forgiveness, Justice and Healing?

Molestation by a pastor does not just have emotional consequences but theological consequences as well. It affects people's faith and their ability to trust themselves, one another, the community, the church and ultimately, God. For trust to be restored, forgiveness and reconciliation need to happen. Ultimately, there can be no forgiveness, there can be no reconciliation, without truth being articulated and made plain.

Forgiveness is a mystery ... It is scented with the spices of grace rather than the sweat of legalism ... It delights and humbles with the impact of wholly unexpected bounty.

— John Mogabgab

“Why can't you just forgive and forget?” “Isn't that the Christian thing to do?” “What about 70 times 7?” Questions like these are often asked of victims by other members of the community who have not experienced the pain of abuse, and are only too anxious to put an unsavory period behind them and get on with their lives. For victims, putting the life-changing effects of abuse behind them is not as easily done and, if it means pretending the abuse or pain never happened, it will not be healthy for them to do so. When told to forgive and forget, victims are likely to feel re-victimized, as if their friends and family do not begin to understand the extent of pain and trauma they have had to live through. Even worse, not only do they feel devalued by the abuse, now they also feel de-valued by their faith community as somehow being less-than-Christian.

The need for all to be forgiven likely says more about the needs of non-victims than it does about the needs of victims. We in the community don't want our fond memories of the past sullied or perhaps we don't want to have to question our own relationship with the abuser. The Presbyterian report on clergy abuse in the Congo says that to avoid dealing with abuse is inconsistent “with the covenantal nature of the faith community. ... In I Corinthians 12:26 we are reminded that we are all ‘members of the body of Christ; if one member suffers, all suffer together.’ As people of God, we are responsible to and for each other. ... If we ignore the suffering in our midst or in our broader communities, we are being unfaithful to God as well as to the vulnerable members of Christ's body.”

Perhaps it is the extent of the victim's anger and pain that leaves us feeling uncomfortable. Maybe we fear that anger might too easily be re-directed at us for not stopping the abuse if we knew about it or for not seeing what was in front of our eyes. Or perhaps we don't deal well with anger and conflict in our personal and communal lives. The Congo Report speaks of anger as an

appropriate, even a healing, response to abuse. It says that “sexual abuse is a traumatic blow to the God-given human dignity with which every person is born. In awakening to the abuse, anger and rage are a first step toward regaining that dignity and self-esteem.”

Forgiveness can be premature. Victims may feel that those who want to forgive and forget really just want to cover over the wrong and are using forgiveness to deny the reality of the abuse. The plaintive whine “why can’t we all just get along?!” is often a cry to return to the way things were in the past ... or at least the way they seemed to be on the surface. But things will never be the same and should never be the same once knowledge of abuse is known. It must be dealt with. If the community is not changed forever by the abuse that occurred within it, it is destined to repeat the abusive cycles of the past and the culture of secrecy that allowed the abuse to occur in the first place.

Before most victims of abuse can forgive, there must be a sense of truly having been heard, a sense that others care about seeking justice. To excuse evil behavior in the guise of forgiveness is to participate in allowing the abuse to continue. Forgiveness does not condone abusive behavior nor does it release the abuser from dealing with the consequences, even the punishments, of that behavior. Biblically it is the sinner who is forgiven, never their behavior. Living in the tension between forgiving the abuser, but remembering the abuse is difficult. To forgive does not mean to forget. Certainly Jesus never asked us to forgive and forget. He especially did not ask us to forget injustice. Jesus himself was angry at injustice. How forgiving was Jesus when he swept the money-changers out of the temple?

Jesus could not be holy without using his anger. Nor can we. A passionate God tries to stimulate and recruit our passion, and we resist by numbing and dissipating it. The absurdity is that we think we are being penitent as we confess to God in our prayers that we have been angry, when our real sin is our dogged refusal to let the Spirit arouse our anger in the causes of love and justice.

