



DISCUSSION GUIDE

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Rich, David, Dianne and John Darr
Photo Credit: Dick Darr

FILMMAKERS' STATEMENT

All God's Children began as a very personal project. Among the children abused at Mamou Alliance Academy were director Scott Solary's cousins Keith and Howie Beardslee. When their parents first told us about what happened to the children in Africa and the years of denial by the Christian and Missionary Alliance that anything had gone wrong, we were surprised there hadn't been more coverage in the media. As we began our research it became clear that the incidents at the missionary kids' boarding school in Mamou were not that unusual; mistreatment of children by missionaries appeared to be a widespread problem among various denominations. Why was nobody talking about it?



Scott Solary and Luci Westphal, filmmakers
Photo Credit: Jamie Penkethman

We realized we needed to do our part in breaking the silence by spreading the word about some dark secrets of the missionary community. The investigation of the Mamou Alliance Academy was the first of its kind. A few have followed, some of them still ongoing. But even more have not happened yet because the responsible Churches and mission-sending organizations are still trying to keep the silence. We hope that with the help of *All God's Children*, organizations will find it more difficult to deny the victims' request for compassion and justice. And while individuals and organizations contemplate the events of the past, hopefully they will also look into improving their current systems and practices to better protect the children in their care.

Just as important, we also believe that viewing and discussing the documentary may enable other survivors of abuse to speak up and thus begin the healing process for themselves and their families.

With the help of the New York City Media Arts Grant from the Jerome Foundation we began production in 2004.

We made a conscious choice not to focus on the abusers but on the abuse survivors and their families. This is not so much a film about "why" but about "how to go on from here". We did however include a spokesperson from the Christian and Missionary Alliance to tell their side since they were involved in the events after the abuse.

While listening to the victims' accounts was often painful and very humbling, it was gratifying to learn that the process of talking to a camera and recording the unheard stories became part of the healing for some of the former students. As children they didn't have a voice, as adults they were silenced for many years, now their voices were heard, recorded and soon to be amplified when audiences would finally watch *All God's Children*.

It took several more years of filming and editing until in 2008 the film was finally finished and premiered at the Sarasota Film Festival.

In early 2009, we began traveling around the country with the film and some of the survivors and parents. Through moving conversations with audience members and organizers, we all soon

realized we were telling a wider story than anticipated: the story of children, parents and siblings who learn to deal with abuse trauma first experienced by a child and later felt in after-shocks, not only by the survivor, but often by the entire family. The parallels between survivors of various forms of abuse in very different circumstance was striking.

Encouraged by our experience on the road with audiences, we hope that the film and the courageous survivors of the Mamou Alliance Academy will inspire you to talk, to listen and to take action.

Making *All God's Children* has been at times a challenging experience – but as we see the effect it has on the people in the film, audiences and on our own lives, we are grateful for having had the opportunity to do so and know we couldn't have spent this time in a better way.

Scott Solary and Luci Westphal,
Producers and Directors, *All God's Children*



*The Shellrude, Beardslee and Darr families (from left)
Mamou Alliance Academy in the background*

INTRODUCTION

Through the eyes of three families, *All God's Children* tells the personal story of the first boarding school for children of missionaries to be investigated for abuse at the hands of the parents' missionary colleagues. The survivors and parents share their journey of seeking justice, redemption and healing.

The Beardslee, Shellrude and Darr families left North America for West Africa during the 1950s. They followed what they believed to be "God's Calling" – to spread Christianity throughout the world. Their children however - starting at the age of 6 – were required to attend the boarding school in Mamou, Guinea, run by the Christian and Missionary Alliance. Cut off from their families for 9 months out of the year and without any reliable means of communication, the children quietly suffered emotional, spiritual, physical and/or sexual abuse at the hands of the all-missionary staff.

It took the children decades to acknowledge the effects the abuses had on their lives. When they finally dared to break the silence and speak out, the Church denied all allegations and refused to help. But through years of persistent activism the survivors and their parents finally compelled the Christian and Missionary Alliance to conduct an investigation and acknowledge the abuses. The healing could begin.

The investigation of the Mamou Alliance Academy was the first of its kind but has since inspired investigations at other schools of many different denominations.



