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GLORIA RAMSAY - AFFIRMED
EXAMINED BY MS HARONGA

MS HARONGA: Tēnā kōrua, tēna koutou ngā Kai Kōmihana anō. Tēnei te mihi ki ā koe, Glo. Can I ask Madam Chair to complete Gloria Ramsay's affirmation.

CHAIR: Yes, I will. Good afternoon Gloria, happy to be called Gloria or are you more of a Glo person?

A. I am definitely a Glo.

CHAIR: Then Glo it is. (Witness affirmed). Thank you very much.

MS HARONGA:

Q. Thank you. So, if I could just acknowledge Ted and Colleen in support. For the benefit of the Commissioners, Glo is certainly welcoming any questions you may have throughout and at the end of her evidence.

At the outset, Glo, I would just like to acknowledge the tragic loss that your family has recently suffered. I just note that because you are giving your evidence still at a time of grief and we do acknowledge that and your bravery being here today.

A. Thank you for doing that.

Q. As you know, we can take a break at any time for as long as you need.

A. Thank you.

Q. As you are also aware, this statement can be taken as read by the Commissioners presiding. It's been your decision today that you are going to read into the record some parts of your statement and answer questions as we go.

So, if I can invite you to begin from your statement which should be before you?

A. Mm-Mmm.

1 Q. That would be dated the 15th of September on the first page
2 and if you could begin reading in the introduction section,
3 we are looking at paragraphs 1.1, 1.3 and 1.4.

4 A. "My full name is Gloria Mary Ramsay" but I am known as Glo
5 and I prefer that name. "I was born in 1950 in Auckland
6 and I am 69 years old", just, soon to be 70.

7 "I was sexually and emotionally" and spiritually "abused
8 while attending St Mary's Convent in Northcote in Auckland.
9 The abuse occurred between 1957 and 1959 when I was aged
10 between 7 and 9 years old.

11 "When I was born, I was taken away from my biological
12 mother shortly after my birth. My biological mother left
13 me in the hospital", St Helen's Hospital it was actually,
14 "when I was a few days old and I was put into the care of
15 the State for adoption. I do not know where I was living
16 for the time that I was in care of the State. All my
17 adoption paperwork refers to me as being an 'illegitimate
18 child'", indigent I think is the word used as well. "The
19 stigma of this followed my adopted parents around".

20 Q. Were there any stipulations made about your religion on
21 your adoption order, committing you to the State care to be
22 adopted?

23 A. Yes, there was.

24 Q. What was that stipulation?

25 A. That I be raised a Catholic. I had to be raised a
26 Catholic.

27 Q. Do you know why it was recorded on the order that you
28 should be raised and educated as a Roman Catholic?

29 A. No idea why really. I am just looking to see where this -

30 Q. We are looking at paragraph 1.6.

31 A. Thank you. "I am not sure why I had to be raised a
32 Catholic as my biological mother was not Catholic and my
33 biological father was not named on the birth certificate.
34 The requirement that I be raised and educated a Catholic
35 has determined my entire life. By that I mean, my adopted

1 parents were required to commit to raising me as a Catholic
2 to be able to adopt me". So, yeah, that had quite a strong
3 influence on everything really.

4 Q. Looking now at paragraphs 1.14-1.18 on page 3, I think you
5 wanted to read those?

6 A. Yes. "Although Mum was a Catholic, I don't recall Mum
7 being that staunch or devout when I was little".

8 Q. There you are talking about your adopted mother?

9 A. Yes, yes. "I started St Mary's when I was five years old.
10 I remember being told that I had to go to this 'special
11 school' because I was Catholic". It didn't make a lot of
12 sense to me because I wanted to be at the same school as my
13 friends that I was growing up with.

14 Q. One of those is your support person there today?

15 A. Yes, he is, yeah. "Closer to the time of my first
16 communion, when I was around seven, Mum started to take me
17 to Mass regularly. I think there was some pressure on
18 her". Actually, when I think back to it, I can remember in
19 the classroom we would get asked on Monday mornings who was
20 at Mass on Sunday. And when I never put my hand up, I
21 think that's when the pressure started to come on my Mum to
22 take me to Mass on Sundays.

23 "We would bus", yeah, "we would bus from home", that was
24 in Verrans Corner in Birkenhead "to St Mary's parish in
25 Onewa Road".

26 Q. Just remember the speed, Glo, because we have our sign
27 interpreter catching up as well, but if you keep going as
28 you are, just a little bit slower.

29 A. Yeah.

30 Q. Continue from where you were, paragraph 1.16.

31 A. Yep. "Later, after I had found out about my adoption, she
32 would tell me that if she hadn't adopted me, she wouldn't
33 have to go. She wouldn't 'have to sit through this' if it
34 wasn't for me. I expect that this was quite often when she
35 might have had other things on her mind or possibly a

1 hangover, not wanting to be there but having to go because
2 that was the commitment she had made in order to adopt me".
3 She made that commitment to my great aunt Dame Hilda Ross
4 who had arranged my adoption.

5 "Other days she attended with me no problem and that was
6 just one of the messages I got when I was a little girl."

7 Q. So then we're moving on to talk about how you found out
8 that you had been adopted. You could probably just
9 continue reading there from 1.17.

10 A. "When I started school, I was in awe of the man in the long
11 black dress with the white back to front collar. This was
12 Fr 'Frank' Terry who later became my abuser. Fr Terry was
13 based at St Mary's parish in Northcote in the 1950s. One
14 day at school, we were talking about Joseph being a foster
15 parent to Jesus". It was just before Christmas. "The
16 teacher asked if anybody in the class was adopted. One of
17 my classmates said that I was and that I didn't live with
18 my real parents. Until this point, I had no idea that I
19 was adopted. My classmate had overheard the adults in her
20 family talking about the fact that I was adopted.

21 My mother was really more than upset, she was absolutely
22 devastated "when I came home and innocently asked her 'Why
23 aren't you my real mother? Where is my real mother?' and
24 she actually went to stay with her friend that night".

25 Q. Did that leave an impression on you, that she left the
26 house that day?

27 A. The big part about that, was I had already started being
28 abused at that time and what it said to me was I'd already
29 been given this message that I was actually a really bad
30 child and so, this just really reinforced it. It just
31 really reinforced that because my birthmother obviously
32 didn't want me and now Mum had gone away that night as
33 well, she didn't want me, and it just, it changed
34 everything really, our relationship, my relationship with
35 Mum changed after that.

1 It was difficult and it happened after the abuse had
2 occurred, as I said earlier, and confirmed to me my
3 feelings of being bad.

4 "Once everybody knew I was adopted, I was faced with the
5 stigma of being an illegitimate child in the 1950s. All of
6 this, compiled with the abuse I suffered, made my life as a
7 little girl very difficult. I was very confused and very
8 wounded" at that time.

9 Q. So, we're now going to read through the section all the way
10 up to paragraph 2.13, actually further. Maybe if you start
11 reading and I can pause you with some questions at the end
12 of that section.

13 A. Thank you. "I remember some of my classmates, both girls
14 and boys, at St Mary's being called regularly to the
15 presbytery to see Fr Terry. This began happening when I
16 was around seven years old and approaching the age of
17 communion.

18 "A classmate's name would be delivered to the teaching
19 Sister on a note and then that person would go to the
20 presbytery. The same children were summonsed regularly,
21 sometimes one after the other". And there were girls and
22 there were boys.

