

Witness Name: Adam Taina Karl Powell

Statement No.: WITN0627001

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ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE

WITNESS STATEMENT OF ADAM TAINA KARL POWELL

I, Adam Taina Karl Powell, say as follows: -

INTRODUCTION

1. That is my full name, I was born on the 1965 in Levin, Ōtaki. I now live in Christchurch with my partner, who has adult children and mokopuna who are a big part of our lives. I work for Ritchie's bus company.
2. I was removed from my biological parents at the age of two and was adopted into another whānau by and We lived in Morrinsville for most of my childhood.
3. At the age of 12, it had become clear that I had learning difficulties and was struggling to keep up in school. In 1978, I was sent to Marylands Special School in Christchurch because it offered an education programme directed at children who struggled like me. I remained there until 1981.
4. Marylands was run by the Hospitaller Brothers of the St John of God Order. While I was at Marylands I suffered neglect and physical and sexual abuse at the hands of the brothers. I also witnessed other students suffering this same abuse.

5. Because of the abuse, I have been affected in many ways. I have been impacted mentally, physically and financially. It has often been a road block for me to move forward in my life.
6. I have come forward to the Royal Commission to prevent the same sort of abuse that happened to me, happening to other children. I feel what I have been through needs to be told and the public needs to know what happens to boys and girls in places like Marylands.

Early life

7. I have no memories of my biological parents. I was adopted at around the age of one or two. When I met my biological mother in 1986, I learnt that she fell pregnant with me to her second husband-to-be and I was to be her fifth child. She couldn't handle another child and therefore adopted me out.
8. Both my biological parents are Māori, and they whakapapa to Levin and Ōtaki. I identify as coming from Ngāti Raukawa and Tainui.
9. My adoptive mother was Irish. We lived in Stratford when I was adopted. She later met and married a man named [GRO-B] who lived in Morrinsville. Most of [GRO-B]'s whānau also lived in Morrinsville and as a family we moved there when I was about 9 years old.
10. My adoptive mother took great care of my adoptive brother [GRO-B] and I. She was very caring. When she met [GRO-B] he was a very stern and disciplined man who I respected. He was honest, and his discipline was fair.
11. We had quite a large family, there was myself, [GRO-B], [GRO-B-1], [GRO-B], [GRO-B], [GRO-B], [GRO-B] and [GRO-B]— a family of eight which showed what a special mother [GRO-B] was.
12. Sometimes the siblings from my adoptive family were quite abusive towards me. They would give me hidings whenever I didn't listen to what they were saying, and sometimes for no reason. When I was told something, I didn't understand it because of my learning disability. My siblings just became frustrated with me not understanding them. This was because I only learnt things by being shown, not by being told. They would either crack me in the head or hit me with a shoe around the ear. As a result of being hit around the head and the ears so often, I am partially deaf in my right ear. Whilst I did love my siblings their physical abuse did affect me to a small degree. However, I always respect my elders, and this respect extends to them.

13. I struggled to understand what I was being taught in school – I had difficulty writing and understanding. My adoptive mother did her best to teach me to read and write but she also came to realise that I had learning difficulties.
14. The only other disability I have is my left leg. I had a club foot which was operated on when I was about six years old, so now my left leg is titanium. I was also not a very well child. My adoptive mum took me to Hamilton Hospital several times for respiratory issues among other things.
15. During the Christmas holidays in 1975 we went to Mount Maunganui as a family. On the GRO-C 1976, my adoptive mother collapsed. GRO-B and I found her in the shower at the campsite. She had suffered a stroke and died in Tauranga Hospital. GRO-B and I were not allowed to attend the funeral as the wider family thought we would not understand. Not being allowed to go to the funeral fired me up and in the long-term it prevented me being allowed to grieve and start my healing process.
16. After we returned home to Morrinsville I was so fired up that I burnt the bakery just down the road. I eventually owned up to it to GRO-B-1 who thought I had done it and confronted me. When I told him that I had done it he knew it was because I was angry at not going to the funeral, GRO-B-1 apologised and took me to the police who sent me to a place called 'The Nest'. The Nest is a place for boys or girls who cause havoc. I was there for two days and then I was placed into GRO-B-1 custody.
17. I was sent to Marylands in 1978, two years after my mother's death. I believe the decision to send me to Marylands was a joint decision by my older siblings who were all adults (my brothers GRO-B and GRO-B-1 and my sister GRO-B) in addition with my Aunty GRO-B (my mother's sister) who spent time looking after us when my mother had died.
18. I do believe they had good intentions in sending me to Marylands in an effort for me to learn with my difficulties. Even though I was abused at Marylands, I don't blame my adoptive family for sending me there. They did their utmost best and I truly thank them for giving me the opportunity to learn to read and write.