Keith and Howie Beardslee
Photo Credit: Howard Beardslee

PEOPLE FEATURED IN *ALL GOD'S CHILDREN*

SHELLRUDE FAMILY



Rev. Ralph Shellrude



Beverly Shellrude Thompson



Marilyn Shellrude Christman

CHRISTIAN AND MISSIONARY ALLIANCE



Dr. Bob Fetherlin

BEARDSLEE FAMILY



Rev. Dr. Howard Beardslee



Ann N. Beardslee



Keith Beardslee



Howie Beardslee

DARR FAMILY



Anne Darr



Dianne Darr Coutts



David Darr



John Darr



Rev. Richard Darr, Th.D.

POINTS OF DISCUSSION

After the screening, the audience might want to take a moment and gather their thoughts before diving right into questions. There might also be comments and questions coming directly from the audience without a facilitator's prompt. The following are suggestions for points of discussion. Please choose the ones you find appropriate for your group.

It might be a good idea to remind everyone that this discussion does not need to lead to a solution of any problem nor is it necessary for everyone to agree. The purpose of the post-screening conversation is to share observations, inspire thought and to help digest the story just witnessed and what it might stir up in the individual.

CHILDHOOD

1. The different forms of abuse listed in the ICI (Independent Commission of Inquiry) report are: physical, emotional, sexual and spiritual abuse. What might be the different consequences and long-term effects of each type of abuse?

How might the circumstances surrounding the abuse (e.g., age, siblings, location, faith, community) make a difference in how abuse affects the victim as a child and later as an adult?

2. Can you list other forms of abuse that might or might not relate to what happened at Mamou Alliance Academy? What are the similarities and differences between the events in the film and survivors of abuse in other situations (domestic violence, incest, etc.)?

3. *ANN BEARDSLEE: "We had no idea what was happening at the school. We thought it was a normal boarding school where the children were being well treated."*

What might be the reasons why the parents didn't seem to suspect any mistreatment? Why did most of the children not tell their parents? Why did parents not believe their children? Why did the other teachers or students not take any action or report the abuses? Do you think the time period or the religious beliefs played a factor?

The school also employed African workers for manual labor. What might have been their thoughts? There are no records of them reporting anything either – why not?

4. *JOHN DARR: "So the ICI report just opened up this panoramic view of abuse at Mamou. That shows that it wasn't just a few bad individuals or a few individuals with psychological problems who occasionally flew off the handle or lost control and did some bad things. It was a consistent, systemic problem at least from the 50's, probably before, on through the 70's."*

What does "systemic" mean in the context of "systemic problem" or "systemic abuse"?

TITLE CARD: "According to MK Safety Net, missionary kids from 21 other Christian denominations and mission-sending organizations have reported child abuse occurring at countless missionary boarding schools.

Why do you think the mistreatment of children happened at many different schools run by different churches/organizations?

What do you think may have been the cause for the abuses? Do you think that the abusive behavior towards children had something to do with the missionary culture, with Christian culture, with Western culture? Or do you think the causes are tied to the principles of a hierarchal system in general?

Considering the prevalence of child abuse, is there something that could be inferred about human nature?

What do you think can be done to prevent the kinds of situations and events depicted in the film? Do you have any examples of changes that have taken place or examples of how things have stayed the same (in the missionary community specifically, in boarding schools in general, in childrearing, etc.)?

5. *HOWARD BEARDSLEE: "And if you're not trained to understand where a child is in stages of development and you have your own issues that have never been resolved, which many of these people clearly had, then they take it out on these children. "*

If the staff at Mamou Alliance Academy had no training in early childhood education or child caretaking, why were these individuals sent to take care of the children? What might this infer about the status of children in the context of that time and culture?



*Beverly and Marilyn Shellrude
Photo Credit: Shellrude Family*

6. All the footage and photographs in the film were recorded by the actual missionary families that served in French West Africa and sent their children to Mamou Alliance Academy. The music throughout the film are some of the popular songs for missionaries and children: "Onward Christian Soldiers", "Jesus Loves The Little Children", "Jesus Loves Me".

What can be derived from the juxtaposition of the stories in the film against the images of happy children playing? What can be said about the hymns versus the experience of some of the children?

