

1
2 **TINA CLEARY - AFFIRMED**
3 **EXAMINED BY MS ANDERSON**
4
5

6 **CHAIR:** Good afternoon, Ms Anderson.

7 **MS ANDERSON:** Thank you, Madam Chair. Welcome, Tina
8 Cleary. Tina, thank you for your time this afternoon. Can
9 I get you to state your full name for the record, please?

10 A. Tina Patricia Cleary.

11 **CHAIR:** We'd better have an affirmation. (Witness
12 affirmed).

13 **MS ANDERSON:**

14 Q. The statement that you have given to the Commission, you've
15 signed that it's true to the best of your knowledge and
16 belief?

17 A. Yes, correct.

18 Q. Thank you. You've got your statement here with you today
19 that you have prepared?

20 A. I believe it was Dad's wish to speak to this himself in
21 person but we'll do the best we can.

22 Q. And before we begin going through your statement, you've
23 got an introductory statement that you'd like to make?

24 **MS ANDERSON:** Chair, the Solicitor Assisting has reminded
25 me, we have had an announcement in the Courtroom and before
26 we go into the evidence, I will be reminding participants
27 here in relation to the non-publication order but that has
28 been announced to everyone in the room here at the moment
29 and I will be covering that with Ms Cleary before she
30 launches into her evidence proper.

31 **CHAIR:** Thank you. And it is very important because there
32 are interim orders in place and we don't want anything to
33 get in the way of that, so thank you for that timely
34 reminder, Mr Powell.

35 **MS ANDERSON:**

1 Q. Tina, would you like to make your introductory comments?

2 A. Ki te whare e tū nei, tēnā koe. Ko Paddy Cleary tōku Pāpā,
3 ko Colleen O'Sullivan tōku whāea, ko Tim rāua ko Daniel āku
4 tūngane, ka mihi au ki ngā Rangatira o te Kōmihana. Ki a
5 koe Katherinne me ngā kaimahi katoa o tēnei Kōmihana, me
6 ngā morehu e kaha nei ki te tākoha o kōrero hōhonu, mamae,
7 tēnā koutou katoa. Ngā mihi nui ki a koutou. Ko Tina Cleary
8 tōku ingoa, nō Whanganui-ā-Tara ahau, tēnā koutou katoa.
9 Kia ora katou, my name is Tina Cleary. This is my brother
10 Tim Cleary and Dan Cleary. We are the children of Patrick
11 Cleary. I'd like to acknowledge the Cleary and O'Sullivan
12 clans who knew and loved Dad very dearly and are here with
13 us supporting us. We are here to speak for our father,
14 Paddy Cleary, who died on 19 July this year.

15 Q. Thank you, Tina. You are aware, aren't you, that there is
16 a suppression order issued in respect of your statement in
17 relation to one of the persons named in the evidence and it
18 is for that reason, and you are aware, this is not being
19 livestreamed but your evidence will be available publicly
20 after the hearing with the relevant edits made to it.

21 A. Understood.

22 Q. Thank you. And again, before we move into your evidence
23 proper, one of the aspects that you and I have just talked
24 about, which you might make a reference to, you spent some
25 time in this room yesterday evening, late yesterday
26 afternoon, familiarising yourself with where you would be
27 giving evidence and there was a particular ritual that you
28 performed here in the room and I wonder if you are happy to
29 describe what that was and the reason for that?

30 A. I just felt like I needed to bring Dad into the room, so I
31 sang a song. He would love us all singing and I promise we
32 won't burst into song too often but, for me, it was
33 important to feel him in the room, so that's why we did
34 that.

1 Q. Thank you. And you've brought your father's stick with you
2 here today?

3 A. Yeah.

4 Q. So, he's here with you?

5 A. Yeah, he is, he is.

6 Q. And your statement is relatively brief but the main purpose
7 of it is to provide to the Royal Commission three documents
8 written by your father that he wished to be presented to
9 the Royal Commission; is that right?