23 "I recall one classmate who was also a boarder at the
24 school receiving a note saying to me that she was going to
25 have to go and see father to tell him about the rudies that
26 she was having with *her* father. At such a young age, I had
27 no idea what she was talking about".

28 Q. Did that comment later make sense to you?

29 A. Yeah, about 35 years later. "One day my name was on the
30 note. I remember feeling very special as this was the
31 first time I had been called to the presbytery to see Fr
32 Terry.

33 "In the presbytery, Fr Terry put me on his knee. I
34 later woke up lying on a cold, hard floor in a strange
35 room. My head was spinning, and I was retching and

1 struggling to breathe. I could hear a man's voice in the
2 distance and Fr Terry's housekeeper was wiping my face with
3 a damp cloth and just saying to me 'there, there'".

4 Q. How old were you at the time, at this time?

5 A. It was approaching first communion time, I was probably
6 seven-and-a-half, eight, I don't know for sure how old I
7 was. "After that, a nun came in with a spare set of
8 clothes for me to change into. It is the only time I was
9 called to the presbytery. I'm sure that Fr Terry sexually
10 abused me while he masturbated. Even though I have had
11 counselling and hypnosis, I have not ever been able to
12 recover a full memory of that abuse. But after that,
13 Confession became the gateway to the next lot of abuse. Fr
14 Terry would force me to confess to having engaged in
15 'impure actions' with other children.

16 "Confession would last a long time because he kept
17 asking me to describe what other children were doing to me
18 and to confess my 'impure sins' but I didn't know what he
19 was talking about. Then he told me of things he knew I had
20 done, even though for me they had never happened.

21 "I eventually learned to lie and just repeat the things
22 that never happened to please him so that Confession could
23 end".

24 I can't explain this. It was mental torture and I've
25 got a letter here from another victim who I think she
26 expresses it much better than me. I can't find the words
27 to explain or to express the insanity of what that man did.
28 I just, it's just beyond me.

29 Q. If you would like to read, and we do have that survivor's
30 consent to share her letter.

31 A. Yep. Is that okay? Now?

32 Q. If you would like to, if you think that's a good time, Glo.
33 You can refer to the part about Fr Terry and we can come
34 back to the letter later as well if you want.

1 A. This is a copy of a letter that another survivor has
2 actually sent to the Commission and I'll just start where
3 it's important in the letter, and I do have her consent to
4 read this.

5 "I think my greatest concern is that my abuser, Fr
6 Terry, pressed to the Auckland Catholic diocese will go
7 unnoticed during the Inquiry. It is my belief that this
8 man would be one of our country's most prolific child sex
9 predators, given that he had years of access to children,
10 both in parish schools at the Knock Na Gree camp, Oratia,
11 and at the Catholic School Netball Association. He may
12 have had other opportunities I don't know of. He was what
13 I would describe as a psychological killer of children's
14 innocence" - this is the key part - "because his abuse
15 always shifted to his victim and their families as the
16 guilty offenders". But to me, it wasn't to the families,
17 it was to other children. That's the part.

18 Q. That's your description and he was able to do that with you
19 through the confessional?

20 A. Through the confessional, yeah. And I don't believe it was
21 just me. I heard from so many other people who had those
22 bad experiences in that confessional, yep.

23 Q. Thank you for that, Glo, we may refer to that letter again
24 later because I know there are other parts of it that are
25 important.

26 A. Thank you.

27 Q. You were up to paragraph 2.10.

28 A. "While he was encouraging me to describe these so-called
29 'impure actions', I could hear him breathing heavily and
30 the confessional room would shake".

31 The confessional room also had this really deep horrible
32 musty smell in it and it just made one feel, like as a
33 child, the smells and the sounds and the breathing and the
34 whole thing, the trauma was really intense.

1 "Fr Terry would routinely tell us the story of Saint
2 Maria Goretti, the 12-year-old girl who forgave her rapist,
3 even though we had no idea" [as] little children, seven and
4 eight, "of what rape was. He also reinforced in us the
5 view that victims were always to blame. They should be
6 prepared to die a martyr, rather than allow someone to be
7 impure with them.

8 "Every time I had to attend confession, I would feel
9 sick. Sometimes I would faint, vomit and cry. Eventually,
10 my mother took me to see two different doctors who couldn't
11 find anything wrong".

12 Q. Did you want to pause there and talk at all about those
13 medical interventions?

14 A. At this point, I found out I was adopted and I was in the
15 middle of this trauma at the same time and I didn't want to
16 say the wrong thing to my mother because I had upset her so
17 much when I talked about my adoption. So, I didn't, all I
18 was trying to do was please everybody and with the doctors,
19 the first doctor was just our GP and he made a referral to
20 this other doctor who I don't know who he was, I was too
21 young to remember that but one of the things that really
22 affected me with that second doctor, was his gentleness and
23 his empathy as he was - just something about when he looked
24 at me, I suddenly felt like he understood but he didn't but
25 I felt like, I felt better. I felt something, I don't know
26 but yeah, but they didn't find anything wrong, my bloods,
27 everything was fine but of course it was just trauma,
28 that's what was really wrong with me. In those days, they
29 didn't know about trauma.

30 It seemed to me that most of the children, including
31 myself, when we went to confessions, would want to get to
32 the other side, there were two priests, there was two
33 sides, so we had one side and we had the other side, Fr
34 Terry here and Fr Foley over here, sometimes it could be

1 the other way round, you never really knew which side which
2 one would be on, so it was a bit of Russian roulette.

3 "Fr Foley was a lovely gentle man. Fr Terry was a very
4 mean man. He was actually very mean to Fr Foley as well
5 and would force him to go for long periods without food. I
6 can remember women in the parish would worry openly about
7 Fr Foley and the treatment he endured".

8 Q. There were also Sisters at the school?

9 A. Yes, there were.

10 Q. You do have one incident that you have outlined there where
11 your mother saw an injury from some physical abuse and your
12 understanding is she complained?

13 A. Yes, yes, she did.

14 Q. Did you have anything to share about that?

15 A. I don't know what happened about that. I think I changed
16 classes. I think I went to a different class after that,
17 yeah, so that got some action.

18 Q. And then the other incident around your piano teacher, I
19 think you did want to talk about that?

20 A. Yeah. "My piano teacher at St Mary's was another Sister.
21 She was often emotionally, verbally and physically abusive
22 towards the students. She taught in the classroom as well.
23 Sometimes she would scream, throw books, hit students with
24 rulers, dusters, anything that could fly really. I
25 remember one incident where a girl was being hit repeatedly
26 while she was under the desk". She went under the desk
27 because the nun had sent her under the desk to pick
28 something up that she had thrown down, and then as the girl
29 went under the desk she jammed the seat down so that she
30 couldn't get up. And while she was trapped under the desk,
31 she kept screaming at her to get up, hitting her with this
32 great long ruler but holding the seat down so she couldn't
33 get up. And for me, that was really traumatic. I'd never
34 witnessed violence to that degree and so for me, that was

1 extremely stressful but then I had to go to a music lesson
2 with her.

3 Q. The same teacher?

4 A. The same teacher, so that made going to music really a
5 scary thing too, so that joined into the fear of going to
6 the confessional but then there was this fear of going to
7 music as well, so they sort of coincided.