MY EXPERIENCE OF BEING IN CARE AT MARYLANDS

19. My brother, GRO-B, flew with me to Christchurch to drop me off at Marylands. I was 12 years old at the time and everything felt confusing. I was

aware from being told that I was being sent to a school to help me with my learning disabilities, but I wasn't sure where the hell I was being sent to. We went straight from the airport to this boarding school and nothing was familiar.

20. When we arrived at Marylands my brother met Br Timothy Boxall and stayed one night before he left me there. All he said was, "You'll be right", and he just took off. I didn't understand anything because I was too young. I had no idea what I was getting myself into. I felt abandoned, left alone and up to my own devices.
21. Marylands was an old, ugly-looking place with several buildings. The main building was two storeys with the office downstairs and the dormitories upstairs. I was in the upstairs dormitory on the right-hand side closest to the church. It overlooked the gymnasium and there was an oval in the middle of the section which split the classrooms down one side and the swimming pool down the other. I could still easily identify my room today. There were about eight boys in the right- and left-hand wing dormitories and twenty in the main dorm.
22. There was also a tunnel from where the church and hospital were, under the river to where the nuns lived next door. I only found this out when **GRO-B** Danny Tindall, **GRO-B** and I were following two brothers one night and saw them go down the tunnel towards where the nuns lived.
23. I was in the old dorms when I first arrived and then they started building the new villas from scratch. I was initially in what was called 'red section', which was run by Brother Garchow. When the new villas were built, I moved into villa two with Brother Vianney. Brother Garchow was in charge of villa three, Brother Sebastian was in charge of villa five and Brothers McGrath and Moloney were in charge of villas six and seven. Brother McGrath was not there that long as I think he was sent off.
24. Some of my friends were **GRO-B**, **GRO-B**, **GRO-B**, **GRO-B**, **GRO-B**, **GRO-B** and Danny Tindall. **GRO-B** was also in my year and we were friendly. He told me a few things that happened to him, but I was too young to understand back then.
25. I can remember a few of the brothers: Br Vianney Br Raymond Garchow, Br Sebastian, Br McGrath, Br Moloney, Br Timothy Boxall, Br Stephen Coakley and Fr Mark.
26. A regular day at Marylands would start with us getting up and having a shower. From there, we would go to the kitchen where we would have breakfast, lunch and

dinner. During the day we went to school and basically just got yelled at. I didn't know any different back then. Some of the brothers had a routine where we would do exercises around the football field. We would run around a lot and do activities. I can't quite remember which brothers were in charge of what. Sometimes there would be sports on in the morning or the afternoon. After dinner, we would go back up and have a shower and then go into our dormitories for the night.