7. *HOWIE BEARDSLEE: "We were constantly singing how much Jesus loves us and how lucky we were to be missionary kids and what wonderful things we were doing. "*

Missionary Kids (MKs) are considered a sub-group of Third Culture Kids (TCKs) or "global nomads". Third Culture Kids are children who accompany their parents into a different culture where they spend some of their formative years. TCKs integrate aspects of their birth culture (the first culture) and the new culture (the second culture), creating a unique "third culture".

What are the benefits and repercussions of being an MK or TCK? What are some of the wonderful things MKs got to experience that other children staying in the US & Canada didn't?

8. Do you think there is a difference between the life of a missionary kid then and now because of a change in forms of communication (e.g., Internet, email), more educational options (e.g., home schooling, international schools), etc. – or do you think that those details are only logistical and the causes for the childhood trauma lie somewhere else?

ADULTHOOD

1. *DAVID DARR: "So we started dealing with this and then we heard that there were others who too were disenchanted with what had occurred. And were coming to grips with this. And we were doing this as adults because it was the time in our lives to deal with that, to look back upon to what had occurred and why we were the way we were."*

Why do you think so many child abuse survivors don't speak about what happened to them until they are in their 30s or even older? Does the same thing apply to survivors of other trauma?

2. *MARILYN CHRISTMAN: "I didn't believe in the whole concept of re-victimization. But over the years I understand that concept. And their refusal to help, to be proactive in addressing the issues of Mamou, their evasions, their lies to us, they impacted me as much as being wounded as a child."*

"Re-victimization" is the experience of a survivor of an original trauma being victimized or traumatized again. Aside from experiencing the exact type of abuse again, this can also include psychological trauma that is caused by the survivor's interaction with authorities, like the courts or the organization/individual that is connected to the original abuse.

How might the idea of “re-victimization” impact survivors who are considering to be proactive about what they have experienced?

3. *HOWIE BEARDSLEE: “I could not understand why other people wanted to be a father. Why they wanted to be a parent. It just, it wasn’t there. I didn’t see anything good about being a kid and I did not want to subject anybody to being a child. [...] But, looking back on it, honestly, I think something that is so traumatic to people that it completely wipes out that sense of wanting to foster the next generation, it goes through the core of what a person is. And again I kinda resent people taking that much away from me.”*

A few other consequences listed by survivors of abuse: loss of faith, lack of trust, depression, suicide, addiction, trouble with authority, disconnectedness, preoccupation, emotional unavailability. Can you share your thoughts on these repercussions or add more? Can you explain the connection between the childhood experience and the consequence in the life of the adult? What might be ways to heal from these consequences?

4. *BEVERLY SHELLRUDE-THOMPSON: “The truth-telling has been an integral part of my healing... because as a child, I didn’t have a voice.”*

Why bring up the past? How does the truth-telling become part of the healing? How can you help someone begin the “truth-telling process”? What does “breaking the silence” mean to you? Why do you think certain subjects are taboo in society or in certain circles?

Some people consider it harmful to continuously speak about one’s childhood trauma. They believe that it keeps the survivor from letting go and that it gives power to the perpetrator and his/her actions. What are your thoughts on that?

5. It is often said that abuse is about power. Can you explain what that means?
6. Some people who have experienced abuse make a point of referring to themselves as survivors and not as victims. What is the difference? Do you see a relationship between the choice of words and a sense of control? How could that be helpful? Can you think of other examples where the choice of words might make a difference?
7. Despite the clear results of the ICI, some parents and alumni from the Mamou Alliance Academy deny that abuses took place or consider the mistreatment as minor.

Why do you think some of the parents don’t believe their own children or dismiss the impact of what happened to them? What would it mean to their life’s work if they acknowledged what happened to their children while they themselves were missionaries?

What might be the reasoning for the other alumni? Is it possible that they did not witness any abuse? How would you know whom to believe?