8 Q. Your mother ended up overhearing?

9 A. She did.

10 Q. A session of verbal abuse from this teacher, what was the
11 outcome of that?

12 A. Yes, I was in the middle of a piano lesson and she was
13 screaming at me and Mum just happened to come early that
14 day to pick me up, which she never normally did, I caught
15 the school bus. They were taking me and another friend, I
16 think we were going to the beach or something but it was a
17 surprise for me. She arrived at the music lesson and heard
18 everything, so she made a complaint to Mother Placid, who
19 was the Mother Superior at the school at the time, and I
20 didn't have any more music lessons with that Sister.

21 Q. Do you know what happened to that Sister?

22 A. She was moved shortly afterwards, about the same time as Fr
23 Terry was moved.

24 Q. How did it affect your life, the abuse at the piano lessons
25 specifically?

26 A. Before I had her as a teacher, I was doing really well with
27 my music. I had passed all my exams that I was sitting. I
28 loved the piano, I had been playing it since I was like
29 3 years old. And afterwards, I had a new teacher who was a
30 lovely lady but every time I went, I just, I could not play
31 the piano, so I lost my ability to continue my music which
32 has been - having just found out my birth father was
33 actually a pianist has been quite a big thing to realise I
34 lost that.

35 Q. That's something you've recently found out?

1 A. Yeah.

2 Q. I think that was that section. We're now sort of moving to
3 the section entitled, "The abuse of others".

4 A. Mm-Mmm.

5 Q. From that letter from the survivor, it's already been
6 mentioned, the access that Fr Terry had to other situations
7 where there were children and you detail that at 2.23, so
8 maybe if you want to start reading from 2.24?

9 A. "At school, a classmate disclosed to me that something had
10 happened with Fr Terry and she [had] told her father about
11 it. She told me this while we were on a school bus. I
12 didn't take it in at the time. I didn't make the
13 connection then that it was likely the same offending that
14 had happened to me. I was terrified of him but back then I
15 thought I was the only one and that what happened to me
16 happened to me because I was bad. I was illegitimate and I
17 was adopted".

18 Q. Do you want to expand on that, in terms of how you were
19 making sense of the abuse at the time?

20 A. I just had that real sense of worthlessness really, I
21 suppose, like deep down. I mean, I certainly put on a big
22 mask as well. We all wear masks, I wore a very good mask
23 but inside myself I wasn't a very happy kid really at that
24 point.

25 Q. Continue on.

26 A. Because her father had made a complaint about Fr Terry, "he
27 was then moved out of the parish and I didn't encounter him
28 ever again. Fr Jim Shanahan came next to the parish and he
29 was just lovely. He said to me later as an adult that he
30 knew something had happened to the kids when he first
31 joined the parish because the children were always around
32 him behaving differently and actively looking for physical
33 attention, which I now know to be a common behaviour in
34 abused children".

1 Q. So, the next paragraph skips on to when you were then
2 married, pregnant with the first of your soon-to-be six
3 children. Can you just pause there and let us know, what
4 was your relationship with Catholicism between school and
5 that later stage of your life when you were married?

6 A. From the time I started school at St Dominic's really I
7 tried to avoid going anywhere near a Church. And so, when
8 it came to getting married, Mum - well, I had to get
9 married in the Church, she'd promised I would be a
10 Catholic, so I had to be married in the Church, so we went
11 back to the Church for marriage. My husband went and saw
12 the priest and had instructions, as they used to do in
13 those days, and he told me they mainly talked about
14 football but, yeah, we got married in the Church but that
15 was it and when our children, when our first three children
16 were born, I insisted, well, we had to have them Christened
17 but they were all Christened in the Anglican Church which
18 we never attended but we took them along there for
19 Christening, so I had nothing to do with the Catholic
20 Church really.

21 Q. At 2.27 you talk about what brought you back into really
22 the Catholic community.

23 A. "When my second daughter was six months old, she got
24 meningitis and was on life support. At this point I
25 bargained with God". My husband begged me to pray and I
26 thought God won't listen to me if I pray but he begged me,
27 he said, "I can't pray, I don't believe". So I did and I
28 did a deal and I said "I'll come back to Church if my baby
29 survives". She made a full recovery and I returned to the
30 Church, not straight away but over a period of time.

31 Q. And then the next paragraph talks about what was to become
32 the beginning of your disclosure of having been a victim of
33 sexual abuse as a child. Can you just tell us about after
34 your daughter's recovery, what was your involvement like
35 with the Church as a parishioner?

1 A. When I finally did get back into visiting the Church, I
2 found it had changed a great deal from the Church that I
3 had known as a child. It wasn't Latin mass anymore, for
4 one thing, so it was English and there was a whole
5 different, a whole different experience of going into that
6 environment, and I gradually started to get involved.

7 Q. What sort of activities were you involved in?

8 A. Mainly the things with children because by that stage I had
9 then three/four children and it was to do with things like
10 children's liturgy and I love the way, the creative aspect
11 of having children's liturgy, such a different experience
12 to what my own childhood experience had been, I wanted my
13 children to have the best, you know and I wanted them to
14 have a better mother as well. At that stage I was in play
15 centre, I was doing training, so I'd done parent education,
16 yeah, that comes up further down the track, doesn't it?

17 Q. It does, yeah.

18 A. Yeah. So, I became, yeah, deeply involved, volunteering in
19 children's liturgy and anything that was on really.

20 Q. A comment you just made then about wanting your children to
21 have a better parent, a better mother, was it that you
22 said?

23 A. Yeah.

24 Q. Do you want to explain what you mean by that? Did you have
25 any - do you want to talk about that later?

26 A. I think it might be better to come up later with the
27 information we've got but, yeah, I had pretty low
28 self-esteem about myself as a parent absolutely, yeah.

29 Q. Now reading from 2.28?

30 A. Thank you. "One day in the 1990s", gosh we are a long way
31 ahead, "I was talking to a friend who also attended St
32 Mary's after another of our classmates had passed away. We
33 were talking about school when my friend suddenly said to
34 me 'bloody Terry'". Probably not quite like that either
35 but it was just her expression at the time when she said it

1 and then I said it and then we looked at each other. And
2 then she said something else, she said "I had to go to the
3 Presbytery" and as soon as she said that it was suddenly
4 like, it was like a lightning bolt moment and I looked at
5 her and I realised that she'd been abused, I'd been abused,
6 and we both said it at the same time "you too", it just was
7 a moment in time that you can't really go back on really.

8 Q. Was it important to you that you weren't the only one?

9 A. Absolutely. It just, it was incredible. It was - I'd
10 always believed it was only me and that it was because I
11 was so bad, it was because I'd been adopted, it was because
12 I was illegitimate, that there was something really wrong
13 with me, all of those things and I think for me that moment
14 of realising and then when she said to me "and there's
15 others", it was just like so empowering, it was just like,
16 wow, I believed a lie all my life.

17 Q. And just for context, this friend that you're speaking of
18 is the one who sent you the letter you quoted from earlier?

19 A. Yes, yes, it is, it is, yes.

20 Q. So, you were also - so, that was in the 1990s and you went
21 on to become a founding group member of a survivor support
22 network in 1991, along with that same school mate; is that
23 right?

24 A. Yes, yes.

25 Q. Can you tell us about how that group formed?

26 A. Well, by this time I was actually working for the Church.

27 Q. As a pastoral assistant?

28 A. As a pastoral assistant. I had gone on and been studying
29 theology and my involvement in the Church had become quite
30 strong. Yeah, so, probably the first people or the first
31 person I then told after that moment with my friend was my
32 husband and then the next person I would have told would
33 have been probably somebody at work and I am not sure which
34 order that would have happened.