27. At Marylands we were made to tidy our dormitories. We also had the choice to do the lawns or help in the kitchen. I chose the kitchen and worked with Liz Davidson who ran it. She taught me how to peel and cook spuds. I think Liz was Māori and Samoan. She was brilliant and taught me lots. I also worked in the laundry and the hospital but hated both these tasks so I told the brothers and only worked there twice.
28. **GRO-A Ms AM** would sometimes take myself, **GRO-B**, **GRO-B**, **GRO-B** and **GRO-B** out on day trips and outings. We were special to her while she worked in the villas. She was like our big sister and was authentic and went out of her way to help us. We used to go to her house and have home cooking. She even brought her babies into Marylands who we met and held.
29. Another lovely lady at Marylands was Georgina Stokes who used to take us out and give us a feed of things like Chop Suey as well as look after us. I know my cooking skills I have today are a result of the time Liz, **GRO-A Ms AM** and Georgina spent with me.
30. Moving to Marylands was very scary because I was so young and didn't know why I was there. When my brother left me, I just wet my pants because I didn't know what was going on. I always questioned, 'Where am I? What am I doing here? What am I getting myself into?'
31. Some of the other boys and myself were so angry that we would do dumb things and we would do anything we could to rip off the brothers. We would take anything from them we could but mainly we took their cigars, which they kept in their rooms. I had learnt how to pick locks from my time at my brother's car yards in Morrisonville so was able to get into their rooms easy enough. My friends like Danny Tindall and I hid the cigars in the church altar and used to smoke them in the underground garden shed out the front. That's when some of my issues started. My attitude was basically "fuck this and fuck you".
32. I didn't want to be at Marylands so badly that it crossed my mind to take my own life. I was just a blubbery mess and I thought I could end it all and then I'd have no

worries and I wouldn't have to live in this place. I just didn't understand what was really going on and why I was really there. It took me a while to learn anything because I had to be taught manually because of my difficulties. An example is how I learnt to peel spuds, I could learn it because Aunty Liz showed me and away I went. The brothers didn't know how to teach me.

33. The bottom dormitory led straight through to the kitchen and [GRO-C] [GRO-C] I thought about ending it all. But my friend, [GRO-B] convinced me not to. He told me that he didn't like Marylands either, but it would be okay, and it would get better. He told me we had better things to do, so I [GRO-C] [GRO-C] just carried on with it. He was a very close friend who was always looking after me. If it wasn't for him saying that to me, I would've just ended it all right then and there.

ABUSE I WITNESSED AT MARYLANDS

34. The brothers used to hold the boys' hands and do a lot of crazy stuff. They would do things right in front of us, only a metre away. Br Sebastian and Br Garchow would hold hands with some of the boys and take them through the alleyway, to the kitchen and show them around. I could see the brothers feeling the boys' backsides and rubbing their backsides. They had their clothes on.
35. Some of the boys I saw this happen to were [GRO-B], [GRO-B], [GRO-B] [GRO-B] Darryl Smith, [GRO-B] and [GRO-B]. There were probably others too.
36. Some things happened in places I couldn't see as well. Whether that be the dormitories or the shower block or the toilets, I don't know. But some of the boys would come back and tell me what had happened. They told me that the brothers fondled their backsides and groins. I was more shocked than they were because I didn't understand it at the time. I had no idea what the brothers were doing or why they were doing it. This definitely happened to [GRO-B], [GRO-B] and [GRO-B]. I'm not sure about [GRO-B] and there were a couple of other boys who I can't quite remember right now.
37. When I realised this was the kind of stuff that happened at Marylands, that's when I decided it would be better to just [GRO-C] commit suicide now. I was just so afraid it would happen to me too.