8. FROM THE “ALL GOD’S CHILDREN” DISCUSSION BOARD

- SARAH CHRISTMAN, MARILYN’S DAUGHTER: *“People don’t realize it affects more than just the one person. It affects everyone close to them. I came to hate Mamou myself. [...] I hated my mom leaving and I hated that she was leaving to go talk about stuff that made her cry.”*

- HEATHER DARR, DAVID’S DAUGHTER: *“My father and mother were both at Mamou (David and Judy Darr). My entire life has been colored by what took place there. It was helpful for me to see the film for several reasons. It brought much needed clarity in my search to understand my family and our chronic dysfunction. The impact of what my parents endured there and the long lasting ramifications for not just them - but for my siblings and myself is finally validated. It makes sense now to me - the preoccupation and emotional unavailability my parents had my entire life - no wonder. I feel even more compassion towards them than I ever have - I am so proud that they survived.”*

How do you think family members (spouses, children, parents and siblings) of abuse survivors are impacted?

Have you ever heard the expression “breaking the cycle”? Can you explain?

Other terms often used in regard to people close to abuse survivors, especially professionals like therapists, are “secondary trauma” and “vicarious traumatization”. They describe the trauma experienced by the person listening to the survivor’s story with so much empathy that they themselves show signs of post-traumatic stress disorder, e.g., nightmares and fear.



Anne Darr
Photo Credit: Darr Family

9. What helps? If you are a survivor: what helped you on your healing journey? If you are a family or a friend of a survivor: what has helped you in understanding and coping with the effects on you? What did you see that worked in the healing process of the survivor? How have you been able to help a survivor? If you are an advocate: what are your observations and advice?
10. *BEVERLY SHELLRUDE-THOMPSON: "I actually called forgiveness the "F word" for the evangelical community because of how they use forgiveness."*

DIANNE COUTS: "It's not that the victims are against forgiveness. Victims are against forgiveness as the solution to the problem. Because then the problem will go on and on and on and as long as every victim continues to give forgiveness, the organization doesn't have to address the issues."

What is the purpose of forgiveness? What speaks for and what speaks against forgiveness? Are forgiving and pardoning the same thing? How are forgiveness, repentance and restitution connected? Are they dependent on one another or can they stand alone?

RELIGIOUS SETTING

1. *KEITH BEARDSLEE: "Saul is on the road to Damascus to persecute Christians and he's struck blind by the Lord and he becomes a Christian and he became Paul and really the first missionary. And he saw Christ and Christ appeared before him. And I've often said that that's what would be needed to make me a true believer and that is unfortunate. I mean, it may be more realistic but it's still, from my point of view, unfortunate to feel that way. And, and I lay that at the feet of those people."*

DAVID DARR: "How many souls were worth my soul?"

The missionary kids interviewed for the film show a big diversity when it comes to their faith; some don't seem to believe in any sort of organized religion while others still attend the church that sent their parents into the mission field. What are your thoughts on the various spiritual developments of the MKs and their religious affiliations?

2. *REV. RICHARD DARR: "One of the reasons in terms of my renewed call and vocation to ordained ministry was the realization that there is a tremendous amount of terrible religion that adversely affects not only children but adults. And my call to ministry is a call to further good religion and to do all that I can to battle against bad religion."*

What do you think he means by that? What is "bad religion"? Do you think "bad religion" would be limited to Christianity? Do you think it would be limited to specific denominations of Christian faith?

How does Rev. Richard Darr think he can fight "bad religion"?

3. *TITLE CARD: "According to MK Safety Net, missionary kids from 21 other Christian denominations and mission-sending organizations have reported child abuse occurring at countless missionary boarding schools. As of 2008, only two of those 21 denominations and organizations are known to have launched official, independent investigations: Presbyterian Church (USA) and The United Methodist Church."*

DIANNE COUTS: "They feel like well, if we focus on ourselves and our problem as an organization, this is going to take time, this is going to take money. This will take us away from shining our light on the deep, dark problems of the world. How can your little problem of being abused at missionary kids school or being sexually molested, don't you know that that's minor in light of what we need to do in the world?"

Can you elaborate on what Dianne said in response to the Church's hesitation to investigate? What do you think about the reasoning? Can you imagine other reasons that would make a religious or other organization hesitate to investigate or report abuse?