— Martin Smith

Too often forgiving is a form of cheap grace offered too quickly and too easily, thereby avoiding the hard work necessary to move towards mature forgiveness. The difficulties and complexities of forgiveness become more apparent if we ask what it means to forgive Hitler or the 9/11 terrorists? While it might be desirable, how easy would it be for any of us be able to forgive the murderer of our child, sibling or spouse? What does it mean to forgive individuals or institutions (or even religious denominations) for on-going acts of racial, gender or lifestyle discrimination?

Sexual abuse is always more about power than it is about sex. Clergy abuse is no exception. In the case of clergy abuse, the power of God is being usurped for abusive purposes.

Forgiveness which does not deal with issues of power perpetuates injustice. Many Biblical virtues extolled by Jesus were actually directed at people in positions of power.

For reconciliation and healing to occur, forgiveness must be received. This raises serious questions about what forgiveness means when an abuser is unwilling to admit to having done wrong. Certainly forgiveness is much easier when repentance is present. To receive forgiveness, an abuser must let go of their position of power and receive. Forgiveness, in this sense, is the great equalizer. When the abuser denies the reality of abuse, as Wichman continues to do today, the abuser maintains his power, making it extremely difficult, if not impossible, for victims to forgive. Victims, who have already experienced their power being taken away by abuse, may feel they are now being asked to reinforce the power of *the abuser* even more by forgiving.

In acting as a representative of God, the clergy abuser creates a serious rift in a victim's ability to trust in God. Deep ambivalence and anger towards a God who could allow abuse to happen is certainly appropriate. How can God be trusted if God's representative on earth cannot be trusted? These are difficult issues to resolve. Since forgiveness comes from God, forgiveness is not possible without first reconciling with God, the source of all forgiveness. As they begin to trust God to bear their anger and anguish, victims may discover their understanding of God has been transformed beyond the traditional image of a God of power and might, to that of a God of compassion and mercy who chose the form of powerlessness in order to walk with us in our suffering. "God is present not as one who sends suffering but as one who shares in it, embodied it, and redeems it."

Forgiving self, forgiving God, forgiving community, these are all more important to healing than forgiving an abuser. When victims are asked to forgive their abuser rather than focus on their own healing process, healing is impeded. Even when victims know rationally they did nothing to cause the abuse, guilt and shame still linger. Victims may blame themselves for not saying no, for not fighting off the abuser. They may blame themselves for having responded sexually, for needing the attention of the more powerful abuser. Noted church advocate for the abused, Marie Fortune, says that forgiveness may well be "the very last step" in a long journey of healing.

Forgiveness is not ours to command. It is a gift from God, a form of healing which is already at work deep inside of us. Such healing takes time, God's time. Each person has their own timetable and their own style of working through to healing. Some cope by putting the abuse behind them as soon as possible and getting on with life. Some put it behind them for a period of time only to find they must deal with submerged pain later on. For others, working through the wounds of abuse may be a lifetime endeavor in a journey toward wholeness. Ultimately, forgiveness is a gift of grace, not a matter of personal will power or of choice.

Eventually, in healing, a victim will move beyond the identity of wounded victim to one of survivor. The actual wound is not forgotten but its power to entrap the victim in the past in a continual replay of anger and bitterness can be broken. True forgiveness gives us permission to

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name, not just the harm done to us, but the good which was present in the past as well and which is present for us now and in the future.

When wounds are fully acknowledged, eventually they may even come to be seen as a source of strength. The identity of victim may be replaced by a new identity as wounded healer, where the wounds and scars of the past empower the survivor to participate in the healing of others. Only when all that needs to be forgiven has been brought out of secrecy and denial into the light of God's love, can true forgiveness occur. Ultimately, we must learn to forgive each other as members of the community for the different ways we have responded to the abuse. Such forgiveness is never easy.

Theological Reflections by the Healing Task Force

Conclusions on Evil and Truth

There is no convenient way to carry a cross...if we put a handle on the cross to carry it as a businessman carries a briefcase, then the Christian faith has lost its ground.