38. [GRO-B] once asked me if a brother had felt my front and touched my backside. I told him that hadn't happened to me. He told me that one of the brothers would fondle him in the classroom where we learnt ballroom dancing. This happened directly in front of the old lady who taught us ballroom dancing. I don't recall her name. A lot of abuse used to happen in the church next door to the dormitories as well.
39. The boys often didn't want to tell me too much, but I always knew when something was going on. I just couldn't put my finger on it at the time.
40. [GRO-B] was there during the time when I did the church services. A few of us used to go out the back of the church, where the altar was, to get the wine and things like that for the service. I'm not sure whether [GRO-B] had anything to do with anything, I just can't quite put my finger on it. At the time I felt there was something going on and now after knowing how much abuse went on at Marylands that feeling makes sense.
41. Br Sebastian used to take myself, [GRO-B] and I think [GRO-B] down to the nunnery in Brougham Street on a Sunday morning at about half past seven. It was Nazareth House. We used to go and pick up the bread there. We had to bring it out and Br Sebastian made us put it in the back of his red VW instead of in the door so one of us would have to get up on the back of the car, just above the engine, and put the bread in through there. That's when I saw him touching [GRO-B] [GRO-B]. He grabbed [GRO-B] buttocks, as if he were trying to push a child up higher. Whether he was playing with [GRO-B] or not I can't say for sure, but he put his hands on his backside. We didn't think too much of this behaviour at that young age because we didn't understand what was going on.
42. There were two times at night when I was scared. I could hear the brothers walking around the floor and making the floorboards creek. I was just scared they would come in and abuse either me or the other boys.
43. Some of the boys in my dormitory used to come and sleep with me when they were scared. They didn't really explain anything to me, but I knew that something was going on, I just couldn't quite put my finger on it. It was only when [GRO-B] explained to me what was happening that I understood, so I let him stay with me. I felt like I could protect them from the brothers because I was angry, and I felt like I could have pushed those brothers down the stairs if I needed to. It came pretty close to that.

ABUSE AND/OR NEGLECT I SUFFERED IN CARE*Sexual abuse*

44. I was abused by Br Raymond Garchow while I was at Marylands. During the time when GRO-A Ms AM Georgina Stokes and Brother Vianney were running villa two, I got a verruca on my left foot that needed to be cut out. Normally, they would send us to a doctor in Halswell on Nash Road, but Br Garchow was the doctor at Marylands.
45. Br Garchow had lots of tools that I didn't recognise, and I couldn't figure out why he had them in his medical room. They looked strange, like tubes, and they were smooth and shiny. They looked similar to a banana or a carrot – long and quite round. I didn't know what they were for.
46. To get the verruca out, I had to get down on my hands and knees and lie flat on my tummy. Br Garchow told me to take my pants off because they were too tight, but I still had my undies on. He took out the verruca which was very painful, and he put my whole leg to sleep. But then, I felt this penetration. I wasn't too sure what it was, and I didn't understand what was happening at the time, but I knew that he had inserted one of those tools into my backside. It was so painful. He didn't say anything to me after that. He cut a bit of the verruca out and gave me an injection and that was it.
47. After going back to villa two, I asked Georgina Stokes why Br Garchow had those instruments and what they were for. I described their shapes to her. She noticed blood coming down the back of my leg, so she asked me if I had a sore backside and I told her I did. I told her Br Garchow put something up my backside. It was so sore that I had to walk backwards for a week. She could see there was something not quite right. I had a week and a half off school.
48. I don't remember her talking to me about that again GRO-A Ms AM also may have been there at the time, but I can't quite recall. I didn't mention it to anyone other than Georgina Stokes. I didn't receive any medical attention for the pain from my anus, but my verruca went away after about three weeks.
49. I don't blame any of the ladies at Marylands though. They probably wouldn't have known anything, especially after we had gone to bed at nine o'clock and they had left. They wouldn't have known about the brothers walking around the dorms at night. I can't say whether those brothers were 'playing around' during the night-time or whether they were just checking on us to see if we were asleep and that

sort of stuff. If any of the ladies did stay later, until about half past nine, then the brothers knew that they couldn't do anything. I think the ladies had an inkling that things were going on so would stay later to protect us.

50. In villa two, the brothers used to sleep right next door to the cookhouse and in the old dormitories, they used to sleep downstairs. They also had their own dormitories behind the church. I don't know if any of the boys were allowed access to the brothers' sleeping areas. The only time I went there was to steal their cigars.