4. *BOB FETHERLIN: "Why were we slow in responding to this? I think there are several reasons. I think there could be some fear. It could be some doubt. It could be some self righteousness. It could be some shame. All of these things can result in an unwillingness to really face the truth."*

Can you elaborate on the reasons that Bob Fetherlin gives? Can you imagine what you would do in the position of the organization?

5. What do you think the Christian and Missionary Alliance could have done differently (in running of the school, in response to the reports, in what they do today)? What do you think they did right? What can the C&MA and other organizations learn from how the C&MA handled the case of the Mamou Alliance Academy? The C&MA so far has not facilitated any "Independent Commissions of Inquiry" into any of the other boarding schools they've been involved in. What do you think about that?



Photo Credit: Shellrude Family

LEGAL ASPECTS

1. *TITLE CARD: "No legal charges were brought against any of the staff members."*

Several reasons missionary kids have mentioned when asked why they did not bring any legal charges against any of the people found guilty in the ICI Report or against the mission-sending organization:

- The survivors were originally looking for compassion from the organization. They had no intention to be on the offense and were surprised when they were not "embraced" but doubted.
- The abuse happened on foreign soil.
- The statute of limitations had run out.

What are your thoughts on legal action in cases of abuse? Does it make a difference in your opinion if it is a civil case or a criminal case?

In a criminal case, the government, on behalf of the people, prosecutes the alleged criminal who might be harmful to society as a whole. The guilty defendant is usually punished by incarceration or a fine paid to the government.

In a civil case, a private party files the lawsuit themselves in civil court. The guilty defendant is never punished by incarceration. Possible consequences for the guilty defendant include reimbursements paid to the plaintiff, disclosure of records kept by the defendant, public statements, outreach to others, etc. The statute of limitations is often more lenient in civil law.

What are your thoughts on the different punishments that could be handed down to the guilty defendant?

2. What do you think about taking action against the perpetrator vs. taking action against the organization that employed the perpetrator (and in some known cases withheld information that someone on staff was an abuser)?
3. Statutes of limitations is a type of federal or state law that restricts the time within which legal proceedings may be brought forth. Statutes of limitations are intended to encourage the resolution of legal claims within a reasonable amount of time.

Special rules may sometimes apply to ease the limitations period, depending on when a child sex abuse victim knew and understood the nature of the harm. These sorts of exceptions vary widely in various states and countries and are often discussed under various terms like "the discovery rule," "fraudulent concealment," and "repressed memory."

In 2002 the California legislature passed amendments to its statute of limitations on child sex abuse, essentially opening a "window", which gave survivors one year (2003) to file claims even if the statute of limitations for their claims already had expired. Currently such a special ruling is being considered in several other states. What are your thoughts on such a window?

4. *MARILYN CHRISTMAN: I'm only one person, the only person that has been willing to come forward to speak of the abuses that happened by [him]."*

BOB FETHERLIN: "So this has been a very difficult and a complicated situation. I wish it were different. I wish that we had the testimony needed to close the loop and come to firm conclusions in this one case."

What are your thoughts about the need for corroborating witnesses? Does it make a difference if the alleged crime is of a sexual nature?

5. *FROM THE ICI REPORT: "In general, the ICI required more than one witness and more than one reported incident, and gave no weight to memories that had not continually existed since the incident in question, e.g. memories recovered in therapy or otherwise."*

The terms "recovered memory" and "repressed memory" remain controversial in various fields like law, medicine and psychology. Why do you think it is so difficult for experts to agree on how to exactly define states of memory and how it impacts a person's legal or medical situation? What might be some of the points of controversy?

GOALS

The film's aim is to educate in order to achieve two main goals:

- to help survivors heal from the past
- to help protect children-at-risk today

Who else do you think could be helped through this film?

How do you think you could help?