10 A. Correct, yes.

11 Q. Can I get you to turn to the first of those exhibits, which
12 for the record is document WITN0113002 and it's dated 1
13 August 2018 with a handwritten at the top "final final".
14 Can I ask you to begin reading that document?

15 A. I will read the document dated 1st of August 2018 which Dad
16 wrote.

17 "To whom it will concern

18 This page is to be read by my three children who have my
19 complete confidence.

20 The notes refer to the year 1951 when I was a 3rd form
21 student at St Patrick's Secondary School Silverstream,
22 Upper Hutt. I had suffered an accident about 2 months into
23 my first term at the college. I was in a team of student
24 helpers supervised by Fr Pat Minto to gather firewood for
25 the school heaters. The wharf strike was restricting
26 supply of the usual fuel for the boilers. I was on one
27 side of the log and Minto on the other. I reached out to
28 clear the cut which I had made the same instant as Minto
29 dropped his axe for no particular reason into the cut. The
30 top of my middle finger was hanging. This incident led to
31 a closer association between Minto and myself than perhaps
32 should have been.

33 While my finger healed I was privileged to sit by the
34 heater in Minto's study. He was the Discipline Master for
35 the school. His study room had a heater which was supposed

1 to help heal my finger. He very soon began to kiss me,
2 lights out, door locked, long, lingering. He would
3 persuade me to sit on his lap, he below me, both of us on
4 his easy chair. This would very soon become lying with me
5 on top facing upward. This way he could whisper sermons in
6 my ear. I later reasoned that if no clothes were removed
7 then that was okay - he was genuine. This way he could
8 sermon me, whispering about St Augustine and how
9 disappointed Minto was when he realised God had made Minto
10 different to most men. I had no clear idea what
11 homosexuals did for a living. I discovered later that when
12 the good saint was my age, 12 years, St Augustine was
13 living it up with a clique of modern-day homosexuals,
14 whoever that was and whoever they were.

15 Shortly after the second term began, I was summonsed
16 into the rector's room. The rector was Fr Francis Durning,
17 known to everyone as Fred. He hardly gave himself time to
18 lock the door before he started fiddling with my belt,
19 explaining "I just want to inspect things down there". He
20 dropped my trousers and gruts and knelt in front of me. I
21 thought this must be the boarding school equivalent of
22 paternal advice about puberty. I noticed the perfect
23 circle his hair had made on his pate, invisible to normal
24 students. "Hold your stones up so I can see", came the
25 order. However, it was not visibility he was worried
26 about, it was getting his nose into my crutch. I wondered
27 if I dropped my stones onto the shiny patch on the top
28 would they leave a dent. I had not heard my testicles
29 called "stones" before this man got into my middle. It
30 didn't stop there.

31 One night around lights out Durning directed me into his
32 bedroom saying he was waiting for Fr MacDonald to come. He
33 locked his door so I should have suspected something. He
34 laid face down on the bed naked once his dressing gown was
35 pushed aside. He indicated the area where he had cramp,

1 where his upper leg joins his trunk about 2 inches south of
2 his anus. I had never seen anyone's anus before. "Here is
3 some liniment, get massaging". I did his cramp no good at
4 all, of that I am sure. Before releasing me, he made sure
5 I understood what would happen if I told anyone about our
6 secret. I remember checking for two things. I had
7 wondered if he had testicles or not. "What are you gawking
8 at, boy?" I had heard that some people have them, some
9 don't. And I checked whether or not he got a hard up from
10 my ministrations. I only ever touched his cramp area, I
11 think the answer to the first is 'yes' and 'no' to the
12 other question, so maybe he was telling the truth about
13 cramp.

14 I did not tell anyone for many years. Shame at my
15 idiocy was a permanent attachment.

16 But time caught up with Fr Durning. He had let it be
17 known around the school that he expected to be named
18 'Provincial', the Head of the Society of Mary next change.
19 I learned that one of the senior students had complained to
20 someone about Durning's peculiarities and as a reward
21 Durning had been posted to a school down south.