Educational neglect

51. The schooling at Marylands was terrible. I learnt basically nothing. The brothers were too involved in themselves. I had no idea what was going on. They tried to teach us ballroom dancing in one class and we had to write things down, as if that would teach us how to dance. I used to just wonder what the heck was going on. I wanted nothing to do with schooling there, I didn't like it. I was only interested in singing and drawing back then. I sang at church on Sundays.
52. There were teachers who were separate from the brothers at the school. When we were in the villas, there was a teacher named Peter Butcher. I learnt more from him than anyone else because he took the time to teach us and show us things. He would even stay after school until six o'clock sometimes.
53. A lady who used to work in the kitchen, Liz Davidson, took us boys under her wing and taught us a lot of words. She would teach us what words meant and how to pronounce them. She was part Samoan or Tongan and Māori. I learnt more from her than I ever did in school. She'd also show us the correct way to peel spuds and how to properly talk to people. She had time for all of us. None of us wanted to go to school, we'd all rather be in the kitchen.
54. I was never taught anything about my Māori background at school. I think if I was taught more about my Māori whakapapa and te reo it would have helped me cope more and made me more stable at Marylands. It would have been a positive thing. There weren't a lot of Māori boys at Marylands. Maybe only about two to three per cent of the boys were Māori. Liz Davidson had a lot of the time for the Māori and Polynesian boys. But she also had a lot of time for the Pākehā boys.

Physical abuse

55. I was physically disciplined once by the brothers. They had a really long, black, leather strap that was curved around at one end and dome-shaped on the other

end. They would whack us on either the hands or the backside. One time I was out at the bike sheds with GRO-B as a brother had told us to take the wheels off the frames. Some of us liked fixing bikes so we were just doing what we were told. When we were doing this Br Sebastian came out to us and got angry at what we were doing and gave us a hell of a hiding with the strap. As a result, I threw a bike in his face because I knew that we had done nothing to deserve that. That's how I always reacted to things – smash first and talk later. I received no consequence for this because the brother knew we had been asked to do it.

56. I only ever saw Br Sebastian physically disciplining the boys. He had a wooden broomstick that he would smack boys with around the back of the legs or the backside. I saw that happen to one or two of the boys.
57. One day in 1977, Marylands was doing a City to Surf run. I had to prepare breakfast that morning and somehow I burnt the porridge in the pot. I had never really cooked porridge and did not really know what I was doing and reacted when Br Sebastian abused me for burning it. Br Sebastian got so angry at me. Before I knew what was happening, he had grabbed a hatchet knife off the stove and whacked me across the back of the shoulder with the back of the blade. I was so shocked by his response. He really used to freak me out with his aggression.
58. Aside from that, the brothers were not able to discipline and control us well. We had them wrapped around our fingers. Br Moloney had anger problems. He used to swear at us and get really angry with us for no reason. I don't know who he thought he was. I didn't have a lot to do with Bernard McGrath. But he and Brother Moloney both had bad attitudes.
59. Looking back on my time at Marylands overall, the worst part was the brothers. They knew what they were doing. But the good that came from Marylands was all the ladies who looked after us and cared for us. I have a lot of respect for Georgina Stokes and GRO-A Ms AM. When they knew something was wrong, they would come and give us a hug and check that we were okay. There were two other ladies there, Mary and Jacinda Grace, they used to comfort us as well.
60. I once rang Timothy Boxall towards the end of my time living at Marylands. I was with Josephine Parsons and I asked him how he could live with all the guilt. I can't remember what he said but I thought if he had problems with wanting to touch boys why would he put himself there in the first place.