Kosuke Koyama, No Handle on the Cross

Handles are efficient, they grant us the illusion of control ... of stability ... of predictability. We of the 21st century love the handle along with its cousins the button and key as in keyboard ... but the illusion dissolves when faced with the gritty stuff of life ... like evil ... especially evil. The Healing Task Force plotted its course but like a ship on rough seas, wind and waves tossed us about leaving the crew spiritually and emotionally battered and bruised. We were not in control.

To listen to the victim speak of their abuse and betrayal was gut wrenching. If you've come this far, read this far, you know something of the experience. But to see their face and hear the anguish in their voice ... Christ told us where two or more are gathered in His name, He will be there. We came to listen to the victim's stories. He was there. He must have been. We walked away unbroken ... but barely.

Evil is that which kills the spirit. Evil is real and palpable. Evil attacks others instead of facing their own failures constructing layer upon layer of self-deception in order to avoid the pain of self examination and by doing so, often succeed in deceiving others. They are ... People of the Lie.

Liner notes, M. Scott Peck, M.D., People of The Lie

For forty years the lies were many and the deception complete. Then in 1987 a courageous soul came forward breaking the spell holding so many in its power. The community would finally know ... but what would it know ... the whole truth and nothing but the truth? A poison apple, a bite, another 15 years of disenchanted sleep till the princess is jarred awake by the stampede of Catholics heading out the Sistine doors and into the courts.

There were no handles on the truth, no corroborating witnesses, hidden cameras or mea culpas. There was recorded testimony, written transcripts, but it seemed to have disappeared. Where do lies end and truths begin? It was a messy affair ... the stuff of life always seems untidy, uncontrollable ... without handles.

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From personal narratives, interviews and records of Church proceedings, this we know to be true:

- Fact: 18 persons identified themselves as victims of Wichman's abuse.
- Fact: Wichman molested at least 18 young men over a 40 year period.
- Fact: Multiple acts occurred over years with some victims.
- Fact: Wichman quit the Church rather than face his accusers.
- Fact: Wichman never paid a cent in compensation or spent a day in jail.
- Fact: After Wichman quit the Church, 15 years passed before the Healing Task Force was formed.
- Fact: Wichman used his bedroom at Lo Mo Lodge to seduce some victims.
- Fact: Wichman used his college visits to seduce victims.
- Fact: Some Cameron House alumni blame victims for Wichman's transgressions ... it's powerful mojo at work here.
- Fact: Wichman abused his position as pastor, as surrogate father to satisfy his needs.
- Fact: The injury reaches beyond the primary 18 to spawn secondary victims...spouses, friends, family members and offspring. The gift that keeps on giving.
- Fact: Wichman continues to deny responsibility, to live The Lie.

From compelling stories shared with us by Cameron House alumni, this we believe to be true.

- The number of victims greatly exceed 18. Stories we have heard support the conclusions of a study by Abel and Becker in 1983:

The molesters in the 1983 study reported that they averaged 49 victims and averaged 114 acts. However, the numbers reported in 1983 parallel the numbers of the present study with respect to the various categories of children molested. Most of the men molested girls; fewer men molested boys, but had larger numbers of boy victims.

- Wichman's abuse cut a wide swath of addiction, broken marriages, fractured relationships, damaged goods ... future generations to suffer for his sins. If we invite all the walking wounded to the party, better add a chair, make that hundreds of chairs.

- But this we believe also, that in naming evil, evil begins to lose its power as the layer of lies crumble under weight of truth. Evil gets the last word if we utter no words. And words have been spoken and written and shared. Healing is occurring.

Faith is the substance of things hoped for and the evidence of things unseen.

Hebrews 11:1

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... the kingdom of God is like a grain of mustard seed, when it is sown in the earth, is less than all seeds ... it groweth up ... and becomes greater than all ...

Mark 4:26-29

People will read this report, their eyes will open. Spells will be broken. It will be messy, untidy, uncomfortable, painful ... there are no handles. This is not the end but the beginning. Victims will reach out to victims. Stories will be told, lies will crumble making survivors of us all, survivors because it was real evil they encountered and souls were in jeopardy. Souls can be lost, souls can return, some will not, some cannot. Chasms will be filled, the ground will be leveled. Seeds will be planted.