22 Of Minto I suspect I may have been his only peccadillo,
23 if that is the right word. The objectionable proclivities
24 of both priests must have been known to their fellow
25 priests but when I did finally approach the Society of Mary
26 I was surprised to discover there was no individual file on
27 any member. Nobody knew or was prepared to admit anything
28 about anyone. I have since confined any requests from me
29 to the removal of the pictures of the two priests from the
30 school's assembly halls; Minto at St Pat's Town where he
31 became a rector and Durning at St Pat's Silverstream. The
32 presentation of the pictures is especially galling,
33 lighting placed as if they were angels, a demeanour of
34 superiority as if they have a direct line to God.

1 A sickening hypocrisy to anyone who knows better, not
2 the least hurtful was the adulation given by the priests,
3 by the Church for us ignorant fellows to swallow.

4 Some of the benighted priests at Silverstream enjoyed
5 cultivating a reign of terror. Fr Fred Durning leaned out
6 the upstairs window and promised 6 of the best canings each
7 to half a dozen youngsters sneaking a smoke below every day
8 for a week. He was only stopped when one smoker had to
9 reveal his bare backside to the nuns at the Home of
10 Compassion to stop the smoker's bleeding. Fr Pat Minto was
11 so imbued with the need for a perfect smack-up that he kept
12 a cupboard of the canes just to house the things. Fr Foxey
13 Maher was living a lifelong battle with the bottle but
14 still had time for a bit of drunken biff on a live corpse.
15 One time when all's ready for the king hit, he fell over.
16 Fr Goo Johnson had been known to hit the light shade as he
17 launched himself at the unfortunate penitent. Kids
18 preferred to present themselves for Goo to cane because
19 when he couldn't see he couldn't hit.

20 I am sure the kids' parents never gave permission for
21 such harsh treatment.

22 Once I reached 5th form, things got better for me. I
23 had learned to get the measure of these homosexuals and I
24 was not one of them and I got into a decent football team."

25 Q. Thank you, Tina. I will just pause there. The reference
26 you've made to seeking to have the photographs taken down,
27 because you accompanied your father to meetings with the
28 Society of Mary, is that the only redress he was seeking
29 from the Society?

30 A. That's correct.

31 Q. To your knowledge, were the pictures taken down?

32 A. Look, there's been times he's not the only one that wanted
33 to take an axe to them. I think Durning's has been taken
34 down, I'm not sure about Minto's.

1 Q. In relation to Durning's that in itself took some years to
2 achieve?

3 A. Correct.

4 Q. Thank you. And the second document that I will get you to
5 read too, I'll just have you pause while I read the
6 document reference into the record, it's WITN0113003, it is
7 a document dated 25 March 2019 and headed "Shame". This is
8 a further document your father has written about 7 months
9 after the document you've just read. Can I invite you to
10 read this document?

11 A. I'll read the document that Dad wrote dated 25/3/2019,
12 titled "Shame".

13 "I have heard my children wondering why I took so long
14 to make this unsavoury history of mine known. "Shame" is
15 the easy answer. Shame at my inability to grasp the nettle
16 and tell these two queer priests where to go. Shame for
17 everything, even for being me.

18 Once I had matured a little all I wanted for Minto was
19 to be pushing up daisies by any of the means this warped 14
20 year old could conjure up - drown him in the school pool;
21 slice the top off his head with a mixed-up swing by the
22 discus thrower at the school sports; poison him with
23 arsenic stolen from the sheep dip preparation lying
24 discarded in the school stores shed. There was a farm
25 nearby.

26 Shame for a youngster to be thinking this murderous way.

27 A major reason for my 68 year delay was that there was
28 no-one to confide in. I tried to tell a fellow student
29 when the abuse was going on. After 30 years the homosexual
30 climate worldwide had changed. My complaint to the Police
31 was given the shove by the Police discovery that a 90 year
32 old relation of Minto was in a rest home, remembering her
33 dear Pat daily in her prayers. I may have wanted Pat dead
34 but that didn't extend to the aunty's agony of heart and

1 possible demise at her hearing bad things about her
2 accomplished Pat Minto.