*Keith, Ann and Howie Beardslee
Photo Credit: Howard Beardslee*

SUGGESTIONS FOR TAKING ACTION

- Talk to someone. Find a self-help group, therapist or other professional you can talk to about your own experience.
- Be open to listen to others who want to share their story.
- Explore the subject further through the resources suggested in this guide and on the film's website.
- Connect with organizations that are doing the kind of work you want to support. Find out how you can support them or get involved.
- Read and participate in further discussion about the film and its subject on the *All God's Children* Facebook Discussion Board.
- Host your own screening and discussion event. Tips on how to host can be found on the film's website.
- Suggest the use of this film to your church, synagogue, school, library or community organization.
- If you are thinking about confronting someone involved in your own abuse, please consider guidelines presented on the MK SafetyNet website
- Ask your church or mission-sending organization what safeguards are in place for the children of the missionaries you are supporting.
- Ask your church or mission-sending organization about investigations into the boarding schools they are or have been associated with.
- Contact MK SafetyNet to find out what your church or mission-sending organization has reported to MKSN regarding boarding schools and missionary kids under their care.



Keith, Ann and Howie Beardslee
Photo Credit: Howard Beardslee

FURTHER RESOURCES

FILM-RELATED WEBSITES

- *All God's Children* website: www.allgodschildrenthefilm.com
- *All God's Children* on facebook: www.facebook.com/allgodschildren
- *All God's Children* on Twitter: www.twitter.com/allgodschilddoc

SUPPORT AND ADVOCACY

- MK SafteyNet
www.mksafetynet.net
- SNAP - Survivors Network of those Abused by Priests
www.snapnetwork.org
- Spiritual Abuse Recovery Resources
www.spiritualabuse.com
- CAICA - Coalition Against Institutionalized Child Abuse
www.caica.org
- CASA - court appointed special advocates for abused and neglected children
www.nationalcasa.org
- FaithTrust Institute - Working together to end sexual & domestic violence
www.faithtrustinstitute.org
- Speaking Truth in Love Ministries - Stopping Sexual Abuse in the Body of Christ
speakingtruthinlove.org
- Confronting Collusion in Churches
takecourage.org
- RAINN - Rape, Abuse and Incest National Network
www.rainn.org
- CWLA - Child Welfare League of America
www.cwla.org
- PCA America - Prevent Child Abuse America
www.preventchildabuse.org
- mkPlanet - online community for missionary kids (MKs)
www.mkplanet.com

FURTHER RESEARCH

- Final Report: Independent Commission of Inquiry Regarding Mamou Alliance Academy – Christian and Missionary Alliance
www.mksafetynet.net/final_report_cma.htm
- Final Report: Independent Committee of Inquiry – Presbyterian Church (USA)
www.pcusa.org/ici

- Final Report: Independent Panel for the Review of Child Abuse in Mission Settings – The United Methodist Church
new.gbgm-umc.org/about/globalministries/childprotection/finalpanelreport
- The Christian and Missionary Alliance
www.cmalliance.org
- New Tribes Mission Abuse – Stories from NTM school alumni
fandaeagles.com
- Recovery From Abuse: practical introduction for pastors and other religious professionals by Dr. Dale S. Ryan of Fuller Theological Seminary
www.recoveryfromabuse.com
- MisLinks – A web-based Missions Directory
www.mislinks.org
- Child Abuse Statistics, Research and Resources (Jim Hopper, Ph.D.)
www.jimhopper.com/abstats

BOOKS

NON-FICTION

- Too Small To Ignore – Why Children Are The Next Big Thing by Dr. Wess Stafford (The Doubleday Religious Publishing Group, 2005)
A call to recognize the importance of children and intervene on their behalf.
Dr. Wess Stafford attended Mamou Alliance Academy.
- Ultimate Sacrifice by Paul R. Friesen (iUniverse, Inc., 2003)
An intimate look into missionary boarding schools and the ultimate sacrifice of the children.
Paul R. Friesen attended Mamou Alliance Academy.
- This Little Light – Beyond A Baptist Preacher Predator and His Gang by Christa Brown (Foremost Press, 2009)
Christa Brown tells the personal story of clergy sex abuse and cover-ups in the largest Protestant denomination, the Southern Baptist Convention.
- The Unbreakable Child by Kim Richardson (Kunati Incorporated, 2009)
Kim Richardson's auto-biography catalogues years of institutional abuse that took place a Catholic orphanage in Anchorage, Kentucky.
- Divine Betrayal – An Inspirational Story of Love, Rebellion and Redemption by Graceann K. Deters (Grand Sierra Publishing, 2009)
Memoir of a missionary daughter growing up in Brazil.
- Out of the Miry Clay – Freedom From Childhood Sexual Abuse by Linda M. Fossen (Self, 2008)
Story of a preacher's daughter who was sexually abused by her father and who goes on a search for a loving Heavenly Father.
- The Lucifer Effect – Understanding How Good People Turn Evil by Philip Zimbardo (Random House, 2007)
What makes good people do bad things? How can moral people be seduced to act immorally?