THE IMPACT OF ABUSE

61. I left Marylands at the end of 1981 when I was 16. It was my understanding my time at Marylands had finished and I was sent home to my adoptive family. They told me they would look after me, but nothing whatsoever happened. I was really hurt by this. My history with them and then my experiences at Marylands really turned me into an angry, bad-attitude, little kid. So I was left to my own devices and I ended up going down a bad path.
62. I ended up on the street trying to find a family, so I joined the mob. I would have been around sixteen years old. I stayed down the river in Hamilton under a bridge. The mob gave me a sense of belonging and they felt like family to me. They took me under their wing and I was brought up by some of the boys in the mob and their ladies. I learnt a lot from them, but I also did silly stuff. I eventually learned from all my mistakes but at the time, that was family to me.
63. They quickly realised that I had difficulty understanding things, especially written things, but that if I was shown something manually, I could learn quickly. I became a patched member of the mob but that didn't last long. GRO-C
- GRO-C
- and I broke away from the mob when I was in my late teens. I was a juvenile, dysfunctional person at the time.
64. After that I went on the dole. A friend of mine then suggested that I should join the army because I wanted to get my life sorted. I thought a bit of discipline would serve me well, so I decided to join the army as a cadet. I was about 20 years old and the army taught me a lot, especially about discipline. At the time, I wasn't going to listen to someone or take orders from anyone, but I had to, and I learnt fast. I was there for around three and a half years. I left after I broke my leg at the Manawatu Gorge. If it wasn't for the operation on my leg as a child which made it vulnerable, I probably would still be in the army.
65. After that, life was very much a learning curve. I learnt from my mistakes and I learnt about respect and looking after my friends and family. GRO-B and his wife GRO-B then took me under their wing. He was an evangelist from the Christian Crusades. He gave me a job setting up the tents at the crusades around 1985.

66. Since that time, I have driven trucks and work for companies such as Tegal Chicken. In more recent years I have obtained my "P" endorsement and now drive buses. This has been good for me as I have had to have the correct attitude and demeanour when dealing with customers. I now work at Ritchie's bus company and love my job. It's an eyeopener and my managers understand me and relate to me.
67. I've made a few mistakes. But I've learnt to move on and be positive. I've found that the more time you spend around positive people, the better you will be in life. I've slowly but surely learnt to have respect and courtesy for other people. It hasn't been plain sailing for me though. There are many things I've still had to sort out in my walk-through life, like my behaviour and my attitude.
68. The one thing I have to say is that what one sows, they reap. If there is one thing I have learnt, it's that karma is a bitch. If I was to look any of the Marylands brothers in the eye today, I would say that because of the dishonesty and deeds that they have sowed, they will reap their rewards. We were there to get taught at a school and they took advantage of that. They knew what they were doing.
69. Since being at Marylands I have experienced anxiety and a few other issues. As an example, I am now stand-offish when my mokopuna ask me to give them a hug. I have to really take a breath and tell myself it is an ok thing to do. I suffer from depression and sometimes find it hard to relate to people. I just have to keep telling myself it will be alright and take a moment.

REDRESS

St John of God

70. In 2002 I was contacted by the St John of God. I was told they were giving compensation for the boys at Marylands and told it was all about the money. To be honest, I didn't really understand much about what was going on. I was told I had to meet Peter Burke who I had met once at Marylands.
71. I met with Peter Burke from St John of God at the Star and Garter Pub in October 2002. That's where he met with quite a few of the complainants. He took notes of our meeting in letter form, but he did not ask about my experience in much detail. I felt that he wanted to deal with us as quickly as he could, the quicker he got us out of there the better. It was difficult to trust him.

72. Back then it wasn't about the money, it was more so about the principle. St John of God made a payment to me. It came to around twenty-five thousand dollars. But being young and dumb, I spent it on a car and other things. I didn't understand much about the facts and consequences back then, I just wanted the brothers to pay. I have consented to the documents outlining this payment and held by me to be made available to the Royal Commission of Inquiry into Abuse in Care.
73. In addition to the money it was recommended we also received some counselling. I met and had some counselling from a female counsellor and it was her who told me about a man called Ken Clearwater. At the time he was living out at Waikuku and some of the other boys and I used to visit him at his house. He used to invite us to the boxing and it was a supportive group.