3 I complained twice to the Society of Mary, the outfit
4 which controls the priests. It was not beyond them telling
5 lies, falsifying records, destroying records, debauching
6 ideals that democracy stands for. And to compound the hurt
7 the Society hung pictures of the priests in the school's
8 hall of honour. Its insults continue every time you look,
9 as well as every time you look at your body parts, yours
10 and theirs.

11 Lies, saying that they knew nothing about Durning's
12 transgressions is not something supported by the obvious.

13 Falsifying and destroying records; what else happened to
14 complaints, minute books, personal files, truth and
15 remembrance.

16 So much for shame.

17 Durning in his prayerful moments had let it be known
18 that he was next in line to be appointed/anointed to the
19 post of 'Provincial' (the leader) to the Society of Mary,
20 as high as he could get in the present setup. To our
21 knowledge, "our" being youngsters at the school from 1954,
22 were stopped from the threat of attack by Durning by the
23 actions of another. He and one other student (your 2nd
24 cousin) were students receiving special tuition and help.
25 Whether either student was subject to defilement by Durning
26 I do not know but something caused them to complain, blow
27 the whistle, report bad things done to someone with
28 sufficient clout to act. The next we know is that Durning
29 gets the job as 'water boy' in a Catholic college down
30 south, to heck with the Provincial's job.

31 I know you lawyers will cry "hearsay". It was from X's
32 mouth the initial complaint was heard and it was his mouth
33 again about 70 years later that he boasted it was he who
34 blew the whistle on Durning. He made this claim to Jim
35 Keeball who passed it on to me.

1 I do not know whether the Commission can help us. It
2 would be a mighty help if this person were persuaded to
3 reveal who it was, to reveal it was he who complained to
4 the Society of Mary. This complaint was instrumental in
5 getting Durning banned and we should not close our hearts
6 to the long suffering people down south. I fail to see
7 where a geological difference can be the reason a pervert
8 is cured.

9 At this stage, this person hasn't answered the two
10 letters I have sent them. Tim is on record as saying Tim
11 is to able to discover his email.

12 Another person who might help immensely is Kitty
13 McKinley. She was the 'helper' present at the meeting
14 twixt Society of Mary and us."

15 I omitted Dad's next line. He wore two hearing aids and
16 I believe with his deafness he misheard something to give
17 him the impression that they were disputing the meeting
18 took place.

19 "She, Kitty, spoke to Tina first, to me secondly. She
20 twice asserted the Society of Mary knew about Durning from
21 about 30 complaints over the years. It was a great comfort
22 to us to hear her repeat this because it meant the Society
23 of Mary knew. It is a testament to our naivety that we did
24 not get it in writing. It is my assumption that after the
25 meeting with us she was told to obliterate my complaint.

26 If she were asked to give a sworn statement, you could
27 be sure her answer was the truth. I feel the Commission
28 would be easily able to address these problems.

29 Paddy Cleary for his three children, Tina, Tim and Dan."

30 Q. Thank you, Tina. There's some quite strong language in
31 that document you've just read, including the reference to
32 considering that the Society of Mary was not beyond telling
33 lies. Do you have a reflection on what might have
34 motivated your father to use that language in that
35 document?

1 A. We were all present at the meeting with them. My question
 2 to them would be, what action did you take after someone
 3 had the courage to come and report abuse to you? Did your
 4 action and energy go into protecting the Church or did it
 5 go into protecting Dad? I am not sure if I've answered
 6 your question but that's how I feel about the Society of
 7 Mary meeting.

8 Q. Thank you. And then the further document that your father
 9 has written just short of a month after the document you've
 10 just read, for the record the document is WITN0113004, and
 11 of course this is the document in respect of which there's
 12 a non-publication aspect, Tina, that you are aware of?