35 Q. Did you also tell your mother around that time?

1 A. I did, I told Mum but not quite at that time. It would
2 have been after, after I'd already acknowledged it at work.

3 Q. I just ask because we've heard some evidence yesterday
4 about the difficulties in telling one's parents. Did you
5 have any thoughts to share around difficulties with telling
6 your mother?

7 A. I did because Mum had been so dedicated in making sure that
8 I got raised as a Catholic because that was what was
9 required for her to do, and then having done that and then
10 to find out that I'd been abused, I didn't know how well
11 that she'd be able to accept that. And I was right, like
12 when I told her, Mum was absolutely, like she was
13 devastated. The only saving grace was that Dad had already
14 passed away. For Mum, it was quite a shock, it was a
15 really big shock for her because at that point, although
16 when I was younger she didn't like going to Church very
17 much, she'd rather stay and have a beer, after Dad - as
18 years had gone on, she'd become more committed to the
19 Church as well and she was getting a lot of - she had a lot
20 of friends in the Church and so it was just a big deal
21 really to tell her that, yeah.

22 Q. If we could just go back up from the statement, I think you
23 were going to share some of your perspectives on working
24 with the Network.

25 A. Yes.

26 Q. Not to be confused with the modern day iteration of Liz and
27 Murray's Network but the Network or group of Survivor
28 Support Network that you established with that same school
29 mate.

30 A. Yes.

31 Q. Could you tell us about those early sessions and what kind
32 of perspectives were there?

33 A. So, what happened was that we - when I went back to work
34 and I talked about what had happened, and that I wasn't the
35 only one and there were others of us, I told my boss who

1 was actually the parish priest at St Patrick's Cathedral at
2 that stage and a mentor there. They both, I mean the
3 Bishop, St Patrick's Cathedral is the Bishop's Church, so
4 that was the next step, was to tell the Bishop. So, for me
5 and my friend - so, for my friend and I, it was really
6 important to actually make a change. Like, that's what
7 happened for both of us; we can't let this keep going, we
8 have to do something to bring about change.

9 Q. And that was the instigation of forming the group?

10 A. The group. So, initially, it was for me to tell the Bishop
11 on behalf of us.

12 Q. When you went to speak to the Bishop the first time, was
13 that about the survivors group that you had established?

14 A. Yes, that's right, yeah. So, we gathered together somehow,
15 I can't remember exactly how it all came together but
16 suddenly we had a facilitator available and a counsellor to
17 facilitate a group and because there were more than, yeah,
18 there was three of us from Terry, the group was formed and
19 we had other victims join the group who had been abused by
20 other people.

21 Q. And just thinking of even specifically that first session,
22 when you say there was a counsellor and a facilitator made
23 available, do you mean having been supported by the Church
24 to be there or they made themselves available in a
25 voluntary capacity?

26 A. In a voluntary capacity, yeah.

27 Q. And what was discussed at that first meeting, do you
28 remember, or the themes, the ideas?

29 A. Wanting to make a difference, wanting to do something
30 constructive to bring about change, to ask for
31 accountability. There was a lot of information coming out
32 from other countries at that time. There were
33 documentaries being shown, like on 60 Minutes about the
34 abuse revelations in America, abuse revelations in
35 Australia, and it was really becoming quite vocal, so this

1 was 1990, 1991, 1992 and it was like a can of worms was
2 opening up, and lots of resources were being made available
3 as well as people started to want to bring about change and
4 accountability.

5 Q. Was any resource provided to your group by any Church
6 authority to that group specifically?

7 A. We got a small amount of funding. We got a PO Box number
8 so people could write to us if they wanted to contact our
9 group. We had resources provided but I think they were
10 mainly provided by members of the group as they gradually
11 started to collect things. There were materials coming in
12 from the USA, books, workshop material. So, that's where
13 our group's focus really started to grow, was actually
14 wanting to do some education and some challenging of the
15 Church about what wasn't happening and that it had to stop.

16 Q. And so, you touched on it before, that your first job for
17 that group was to go and tell the Bishop that you existed.
18 Can you talk us through that and your role overall with
19 that support group?

20 A. I guess, my role with the support group was really to be a
21 liaison between our group and the Bishop at that point.

22 Q. And you were in a good position to do that because you were
23 a pastoral assistant at the time?

24 A. Yes.

25 Q. So, can you tell us some of the things that you would have
26 done for the support group in that liaison role?

27 A. We made recommendations to the Bishop, so there's quite a
28 few documents I think that we have attached.

29 Q. We have those.

30 A. I wrote letters, I sent faxes on the Cathedral fax machine
31 which one Bishop was very upset about, getting faxes about
32 survivors groups off the Cathedral fax.

33 Q. I guess an example of this would be exhibit number 0021003,
34 page 01. There's only one page of that but that's a letter

1 from you to the Archbishop of Wellington formally
2 introducing the group?

3 A. Yes.

4 Q. And I think the next exhibit was a response that you had
5 there, so that would be exhibit 0021004-001. This is a
6 letter 2 October 1992, this is a response from the
7 Archbishop of Wellington. Just if I could speak to my
8 Trial Director here. (Short pause). We're just
9 highlighting the final paragraph there. Is this an example
10 of some of the response that you got from your letters?

11 A. Yes, that was one of the good ones.

12 Q. Did you see any action taken on your recommendations, aside
13 from response to your letters?

14 A. Well, minimal, minimal.

15 Q. We have an example of one of the bad letters, that's one
16 for the Commissioners to review perhaps because -

17 **CHAIR:** Is this the letter from the Hamilton Diocese?

18 **MS HARONGA:** Yes, it's too hard to highlight just one part
19 of that but it's in the bundle and it's taken as read.

20 **CHAIR:** Yes. That is [WITN0021005] from Edward Gaines, the
21 Bishop of Hamilton?

22 A. That's right.

23 **MS HARONGA:**

24 Q. Can you talk us through some of the education outreach that
25 the group was doing in the community at the time?

26 A. Initially, one of the things that the group first got
27 involved in was a workshop that was being promoted by a
28 men's group about family violence prevention and we said
29 that it's all very well to be promoting family violence
30 prevention as a Church but what about the violence that's
31 going on within the Church? So, that was one of the first
32 things I think that we actually tackled, that we actually
33 said, "Actually, you know, you've got to clean your own
34 house first, our own house first". We owned it as our own
35 house as well. And so, the first project would have been

1 that workshop for which we all got quite involved in
2 supporting the launching of that.

3 And what happened as a result of that, was it resulted
4 in the workshop becoming a place of disclosure of sexual
5 abuse harm, not just within the Catholic Church but with
6 many Churches that attended that gathering. That was at St
7 Paul's in - I think that was in 1993, if I'm right. As a
8 result of that - it was attended by Police, we had CYPS
9 [Children and Young People's Services] people there, there
10 were members of the SAFE community there, it was a very big
11 workshop. And the result of that, a group formed and
12 gathered together and became the Inter-Church Network For
13 the Prevention of Abuse and it was Baptist, Catholic - it
14 was you know a non-denominational group that formed. And
15 that group then started doing the delivering of a whole lot
16 more workshops in the community.

17 Q. And so, I think you touched on it but just to clarify,
18 throughout this you're receiving disclosures from survivors
19 who are reaching out to you?