FICTION

- The Poisonwood Bible by Barbara Kingslover (HarperCollins, 2005)
A story told by the wife and four daughters of Nathan Price, a fierce, evangelical Baptist who takes his family and mission to the Belgian Congo in 1959.
- The Shack by William P. Young (Windblown Media, 2008)
A kidnapped daughter is presumed dead, and when her grieving father receives a letter, apparently from God, inviting him to the scene of the crime, he can't help but go. What he finds there will change his world forever.
William P. Young was a missionary kid with the Christian & Missionary Alliance, who also attended boarding school.
- Mysterious Skin by Scott Heim (Harper Perennial, 2005)
Told from a variety of perspectives, including a young male prostitute and a boy who believes he was abducted by aliens, this novel looks at the long-term effects of sexual abuse and the coping mechanisms employed by abused children.
- The Bishop's Man by Linden MacIntyre (Random House Canada, 2009)
Father Duncan MacAskill has spent most of his priesthood as the "Exorcist" — an enforcer employed by his bishop to discipline wayward priests and suppress potential scandal. The bishop refuses to see abused children as victims; they are merely troublesome complainers who need to be silenced. The "Exorcist" is more sympathetic, but still he obeys the bishop. The author tells a nuanced story with very credible, complex characters.

FILMS

DOCUMENTARY

- *Sex in a Cold Climate* by Steve Humphries (1997)
Inspiration for the film *The Magdalene Sisters* (and available on that DVD).
An exposé of the cruelty and abuse suffered by the inmates of Ireland's Magdalene laundries.
- *Twist of Faith* by Kirby Dick (2004)
A firefighter confronts the trauma of boyhood sexual abuse by a Catholic priest.
- *Vows of Silence* by Jason Berry (2008)
An anatomy of the Vatican justice system, following the haunting saga of Father Marcial Maciel, who won the favor of Pope John Paul II despite years of pedophilia accusations.
- *Stevie* by Steve James (2002)
Steve James reconnects with Stevie Fielding, a troubled young boy he had been an advocate big brother to ten years earlier. Stevie had been abused as a boy and later became an abuser himself.

FICTION

- *The Boys of St. Vincent* by John N. Smith (1992)
Based on true events. Inside the walls of St. Vincent's Orphanage in Newfoundland, young boys fall victim to sexual, physical and emotional abuse at the hands of their guardians. Fifteen years later, still unhealed, the victims go public with their ordeal.

- *Sleepers* by Barry Levinson (1996)
Based on characters in Lorenzo Carcaterra's controversial memoir. Four boys from Hell's Kitchen enter a reformatory where a cruel guard abuses them. Years later, two of them avenge their tormenter and stand trial.
- *The Magdalene Sisters* by Peter Mullan (2002)
Based on the documentary *Sex in a Cold Climate*. Three young Irish women struggle to maintain their spirits while they endure dehumanizing abuse as inmates of a Magdalene Sisters Asylum.
- *Mysterious Skin* by Gregg Araki (2004)
Based on a novel by Scott Heim. A young man who makes a living by selling his body on the streets and another who's convinced he was once abducted by aliens seem to have an unspeakable tragedy in common as both of them discover they were abused as children.
- *Doubt* by John Patrick Shanley (2008)
Based on the play of the same name. When the principal of a Bronx Catholic High School accuses a popular priest of pedophilia, a young nun caught in between the feuding pair becomes hopelessly swept up in the ensuing controversy.

HOW TO PURCHASE THE FILM

Please visit www.allgodschildrenthefilm.com for details and links to purchase the appropriate DVD for either home viewing, educational purposes or public screenings.

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CREDITS

Discussion Guide written by Luci Westphal.

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All God's Children was independently produced by Scott Solary and Luci Westphal.

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