13 A. Yes.

14 Q. Can I invite you to read the document dated 11 April 2019?

15 A. Reading the document Dad wrote dated 11/4/2019. Titled
 16 "More about Durning".

17 "One of my referees to the Royal Commission, Jim Keeball,
 18 commented on the adverse reputation Durning had amongst
 19 students at Silverstream. A student newly arrived at the
 20 school, like Keeball, could not avoid learning about the
 21 priest. Two students of that time, 1955, were Fred Bliss
 22 and Vince Curtain. These two men would have learned about
 23 Durning as students and around the time they became rectors
 24 at Silverstream they were each confronted with the dangers
 25 of not dealing with a paedophile according to the law.
 26 When student Alan Woodcock" - to clarify, I believe Dad
 27 meant student priest - "was exposed as an active paedophile
 28 in the early '80s, the two one-time Rectors didn't know
 29 what to do. They consulted with Mr H

30 Mr H

31 The outcome of it all was that Woodcock was spirited away
 32 out of legal reach, firstly to Australia and then to
 33 London, and doubtless with cash that I had unwittingly put
 34 in the plate as part of the weekly donation. I wouldn't
 35 mind betting that Mr H was awarded with a handy payment

1 for service rendered. His acceptance of money would
2 confirm his guilt in the conspiracy about Woodcock to my
3 mind. More of my plate money.

4 The Police telephoned me to inform me of the Police's
5 decision not to pursue the matter with Society of Mary
6 because of their discovery of aged Minto relatives unaware
7 of any wrongdoing on his part. My word against theirs. My
8 reaction to Police was instantaneous, 'Oh, I will take an
9 axe to the cursed things'" - I think Dad means the photos.
10 "Police's answer, he was the head of Wellington District,
11 "I can understand that". Which is not the tenor of answer
12 one would expect from a Policeman to an aggressive stance
13 like that. Another unexpected answer was given to me by
14 the Acting Head of Society of Mary at the meeting which
15 wasn't a meeting twixt us and them. I asked him the fate
16 of the two priests who violated me, Minto and Durning.
17 "They are dead" was the answer. Not: "They both have died"
18 or "They have gone" or "What a eulogy they got". Simply,
19 "They are dead". Heavily nuanced with relief, and a look
20 of sheer happiness that the wreckage the priests had caused
21 was now over."

22 Q. Thank you, Tina. Just take a breath.

23 A. All good, rock and roll.

24 Q. I've got some supplementary questions that I'm going to ask
25 you.

26 The first one is, we clearly get a sense of the man your
27 father was through the words that he's written that you've
28 now read out here in this Inquiry. Is there something
29 further you wish to say as a way of introducing your father
30 to the Commissioners?

31 A. I would love to introduce Dad to you, if I could. Our
32 father was the son of a judge, Sir Timothy Patrick Cleary
33 and Lady Nea Cleary, known to us as Gran. She graduated as
34 a lawyer which was no easy feat for women in those days.
35 At the end of her life Dad nursed her and cared for her, as

1 we did our Dad. He wasn't fond of being known as the
2 judge's son and he was most happy being a farmer. Despite
3 not wanting to be known as the judge's son, he still
4 inherited a high regard for what was fair and what was just
5 and also for the power of words.

6 Dad was a writer, he wrote two books, "The First
7 All Black" and "Warmstones", in some part
8 semi-autobiographical and other parts a good yarn about his
9 Irish heritage and family.

10 He loved rugby passionately, it could make or break his
11 day and ours. He was political at times, he and his
12 brother Jervis Cleary went and protested on the streets
13 against Apartheid the and Springboks Tour, he voted Labour,
14 and was proud of his Irish ancestry. When the Rainbow
15 Warrior was bombed, he boycotted everything French for a
16 decade. He was a stubborn man, that's genetic. He was
17 really intelligent. He taught himself how to build
18 electronic things from old manuals and is the kind of man
19 who would spend two weeks fixing something that cost 20
20 cents to replace. He loved beauty in people and in nature.
21 He was hugely generous and our Dad was really funny. When
22 he had his stroke, at the end he could only hold our hand
23 to say yes or no, but he could still figure out how to get
24 a smile from us doing that, you know. That was who Dad
25 was.

26 If he was here now, he would have you all smiling. He
27 loved connecting with people. He was deeply romantic and
28 was a really compassionate man. Our friends would describe
29 him as a real character, a good man. Irish cousins would
30 say he is a good cracker. Being made of good character was
31 very important to Dad. Integrity was really important. He
32 was a deeply loving father and he was proud of us, like we
33 are him. Thank you.