20 A. Yes.

21 Q. And would you meet with some of those survivors to help
22 them by bearing witness to their experience?

23 A. I went through a stage of feeling like I had "if you've
24 been abused come and see me", that's what it felt like for
25 quite a long period of time. And, yes, a lot of people
26 came forward. I used to just get people just come
27 to - this was when I was still at the cathedral working, a
28 number of victims that would come forward and talk and just
29 disclose their abuse and want to talk about it and then
30 they would go back home, yeah.

31 Q. Did many of them go on to take formal disclosures to the
32 Church after speaking to you?

33 A. I have no idea if they did that afterwards. Some may have
34 but if they did, I was not aware of it.

1 Q. Would you have a sense of whether there were any barriers
2 to those people who were coming to speak to you, in terms
3 of taking their complaints further?

4 A. Well, at that point there was no process, there was no
5 process for anybody to follow, so it was just a matter
6 of - there was nowhere to send people, unless it was a
7 criminal complaint and they went to the Police. But, you
8 know, in the 1990s the Police didn't have a good record for
9 listening to survivors of any abuse, let alone clergy
10 abuse.

11 **CHAIR:** Glo, would you mind bringing your microphone a bit
12 closer to your mouth? We are having a little bit of
13 trouble just hearing you.

14 A. Thank you.

15 **MS HARONGA:**

16 Q. Maybe a little bit closer.

17 A. Is that better?

18 Q. That's better, yes. So, what we've come up to is the stage
19 while you were a pastoral assistant and the survivor group
20 is already in existence, did you then disclose that you had
21 been the victim of sexual abuse as a child to Bishop Denis
22 Browne?

23 A. Yes, I did.

24 Q. Did anybody support you to make that disclosure to the
25 Bishop?

26 A. Probably my boss.

27 Q. That was your boss and mentor that you were mentioning
28 earlier?

29 A. Well, yes, yeah.

30 Q. Anyone else, maybe from the survivor group or -

31 A. Well, yes because the group was formed by then as well, so
32 yes because when I disclosed my story, I was also saying
33 I'm not the only one, there are other survivors as well.

34 Q. I'm not sure if we're talking about the same mentor, there
35 was your boss who was like a mentor to you. You also

1 mention in your statement having a close relationship with
2 a mentor during your time as a pastoral assistant.

3 A. Yeah, they'd be two separate people.

4 Q. Two separate people?

5 A. Yeah.

6 Q. Speaking about that one in your statement referred to
7 at - referring to - I've got to find where I am.

8 **COMMISSIONER ALOFIVAE:** 2.43.

9 **MS HARONGA:** 2.43.

10 Q. We're talking about the comment in your statement about
11 thinking about going public and naming your abuser back
12 then and you had a discussion with your mentor about that.
13 Do you recall what I'm talking about?

14 A. Yes, I do.

15 Q. How did that conversation come about, the idea of possibly
16 going public?

17 A. Once again, it was leading up to the time of the workshop.
18 So, that very first workshop and I agreed to a media
19 release to talk about the fact that that workshop was
20 coming up and I was coming out to say that I was a survivor
21 of abuse. At the time, I thought I should name him, it
22 made sense to me that he should be named. He was dead, so
23 I felt like I should be saying who he was because I knew in
24 my heart there were other survivors. And when I spoke to
25 that mentor about doing that, she said, "Oh no, you can't
26 do that, he's got a family. You know, they'll be
27 devastated". I mean, I did as I was told. I wouldn't
28 upset anybody and I didn't. I just didn't like to upset
29 people, so I listened. So, I told my story without naming
30 the abuser, yeah.

31 Q. What happened from your disclosure to Bishop Denis Browne?

32 A. He was, I felt at the time, I felt that he had heard me
33 and, in his words, I think I can probably quote his words,
34 "I am really sorry that this happened to you. It was a
35 terrible thing to happen. You've got such strong faith.

1 You know, you will be able to help other people who have
2 been through similar things".

3 Q. And did that later give rise to your role on the Protocol
4 Committee?

5 A. I believe so. It sort of was, sort of, the lead-up to "you
6 will be able to help other people" because at that stage I
7 was already representing other people when I was speaking
8 to him about what had happened to me and saying that there
9 were others as well.

10 Q. What did that mean to you, to receive, you know, that
11 compliment about your faith from the Bishop when you made
12 your disclosure?

13 A. Well, you know, it was sort of, you've got to remember I
14 was very, I was very much a pleaser, so to be given that to
15 me was a compliment. Like, I was willing to forgive, so I
16 could help other people learn to forgive the Church as
17 well. I was pretty dysfunctional, I was a rescuer, as we
18 are, so being a rescuer and being given a mission to rescue
19 was pretty high up on a level of thinking I was the chosen
20 one.

21 Q. Did anything happen with your actual disclosure or
22 complaint of abuse?

23 A. No, that was it really, that was it at that point and
24 that's as far as my complaint went really.

25 Q. There didn't appear to you to be any investigation into
26 your allegations?

27 A. No, completely accepted, completely accepted that I told
28 the truth. So, yeah, I was believed, I was being given a
29 mission.

30 Q. Were you asked if you had any outcomes you might have
31 wanted from that meeting?

32 A. No.

33 Q. Your statement outlines that you went to some counselling
34 sessions and you, yourself, have gone on to work as a

1 counsellor. What was the quality of the counselling
2 sessions arranged for you?

3 A. It wasn't trauma counselling. It was very minimalistic
4 counselling. A lovely person but just was not on my page,
5 had no skills to work with me.

6 Q. So, you either discontinued or you ran out of sessions?

7 A. I discontinued after about the fourth session.

8 Q. Did anyone check with you to see if you needed any more
9 support?

10 A. The only - the support I got was through our survivors
11 support group.

12 Q. I guess, when I make that comment I mean from any Church
13 authority?

14 A. No.

15 Q. And from any Church authority were you given any direction
16 or assistance, in terms of ACC psychiatry assistance?

17 A. I didn't know it existed at that point.

18 Q. It's quite common for survivors to look for information
19 from the Church authority when making a disclosure,
20 information about their abuser. Did you have any hope or
21 expectation you might have access to Fr Terry's Ministry
22 history or records?

23 A. No idea that I would have had any - I had no idea that I
24 could ask for anything like that, no.

25 Q. Did you hope for any assistance from the Church to locate
26 any other survivors from your abuser?

27 A. That was what our group started to try and bring about.
28 That was one of the things that we were all really strong
29 about is, you know, being able to let other survivors know.

30 Q. And did that happen, in terms of support from the Auckland
31 Diocese or did you get any explanation about why that need
32 might not be able to be met?

33 A. We sort of ran into a brick wall with that. Like,
34 with - no, not really.

1 Q. You use more of an analogy around the brick wall, if you
2 wanted to share?

3 A. Oh, the brick wall, yeah, well that was further down the
4 track.

5 Q. Okay.

6 A. Yeah, no, I'm happy to share it. Like, further down the
7 track I had this image of this brick wall and clawing at it
8 with fingernails myself and another survivor. It's like we
9 were trying to get some stuff done and clawing at it with
10 our fingernails but behind the other side of the brick wall
11 the canon lawyers were there with their truck loads of
12 cement putting up a thicker wall, yeah.

13 Q. So, later down the track, I guess actually before we move
14 on from that, you did receive that apology from the Bishop?

15 A. Yes.

16 Q. Was it an apology framed in terms of taking responsibility
17 for the abuse or was it a sympathy that this had happened
18 to you?