This we believe to be true.

Chronology of Major Events

1947	-----	Wichman becomes Cameron House Director under the Board of National Missions
1977	-----	Wichman retires to Los Gatos, CA. The Reverend Harry Chuck becomes Director
1984	-----	Cameron House incorporates, Cameron House Board becomes a legal entity.
1987	Dec	Allegations of sexual misconduct by Wichman brought to COMP
	Dec 31	Wichman appears before Committee on Ministry and Pensions and denies perpetrating any abuse
1988	March	COMP receives direct testimony Wichman sexually involved with minors. COMP votes to turn matter over to the Discipline Process of the Presbyterian Church
	March 21	Wichman declares to COMP that he had not engaged in sexual acts with under age victims though victims had given sworn testimony to the contrary.
	April -Oct.	Special Disciplinary Committee met 19 times. Charges drafted. Five charges in three areas: 1) Perjury in regard to denying sexual activity with boys under the age of 18. 2) Adultery 3) Inappropriate involvement in decision-making processes at PCC and Cameron House.
	Sept 26	Before SDC, Wichman testified that he never sexually molested any under age person. Wichman also testified that he never had sexual relations with any person under the age of consent, 18 years.
	Nov 9	COMP receives Wichman's written renunciation of Church's jurisdiction. According to Church law, no further action can be taken because Wichman resigned from the Church (demitted)
	Nov 21	Letter from Betsy Massie (Chair, COMP) reporting allegations and meetings with Dick
	Dec 4	COMP meets with PCC. The Rev. Betsy Massie, chairperson, preaches at this worship then announces allegations of sexual misconduct by Wichman, findings of the investigative committee and takes questions from the congregation. Investigative committee members were available for small group discussions after the congregational meeting.
	Dec 13	Stated Clerk of San Francisco Presbytery reports to Presbytery Wichman resigned from the Church rather than face charges.
1989	Jan	Letter from Marius Nungesser (Cameron House Board President) and The Rev. Dr. Harry Chuck to Cameron House friends and supporters.
	Feb 27	Noel Chun' sends letter criticizing Board letter, ends with recommendations similar to those issued by the Healing Task Force
	-----	Robert McKenzie, Designated Pastor PCC (interim), preaches at Presbyterian Church in Chinatown
	April	Articles appear in San Francisco Chronicle and East West newspapers Presbytery informs Wichman he is barred from further involvement with programs or affairs of Cameron House.

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- 1990** ----- Wichman moves to Oregon
- 1993** ----- Sexual Misconduct Policy adopted by General Assembly
- 1995** May 9 Policies and Procedures on Sexual Misconduct adopted by SF Presbytery
- 1996** ----- California State Supreme Court retroactively extends statute of limitations opening the door for criminal charges to be filed against Wichman by victims
- 1998** [----- "Standards of Ethical Conduct" adopted by SF Presbytery
Mar-Apr 6 week Lenten Series on forgiveness and sexual abuse held at PCC
Sept-Oct 4 small group meetings held at PCC to continue Lenten Series discussions
- 1999** ----- Dr. Tom Pong (Board President), The Rev. Willie Ng (Vice President) and The Rev. Dr. Harry Chuck (Director) meet several times with Interim Presbytery Executor, The Rev. Frank Poole to discuss arranging a meeting with Wichman regarding an apology. Effort is frustrated during initial discussions with Executive Committee of the Cameron House Board of Directors, and possible apology discussion with Wichman never occurs."
- 2002** [----- Healing Task Force formed
July 10 California Governor signs SB 1779 into law. Effective Jan 1, 2003 through Dec 31, 2003. One year window opened for lawsuits to be filed against employers and other responsible 3rd parties.
- 2003** ----- United States Supreme Court rules 1996 California State Supreme Court law revision extending statute of limitations unconstitutional thus slamming the door shut on prosecuting crimes 10 years or older.