34 Q. Thank you, Tina.

35 A. Thanks Katherine.

1 Q. You've got some personal reflections about the impact the
2 abuse your father suffered had on him, can you share those
3 with the Commissioners?

4 A. This is a big question. All of us looked after Dad for the
5 last 10 years because his health wasn't great. He lived
6 with us and we would have quiet honest yarns at night.

7 I guess as his child you're not wanting him to be
8 defined by damage and I feel like he's certainly navigated
9 his own way through it but, yes, I do think it had an
10 impact on him.

11 I think the hardest relationship Dad had was with
12 himself. He would say he had low self-esteem. He took a
13 long time to tell us about this history and as a young
14 woman I could never understand why he was so homophobic.
15 What the priests whispered in his child's ear seemed to
16 corrupt his sense of self and safety with who he could
17 trust. For me, there were very few people in his life he
18 could trust and even then he was waiting for someone to
19 hurt him.

20 He told a policewoman once it affected his relationship
21 to God. To him, the priests were the right-hand of God and
22 they were whispering entwined religious sexual stories in
23 his ear and that distorted his direct line to God.

24 I was with him once when he said to a policewoman who
25 was taking his statement and he said, "The touch of their
26 kiss, it felt like rope" and I wondered why it felt like
27 rope and that's when I realised that the kiss, it was
28 touching his face. And I think the legacy of it left Dad
29 not fully, not always liking himself, somehow feeling that
30 things could be his fault. He experienced depression and
31 everything that went with that. Dad didn't initiate
32 touching or holding me. I can remember the few times that
33 he reached out to hold me but I was never, ever in any
34 doubt about his fierce love for me or for all of us but
35 those are things that I noticed.

1 Q. Thank you, thank you. And you and also the family members
2 that you've got here with you accompanied your father to
3 meetings with the Society of Mary and also to the private
4 session that he had with the Royal Commission. Can you
5 comment briefly on what worked and what didn't work for
6 your father in relation to those two different meetings
7 settings? So, the first one in relation to the Society of
8 Mary?

9 A. If I can preface my answer to this with it's something that
10 Dad has mentioned in his documents but it's something that
11 my brother reminded me of, but when you go into St
12 Patrick's Silverstream there's a hall of honour lined with
13 portraits to revere and respect past rectors and priests.
14 It's there so children can look up and aspire to them as
15 they walk through. And all Dad wanted was for Minto and
16 Durning to be taken down, as you know.

17 We were all at the Society of Mary meeting with Dad. I
18 am sure they were well-intentioned people but it's clear to
19 me now that they had no idea what they were doing and that
20 their main narrative, whether they knew it or not, was to
21 protect the Church first.

22 It was the first time that Dad had ever spoken the abuse
23 out loud. The first time he was actually describing
24 details to us, all of us. It was painful for him
25 revisiting it. He was embarrassed saying it out loud in
26 front of three strangers and his own children, and he told
27 me that later.

28 After the meeting, he felt judged and ashamed and it's
29 fair to say angry at times. They implied at the meeting
30 that there were many complaints about Durning but only one,
31 which was Dad's, about Minto and that made him feel as if
32 they didn't believe him.

33 The Society of Mary did reach out and offer counselling
34 once through Kitty but Dad declined. He didn't feel he was
35 the one in need of counsel. I realise in retrospect

1 because of the silence that followed that meeting, that
2 they were more concerned in finding out what Dad's
3 allegations were than they were in helping Dad's redress
4 and taking the portraits down.

5 For years, nearly a decade, 9 years, the Church, the
6 school, the Society of Mary, all knew and did nothing.
7 After that meeting, we approached the school directly to
8 take the portraits of these men down. We received a legal
9 letter in response that made him feel even worse. They
10 sent a letter that was legal in tone and dismissive and it
11 made Dad feel like he was the guilty party. It was sent
12 via post, it was prior to email times, and unfortunately we
13 were so offended by it we destroyed it, regrettably so.