19 A. It was more of a sympathy that this had happened.

20 Q. Do you feel like you ever received a proper apology?

21 A. At the time, I thought I had.

22 Q. And in hindsight?

23 A. As I look back in hindsight, I was shocked when I watched
24 the movie *Spotlight* and at one point in the movie the
25 Bishop meets with the mother of one of the victims and he
26 says to her "But you have so much faith" and it just seemed
27 like whoa, I've heard this before. It was almost like
28 word-for-word for what I heard back in 1990.

29 Q. And moving to your invitation to take the role on the
30 Protocol Committee, who asked you to take that role?

31 A. Bishop Denis Browne.

32 Q. Can you describe what that opportunity felt like at the
33 time, probably roughly comparable to what you spoke about
34 just before?

1 A. Yeah, well, it was but it had actually come from one of the
2 recommendations that our group had made to the Bishop, to
3 the Bishops Conference, when we put forward submissions for
4 what could be done to setup a proper investigation process
5 for victims and survivors of clergy sexual abuse.

6 Q. Are you saying one of those recommendations was to include
7 a survivor voice?

8 A. Yes.

9 Q. So, at the time, that felt like your recommendations were
10 being observed and adopted?

11 A. Yes.

12 Q. What kind of work did you do as a survivor advocate in the
13 Protocol Committee?

14 A. Not very much.

15 Q. Did you attend any regular meetings of the Protocol
16 Committee?

17 A. I think I had - I think we had one meeting and I think I
18 met maybe two or three times perhaps with the Convenor of
19 the group, Monsignor Terry Leslie at the time that was
20 about different things.

21 Q. If they were having meetings of the Protocol Committee, you
22 weren't aware of those?

23 A. I wasn't aware of them, only the first one, the first
24 gathering meeting.

25 Q. In terms of the work you did with survivors on behalf of
26 the Protocol Committee, can you talk to us a bit about
27 that, what that looked like?

28 A. The survivors that came to the Protocol Committee? I never
29 really saw that many. Annie that we saw earlier and
30 another of the Dominicans' victims, I met with at another
31 location.

32 The other victims, one was a survivor who agreed to test
33 the process and I went to that interview with her, to
34 support her. The person who interviewed her was Lyndsay

1 Freer, who's the media advisor, so she was doing the
2 interviewing. I was just there as a support person.

3 Q. Was that every survivor you interacted with on behalf of
4 the Protocol Committee?

5 A. That was it, those were the only survivors that I really
6 had anything much to do with on the Protocol Committee.

7 Q. So, that's three, and one of them was a pre-arranged
8 testing meeting?

9 A. Mm.

10 Q. You detail in your statement how one of those meetings was
11 what caused you eventually to leave your work with the
12 Church and we'll get to that in a moment but I just wanted
13 to ask you if you ever attended an investigative meeting
14 with a respondent or abuser?

15 A. Yes, I did, Mm.

16 Q. What was your role at that meeting?

17 A. A support person or - I'm not really sure what it was but I
18 was invited by Monsignor Terry Leslie to attend a meeting
19 with an offending priest.

20 Q. Do you have any observations to share about that meeting,
21 possibly in comparison to what you saw in terms of the
22 treatment of survivors?

23 A. Yes. It was an elderly priest who had offended against a
24 young I think 15-year-old and he broke down and he
25 acknowledged his offending and it was a very - I was moved
26 by the compassion of the meeting. It was extremely
27 compassionate and very moving, very powerful and moving.

28 Q. Could you share any observations about any differences in
29 the investigative meetings you saw with survivors?

30 A. There was no comparison between the survivor being
31 interviewed by Lyndsay Freer and the priest offender being
32 interviewed by Terry Leslie. There was just - one was full
33 of compassion and one was full of, I don't know what the
34 energy would be that you would call it, but it wasn't
35 compassion.

1 Q. You note, at this point we are at your statement at 4.4
2 where you note there was a leadership change where Bishop
3 Dunn came in. You shared that metaphorical language of the
4 brick wall and clawing at it, was that around the time you
5 felt that your work with the survivors group was being
6 stymied? We are at 4.4 in your statement.

7 A. Yes.

8 Q. If you need to refer.

9 A. Yeah, that's right, yeah, it was being stymied.

10 Q. Moving - I guess we could just start reading from here,
11 although I note that there are two corrections to be made
12 to paragraph 4.5 but we could pick back up with the reading
13 if you like, Glo.

14 A. Yep, start with?

15 Q. 4.4.

16 A. "Later, Bishop Dunn came in 1996 and he was less
17 progressive than Bishop Browne had been. I felt the
18 headway the Protocol Committee had been making was now
19 being stymied. This was one of several things that
20 happened around the same time and contributed to my
21 decision to leaving the role with the Church and leaving my
22 faith".

23 Q. At paragraph 4.5, you just want to make a clarification
24 there, as I understand it, that you do not recall if the
25 document you asked that survivor was to sign was a
26 non-disclosure agreement or not; is that the clarification?

27 A. Yeah, yeah.

28 Q. Okay. If you can read on from there, if you could pick it
29 up from, "Previously"?

30 A. "Previously, I had attended meetings with survivors to
31 provide support for them in their engagement with the
32 formal Church representative who is there to provide the
33 apology. However, this time I was sent alone because there
34 was no-one available from the Church".

35 Q. This was you representing which Order?

1 A. The Dominican.

2 Q. Otherwise known as?

3 A. Order of Preachers.

4 Q. If it you could read on and tell us about your feelings

5 about that meeting?

6 A. "This experience shocked me to the core, that I would be

7 asked to do that. It made me feel like I was complicit and

8 an enabler. I really struggled with the knowledge that I

9 had fronted a Church apology for abuse to a survivor when

10 in fact I had been a victim myself".

11 Q. Was this the meeting that we heard about earlier with

12 Annie?

13 A. Annie, yes, it was.

14 Q. Did you listen to her evidence about that?

15 A. Yes, I did, yes.

16 Q. We are drawing to a close here. Can you talk to us a

17 little bit about how - what was the toll on you when you

18 decided to walk away from your employment as a pastoral

19 assistant, your faith and this community? Can you talk us

20 through what was going through your mind at the time?

21 A. It was huge. The Church had become - because I had had all

22 this other stuff in the background, I never had that sense

23 of identity. Identity I guess for me was something, yeah,

24 it was my identity really. And in the Church I had started

25 to get some kind of identity and to walk away from it was

26 probably, it had become my family. We refer to it as our

27 "faith family", you know, our faith community was our faith

28 family, and so I was walking away from the family that had

29 been such a huge part of my life for so long.

30 I had sort of believed that - I'd gone into it believing

31 that the Church had changed and that it was a better place

32 and that it was a safe place now. I mean, there's so much

33 more, there's so much more in here that we haven't sort of

34 really touched which is -

35 Q. We still have some more.

1 A. Yeah, yeah, it was actually enormously hard to walk away
2 because I'd lost so much. I'd had a lot of grief. I'd
3 lost my Mum, I'd lost my Dad, I'd lost my birth Mum who I'd
4 just found, and suddenly I lost my faith community as well
5 and it was really, really big but I needed to do it, I had
6 to do it because I'd realised that sitting in a Church
7 looking up at the altar and looking around and seeing all
8 of these faces that I knew were abusers, especially around
9 the holiest parts of the Mass, different things that had
10 happened, different stories I'd heard, I'd heard so many
11 stories from ordinary survivors, yeah.