Disclosure to New Zealand Police

74. When brothers McGrath and Moloney were being prosecuted, I went to the court with some of the other boys. I spoke to Detective Earle Borrell as he was coming out of the court room. He spoke to me in a nice manner, not like a normal police officer, he asked me how I was involved with all of this and I told him I was at Marylands when all the shit was going on. I told him I was also affected by those ding-a-lings at Marylands. He asked me why I hadn't gone to see the police earlier or told anyone.
75. Being asked why I didn't tell anyone at the time shocked me a bit and I didn't know what to say because when it happened I was young, and I didn't know who to tell my story to, or how much to share or even if anyone would believe me. I was not in a great head-space and had the wrong attitude at the time.
76. Despite telling the police I had been abused, the police never attempted to contact me after that. This just made me feel that they did not give a didly squat about me. It made me feel cheap and it was very wrong that they didn't follow up with me. I have had no further contact with the police about this ever since. They should have followed up with me to uncover how enormous the abuse problem was. This would have given them a better understanding.

Disclosure to my brother

77. The first person I really ever told about the abuse in any real detail was my brother [GRO-B]. I talked to him about it around seven years ago. Around the same time, I told my Aunty [GRO-B] about the abuse. It was just before she died. We were talking,

and she asked me straight up if I was raped at Marylands. I broke down and told her I was, and she just said she knew and believed something went on there. I told her I didn't blame her, and it was quite an emotional talk as she was sick at the time. She asked if Timothy Boxall was involved because GRO-B had told her about him when they met during my arrival. I said the brothers were all bad.

Connection to my Māori whakapapa and healing

78. What has also helped me in healing and getting on with life is my stronger connection to my Māori whakapapa. It has caused me to learn and to listen. It grounds me when my support people such as Matiu, talk te reo, I need to just listen and understand. A good example of this is the recent haka we all did at the Canterbury men's centre for Paul, the manager's, leaving function. It's something I be taught and really connect to and appreciate.
79. I have not really been back that much to my tribe Ngāti Raukawa but intend to. I have found increasing my understanding of te reo makes me more comfortable at the marae and this gives me strength. My whānau and elders are important, and respect is a huge part of this.
80. The good thing about the redress process I went through with the St John of God was that Peter Burke fronted up. He accepted the abuse. If they don't accept the abuse, then they will eventually get a rude awakening. I believe karma always catches up, so the fact that Peter Burke believed us was good.

Financial compensation

81. With regards to the money, I think they should have given compensation in smaller sums because with a lump sum, young people just waste it and don't use it for anything good. Yes, the money helped, but it was more about the principle.

Counselling

82. As for the counselling, I didn't really connect as to me the counsellor didn't really know what I had been through. I have had more healing from my darling partner because she has been through the same thing. We can help each other, gain strength from each other.
83. Through Ken Clearwater and by joining the men's centre I have met other men in the same boat as me. It's like a drop-off point where I can unload my bad day. I like the rules and we share our issues and all believe together we can get there.

84. It feels good to have gotten all of this off my chest as it has been stuck inside for so long now. It will be part of the healing process. It will help me not to get so angry over silly things. Now that I know someone is listening and I can trust someone, and they care, I feel like positive things are going to start happening. Not only for me or my partner but for all the survivors out there, because now things are coming out into the open. Now that I've gotten everything out, I'm at peace.

LOOKING FORWARD

85. In the future I think the Church needs to front up to their bullshit, have honesty, integrity, trust and respect for survivors who come forward to them about being abused.
86. Any future redress process needs people involved who have an understanding of being a victim. Unless you have been a victim you don't understand what one goes through. You don't know what is required to heal, to get through the healing process or even have the belief and strength to disclose in the first place. It must be a survivor led and informed process.

STATEMENT OF TRUTH

This statement is true to the best of my knowledge and belief and was made by me knowing that it may be used as evidence by the Royal Commission of Inquiry into Abuse in Care.

Signed: **GRO-C**

Dated: 14/06/2021

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