14 It was 9 years later when Dad went public to Radio
15 New Zealand that a concerned mother at the school actually
16 did something. After reading Dad's interview, I believe
17 she and others put pressure on the school to take them
18 down. Society of Mary did nothing, the Church did nothing,
19 the school did nothing until Dad went public and then a
20 mother did something. And for the Royal Commission, sorry
21 may I speak to that?

22 Q. Yes, yes, absolutely.

23 A. I went with Dad to his interview with Sir Anand and Sandra
24 Alofivae - wow, it's good to see your face.

25 **COMMISSIONER ALOFIVAE:** You're doing great, you're doing
26 great.

27 A. Thank you. Thank you because this was the first time that
28 Dad felt validated and heard. He felt listened to and he
29 did not feel judged. Afterwards when he was processing it
30 at home, it settled for him, he said that for him to have
31 someone who believed him and listened to him and someone of
32 status and you both had apologised to him on behalf of the
33 Church causing hurt, that really helped Dad, so thank you.

34 **MS ANDERSON:**

1 Q. Just my second to last question, you obviously have had a
2 strong motivation to come here today, difficult though it
3 clearly is. Are you happy to explain a little bit more
4 about the motivation that's brought you into this room here
5 today?

6 A. I wanted to give voice to my father's words. Our father
7 wanted to speak to it. He spoke to it during a Radio
8 New Zealand interview and also in his book Warmstones. It
9 took a lot of courage for Dad to speak up, for him to
10 speak, it wasn't easy, it was really hard and Dad lived
11 with a lot of pain, and I do believe that some of that pain
12 was caused by a culture of people protecting these abusive
13 men above him.

14 This year has been a really long, hard fight for Dad to
15 live. He tried really hard. Dad was really courageous and
16 even in his death he was courageous. He was a giant in his
17 death, he was like ten times the size of himself and he was
18 a giant in our lives. He would want his words to be spoken
19 so that it doesn't happen to other children. That's why he
20 wanted the photos of those men placed high in the school
21 hall to come down, so other children don't honour
22 dishonourable men. That's why I wanted to speak to it on
23 his behalf.

24 Q. Thank you, Tina, thank you. That brings us to the end of
25 your evidence, unless there's anything else that you wish
26 to say before we close?

27 A. Just that we're going to have a top shelf whiskey to
28 celebrate Dad's life after this.

29 Q. Sounds like a good plan. Tina, can I just ask you to
30 remain there for a moment and just see if the Commissioners
31 have got anything that they'd like to ask you.

32

33

TINA CLEARY

34

QUESTIONED BY COMMISSIONERS

35

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35

CHAIR: I think some of us will have difficulty speaking.

COMMISSIONER STEENSON: I don't have any questions. Ngā mihi nui ki a koutou, ka aroha for your loss, Tina and Dan. Moe mai rā, moe mai rā.

A. Thank you.

COMMISSIONER ALOFIVAE: Not a real question as such, Tina, but just to thank you and Tim and Dan and just to share with you that actually in that session because you've spoken about it here today, your father spoke with such huge love about you boys even though you weren't physically there in the room. And I suppose because he was such a giant in that space as well, do you want to just leave us with your most favourite memory of your father so that we can have something in addition to his narrative?

A. Oh, too many. Look, Dad, if he was here, he would speak in a firm quiet voice but it wouldn't be beyond him to thump the table if something needed emphasising. So, holding Dad's stick, I want to tautoko the woman who was speaking before and encourage people to come forward, encourage the Church to be held accountable. He is Dad and I just want to thank you for this opportunity to speak to his words, it matters more than you know, thank you.

COMMISSIONER ERUETI: It's a lovely sentiment to end on, I don't want to get in the way of you three and your whiskey, so I just want to thank you.

A. Thank you.

COMMISSIONER ERUETI: Kia ora.

CHAIR: Thank you so much, the three of you. It's time we all went and had a break and mopped our tears.

Hearing adjourned from 3.28 p.m. until 3.50 p.m.