12 Q. So, with all that you know now and the fact that you got to
13 a point where you had to leave, what do you think the
14 purpose was of asking you to be on the Protocol Committee?

15 A. Tokenism, yeah.

16 Q. I think that really sums it up on that question. I am sure
17 you could expand on it.

18 You also wanted to flag from the impacts of abuse at
19 3.5, that's on page 10, you mention suffering strong and
20 inexplicable emotional drivers at the time your eldest
21 child approached the age where you were abused. Can you
22 talk about how the abuse impacted your view of yourself as
23 a parent?

24 A. Yeah. Shall I read part of that?

25 Q. Certainly, if you -

26 A. Yeah. "The abuse I suffered at St Mary's also impacted my
27 ability to parent my children and it still affects our
28 relationships to this day.

29 "When my first born turned seven, the same age that I
30 was when the abuse occurred, I began to feel uncontrollable
31 rage. I was scared of myself and how I would react to
32 certain situations. I had three small children at the
33 time".

34 And I think - I went to my doctor and he prescribed
35 me - at the time I think my third child was still a baby

1 and I was still feeding her and he felt I had "Puerpal
2 Disease" or some such thing and gave me some antibiotics
3 but he also gave me some Valium to start taking. So, I
4 mean, I reached out for help but just losing control like
5 that when you've got children is a really scary thing and I
6 am aware now that there are significant findings now or
7 things, yeah well, I learned actually I suppose when I was
8 training in my counselling about the "trigger child" and
9 about how the trigger child can trigger the trauma of
10 abuse, and that trauma then comes back to visit in rage and
11 anger. And I related to it yesterday I think when Frances
12 was sharing the same thing about being an angry person. It
13 just sort of goes with the ground but the impacts on the
14 children is that they then become traumatised by the
15 mother's trauma, by the parent's trauma. So, your trauma
16 becomes their trauma and not just the child you're raging
17 at but the other children are witnessing it, so it just
18 escalates.

19 Q. That description of intergenerational harm -

20 A. Yeah.

21 Q. - from abuse, is that something that you think this
22 Commission should be looking into?

23 A. Absolutely. We just have to look at our society, at what's
24 happening in the abuse that's going on in our communities,
25 and so much of it stems from abuse. When I was working at
26 Jigsaw North up in Whangarei, we had a group of counsellors
27 there who were working with mothers doing an Anger Change
28 For Mothers group and I think that those sorts of
29 programmes are incredibly powerful for people who have had
30 trauma to be able to attend and get involved with. And I
31 wish we had things like that when I was a young mum but
32 they are available now and I think more promotion of things
33 like that in the community are really valuable.

34 Q. Now changing topic entirely, can I invite you to read
35 paragraph 2.46 on page 9?

1 **MS HARONGA:** This is one of the last questions,
2 Commissioners.

3 Q. I will invite you to read that and then we will just have a
4 couple of questions about that.

5 A. "While working for the Church I was privy to various
6 presbytery conversations about behaviours happening within
7 the Church. I can recall one conversation between two
8 priests, one who had just come back from the Pacific
9 Islands. The gist of the conversation was that it was
10 accepted that of course abuse occurred, just as long as
11 they didn't ever let themselves get caught".

12 Q. Can you expand on that? Were the two priests talking about
13 they themselves being abusers or observations of abuse over
14 there?

15 A. Observations of abuse and it was at the time that it was on
16 the TV, it was at that time where it was being talked about
17 widely in those mid - those early '90s.

18 Q. Did you get the impression the abuse they were speaking
19 about was current or historic?

20 A. Current, definitely current.

21 Q. Would you have any sense of what year that would be? It
22 would have to be before you left that job?

23 A. Yeah, so it would have been between 1991 and 1993.

24 Q. In your work with the survivors group, did you have
25 anything else to share on the issue of the Pacific Islands
26 being used for what might be able to be termed the
27 "geographical cure"?

28 A. Yeah, one member, one survivor that I had spoken with had
29 shared that her abuser was sent to the Pacific Islands.
30 That he used to come back every year for a visit and stay
31 at their house and that's when she was being abused.

32 Q. Any other issue, anything else to add to that before we
33 just go to our closing questions?

34 A. No.

35 Q. We've covered everything that we wanted to.

1 So, with all of your experience that you've gone through
2 with us this afternoon and in your statement, you were in a
3 unique position with a lot of knowledge about what possible
4 redress processes might look like. Was your feedback
5 sought to inform the ongoing development of redress
6 processes within the Auckland Diocese?

7 A. Never.

8 Q. Or *A Path to Healing* when it was brought in?

9 A. No.

10 Q. Are you aware of any established means of obtaining
11 feedback from survivors and their families who have
12 experienced the redress process?

13 A. Not that I am aware of.

14 Q. How independent do you think the redress processes were,
15 the ones which you were involved in either as a survivor
16 supporter or with the Protocol Committee?

17 A. They were completely, like, um, there was no - like, I
18 just - it was just the Church, there's nothing else,
19 there's nothing else happening. Like, there was no - it
20 wasn't satisfactory at all, none of it.

21 Q. This will be my final question and we don't need to go into
22 the detail of it but in your statement you outline your
23 perspective that victim survivors are silenced by the
24 inability of friends or supporters or family members being
25 able to make complaints on their behalf. Can you talk to
26 us about that issue and what you think the Church might be
27 able to do to reduce the barrier of disclosure of people
28 who can't actually come forward?

29 A. I have got some notes here that I just did about this.
30 Like, it's probably not quite answering your question. I
31 think there are so many barriers to disclosure and they're
32 not just because of the Church. I think there are so many
33 pressures from so many people. When there's a disclosure,
34 there's more victims than just the victim. It's the whole
35 faith community that becomes affected by abuse. So, if

1 you've got a community of people and there's a victim comes
2 forward and makes a complaint, they've got their personal
3 shame, they've got their personal beliefs, they've got
4 their family to consider, then they've got the wider
5 community to consider and there are so many barriers for
6 people to ever be able to come out and speak about it. The
7 shame is probably the biggest part of that. If somebody
8 makes a disclosure in a parish, for instance, a faith
9 family parish, the different dynamics that are going to
10 come out are things like disbelief, the denial, the grief,
11 "This can't be happening in my parish. Our priest would
12 never do that", yeah. Then you've got them taking sides,
13 so you have the ones that will come out that they're going
14 to protect Father, and then you've got the ones that want
15 to come out and accuse and blame the victim, and you've got
16 the ones that are going to come out and be angry with the
17 perpetrator, and the ones that will come out in the middle.

18 Then you've got the media. When that movie *Spotlight*
19 came out and it won the Academy Award, I can remember
20 watching the media on the news as they said "and the winner
21 was *Spotlight*" and they sat there, the two people, and
22 went, "Oh" and looked at each other, one rolled their eyes,
23 "Oh" and it was silence. Most movies when they win an
24 Oscar they show pictures or give examples of the film, but
25 it was just this whole, shutting the whole thing out, "we
26 don't want to know about this". So, that sort of attitude
27 is one of the things that really stops victims from
28 speaking out about anything, about abuse from anybody. And
29 I think as a community, as a society, with our stats
30 rising. In the 1990s our abuse stats for little girls
31 being abused was 1 in 5 and 1 in 7 for little boys. It's
32 now 1 in 3 for little girls, so what have we done in the
33 last 20 years, 30 years, that our stats have got so much
34 higher? Our attitudes need to really change and our
35 Churches should be the leaders and instead they are

1 dragging their heels at the bottom of the road. They're
2 saying, and when I think about what Frances said yesterday,
3 I totally support her when she says "the change of canon
4 laws are archaic and irresponsible definition of child
5 sexual abuse has to be changed to being recognised as a
6 criminal offence as per New Zealand law and the
7 International Human Rights Commission. The celibacy myth
8 needs to be exposed for what it is, a myth. A myth that
9 creates dysfunctional attitudes about sexuality, resulting
10 in deviant sexual behaviour" and it has been doing this now
11 for at least 1000 years". Okay? "The first records of the
12 date - it dates back to 1040 and 1054 where it was first
13 raised by the Benedictines and later by Damian". This goes
14 back to Tom Doyle, I just need to refer to Tom Doyle. This
15 was information that he put out and I didn't quite finish
16 getting that written up but we've been doing this for over
17 1000 years, that's when they were asking them to stop
18 raping little boys and to stop raping women in the
19 confessionals, yeah, 1054. Yep, I just need to say that
20 because that's where I'm sitting with it at the moment,
21 yeah.

22 Q. We are really at the end of my questions for you. Did you
23 want to refer to the survivor's letter again? I think
24 you've probably said it yourself but if there was anything
25 else that you really felt needed to be said from that
26 letter?

27 A. Yep, okay. "There is a barrier to victims and survivors
28 having their experiences acknowledged and verified. One
29 could easily think that he or she was the only one to
30 experience such abnormal behaviour by a trusted and
31 respected man. Knowing there are others, many in fact, I
32 would think is an important part of one's healing journey.
33 It is a way to break out of the silence and the mental
34 torment. I was abused by this man for a lengthy period,
35 somewhere between the years 1957 and 1962 in Northcote at

1 St Mary's Catholic Primary School. It wasn't until 1983
2 that I received some help in being able to recognise the
3 extent of personal damage and harm I had experienced as a
4 young child. I had up until then never been able to put
5 into words what had happened to me. I then sought
6 counselling for my abuse over a number of years and through
7 expert help became a survivor of child sex abuse. My plea
8 to the Commission is to allow stories to be told, the
9 abusers to be named, the places and times to be noted, so
10 that victims can become survivors and join the movement to
11 stop this insidious crime that occurs among our most
12 vulnerable citizens".

13 Q. Thank you, Glo, for those closing remarks. We do
14 appreciate there's probably a great wealth of knowledge
15 that we could discuss further and I'll talk to you about
16 that as to how the Commission might hear from you further
17 in other situations but thank you very much for your
18 evidence this afternoon/this evening. I will hand now to
19 Madam Chair.

20 **CHAIR:** Thank you. I will just check to see if there are
21 any questions?

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25

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2 **GLORIA (GLO) RAMSAY**
3 **QUESTIONED BY THE COMMISSIONERS**
4
5

6 **COMMISSIONER STEENSON:** Tena koe.

7 A. Tena koe.

8 **COMMISSIONER STEENSON:** I just have one question around at
9 4.6. You talk about the value of an apology and in person
10 from someone who should feel responsible and should be held
11 accountable. Who would you, in your opinion, think that
12 should come from?

13 A. For me, I felt it came from Bishop Denis when I actually,
14 for myself, because he was the Bishop. But for the person
15 that I was hearing, like sitting in front of at that time
16 at 4.6, I think that was with another survivor.

17 **COMMISSIONER STEENSON:** Yes, it was.

18 A. Yeah, that was relating to another survivor. And to have
19 another survivor sitting with her, it would have been
20 different if she'd been expecting me just to be another
21 survivor, a survivor like supporting her, but then I'm not
22 apologising, I'm just listening. I'm there to hear her
23 story and support her but I was not her abuser. Like, I
24 didn't represent her abuser.

25 **COMMISSIONER STEENSON:** Nga mihi.

26 **COMMISSIONER ALOFIVAE:** Good afternoon, Glo. Just one
27 point of clarity, please, the survivor network that you
28 helped setup, all of the survivors there, they were good
29 support for one another in sharing their experiences?

30 A. Yes.

31 **COMMISSIONER ALOFIVAE:** And then you were able to make
32 contact with the Cardinal and the other Bishops to pass on
33 your recommendations, so they knew you existed?

34 A. Yes.

1 **COMMISSIONER ALOFIVAE:** And they knew the harm that your
2 group were cumulatively gathering, in terms of the impacts.
3 Was there an expectation because your report had gone up,
4 that they were going to be able to address the individual
5 women's experiences, the abuse they individually suffered?

6 A. Nothing like that was ever part of our group. There was
7 nothing. We got, no, our group was - we were working for
8 them. Like, we were just, yeah, there was - we got a bit
9 of funding for a few things and we did get funded to go to
10 Australia to represent our group over at the first
11 Australasian conference in 1996 that was, I think, about
12 professional abuse which was about psychologists and clergy
13 and we did a little workshop over there.

14 **COMMISSIONER ALOFIVAE:** So, there was no recognition from
15 them that actually, this is serious? That there's this
16 wealth of evidence, of material that your group had put
17 together, that they should respond to it in providing
18 proper redress to you? Because it was before the *Pathway*
19 *to Healing*, wasn't it?

20 A. No, there was no redress, goodness no.

21 **COMMISSIONER ALOFIVAE:** So, there was a sense that they
22 were playing on your vulnerability perhaps?

23 A. Absolutely, yeah. I see that now. It was tokenism. What
24 we were doing was really just keeping the wolfs from their
25 door.

26 **COMMISSIONER ALOFIVAE:** Thank you for that.

27 **COMMISSIONER ERUETI:** Just one thank you, Ms Ramsay. Just
28 following from Ms Alofivae's question, this pressure on
29 survivors to forgive the sinners, something we didn't see a
30 lot in the State redress hearings, but it is a theme we are
31 hearing about a lot over the last couple of days. Given
32 this and the need to demonstrate your faith, I imagine it
33 must have been difficult to have said no to Bishop Browne
34 when he asked you to volunteer to participate in the
35 Protocol Committee?

1 A. I would never have said no. No, especially not then, no.
2 I was delighted to be able to serve the Church. I was very
3 indoctrinated.

4 **COMMISSIONER ERUETI:** Kia ora, thank you. I just wanted to
5 ask that question, thank you.

6 A. Yeah, thank you.

7 **CHAIR:** Glo, I have no questions. Just to let you know
8 that we have very carefully read all your brief of evidence
9 and the documents, so that even though you didn't speak
10 them out loud, we have read them and taken account.

11 You said a powerful thing at one stage relating to the
12 film *Spotlight*, when you said that no-one wants to know.
13 So, I just want you and other survivors to know that we
14 want to know. That's why we're sitting here and we're very
15 grateful to you and the others for coming and helping us
16 know and, as I say, through the documents, through your
17 testimony and through your experiences, you are helping us
18 to know. And I also hope that through you coming forward,
19 other survivors who have been silenced or felt silent feel
20 they can come forward to survivor networks and particularly
21 to the Royal Commission so we can gather together all your
22 experiences and we hope we can make some changes as a
23 result.

24 A. Thank you.

25 **CHAIR:** Thank you very much for your evidence today and
26 thank you for your quiet and silent but very supportive
27 companions there, thank you for helping to support Glo
28 through this.

29 That brings us to the end of today's proceedings.
30

31 (Closing mihi and waiata)
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Hearing adjourned at 5.42 p.m.