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**MS C - AFFIRMED**  
**QUESTIONED BY MS MACDONALD**

**CHAIR:** Hello. We are going to call you Ms C, is that right? That's good.

A. Yes.

**CHAIR:** Fine. First, I'll just let Ms Macdonald talk to you first, can you see her?

**MS MACDONALD:** You can see me, can't you?

A. Yes, I can.

**CHAIR:** We'll start with the affirmation. Is there a bit of delay on the line?

**MS MACDONALD:** I think there is, Madam Chair.

**CHAIR:** Can you hear me?

A. Yes, I can.

**CHAIR:** I think there's some delay on the line, so we'll just have to adapt to that. If you have any trouble understanding, just let me know, won't you?

A. Yes, thank you.

**CHAIR:** I am going to give you the affirmation now. (Witness affirmed). I will now hand you over to Ms Macdonald.

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**PRIVATE STATEMENT NOT FOR LIVESTREAM**  
**s**

**MS MACDONALD:**

Q. Good afternoon, Ms C. I am going to be very clear about what's going to happen. You have a statement that you wish to make and this is a statement that's not going to be recorded or a part of the livestream at all, so I will just wait for a signal that it's okay for you to go and then you can read that bit of your statement.

**CHAIR:** Yes, you have the thumbs up.

**MS MACDONALD:**

**GRO-B**

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**GRO-B**

**END OF PRIVATE STATEMENT**

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**MS MACDONALD:**

Q. So, we will start to livestream now, Ms C.

A. Yes, thank you.

Q. So, if you go to your statement and just introduce yourself as much as you can to the Commissioners?

A. I was born in 1959 and I am Pākehā. I am a married woman. I have been married to the same person for 39 years. I am a family person. I have children and grandchildren and I also have worked in a career much of my life and studied to develop that career.

1 Q. Thank you. Now, you've come today to talk about your  
2 experience of abuse within the Anglican Church?

3 A. Yes.

4 Q. So, can you just start by telling the Commissioners how  
5 you first met the Priest that you're going to talk  
6 about?

7 A. Okay. I first met the Reverend when I was 11 years  
8 old, around 1970. My family were nominally Anglican,  
9 and my mother attended Church. The Reverend suggested  
10 to her that I might like to attend confirmation classes  
11 at the local Church where he was Vicar.

12 I am not sure how old the Reverend was at the time,  
13 but I guess he must have been around his mid to late  
14 30s. I began attending the youth group which was a  
15 really good experience for me. I felt accepted by the  
16 group and was also made to feel really special by the  
17 Reverend.

18 I was the youngest child of four in a family of six.  
19 The Reverend's warmth and positive affirmation of me  
20 was very important at that stage of my life.

21 The Reverend spent many months cultivating my  
22 attachment to him and this was accepted by my parents  
23 because he was the Vicar and my parents trusted him. I  
24 had long talks with him, both within the youth group  
25 where I was attending and also in his home, at times  
26 alone with him.

27 Right from the beginning, the Reverend had made me  
28 welcome in his family. His wife also welcomed me. And  
29 at times I would have been visiting quite regularly,  
30 sometimes maybe once a week. I occasionally babysat  
31 their children and I got on well with their family.

32 I became very involved in the Church. I was a  
33 member of the Vestry, I was invited to be a member of  
34 the Vestry as a teen member, kind of like a youth  
35 representative. I was also a server and undertook

1 Bible readings in Church services and I felt really  
2 special and important in those kinds of roles.

3 It was at his home late one night that the Reverend  
4 first touched me intimately. I would have only been  
5 about 12 when this happened. His wife and children  
6 were asleep, and I was in the lounge alone with the  
7 Reverend. There was only a desk lamp on and music was  
8 playing. I actually vividly remember the moment and  
9 how dark and cosy it was, and we'd been just talking  
10 for a while. He leaned over and touched my breast. He  
11 then withdrew his hand and said, "I'm glad you trust  
12 me". I was very confused about what had happened as I  
13 had not been touched by a man or woman in that way  
14 before, but his words were sufficient reassurance for  
15 me at the time.

16 The Reverend's apparent love for me was a major part  
17 of my becoming a Christian. I did not have the  
18 maturity and knowledge at that age to differentiate  
19 between his kind, loving, attentive behaviour and his  
20 sexual behaviour towards me. His attention towards me  
21 was powerful and heady and I resolved my confusion  
22 about his sexual overtures to me by basking in the  
23 warmth of what I imagined was his genuine love for me  
24 and also my unquestioning trust in him. I often felt a  
25 mixture of longing, excitement and a nervous kind of  
26 churning in my stomach when I was on my way to meet  
27 him.

28 As the nature of his sexual behaviours progressed, I  
29 began at times to become sexually aroused by his  
30 touching. However, if I ever tried to respond, he  
31 would immediately stop touching me. I feel and believe  
32 that he did not want a mature adult sexual love and  
33 believe he specifically wanted sexual contact with a  
34 passive child.

1           It was also I think now an extra layer of control  
2           that he was exerting over me. I responded by learning  
3           to be totally passive and to mute my own responses.

4 Q. Ms C—

5 A. The sexual side of our relationship—sorry?

6 Q. I was just going to ask you a question. Did he ever  
7           discuss with you what he was doing?

8 A. No, no, he didn't. The sexual side of our relationship  
9           was never discussed or alluded to by either of us. He  
10          did tell me once that he was doing these things to help  
11          me be normal, which kind of infers that in some way I  
12          wasn't.

13 Q. Go ahead.

14 A. I know of, and have spoken to, two other women who I  
15          know were abused in the same way by this Reverend. One  
16          of them at about the same time as me and the other a  
17          bit after me, with some overlap. I spoke to them both  
18          at one stage as an adult.

19          And I also have a very clear memory of seeing the  
20          Reverend touching a friend of mine sexually when the  
21          three of us were together. He had invited us both to  
22          accompany him on a trip up country. I was driving, so  
23          I must have been about 15. The Reverend was sitting  
24          next to me in the front seat and my friend was sitting  
25          on his knee in the front seat. I saw him fondling her  
26          with his hand up her skirt. I remember feeling  
27          uncomfortable about this, but it didn't occur to me to  
28          do anything about it. She and I never discussed it as  
29          children or in our teens. I think, I believe it was  
30          because both she and I had been well prepared or  
31          groomed by the Reverend that he was able to touch her  
32          sexually while I was present without either of us  
33          commenting or communicating about it.

34          Sometimes during overnight youth group events, group  
35          members and leaders would sleep communally on

1 mattresses in the same room. I remember this as one of  
2 the opportunities he took to touch me sexually. Even  
3 at the time I was aware that the Reverend was sleeping  
4 alongside several other girls at different times and at  
5 different events.

6 The sexual behaviour was so "normalised" that it did  
7 not occur to me that the Reverend's behaviour was  
8 sexual abuse until I was in my 30s. And it has taken  
9 me many years to understand the way he used his  
10 position of authority and the relational intimacy to  
11 build this level of attachment and trust that he could  
12 sexually molest myself and at least one other young  
13 girl in my presence. Spirituality was a powerful means  
14 of building that connection. And also, spirituality as  
15 a means to develop intimacy with me at such a young  
16 age. He developed and used his control over me and  
17 others to the degree that he got away with his  
18 behaviour for decades, as far as I'm aware of. It was  
19 at least 20 years before I confronted him in writing.

20 Q. Did your parents ever question the time that you were  
21 spending with him?

22 A. Except for a concern during my School Certificate year  
23 that I was spending time with him and the youth group  
24 rather than studying, my parents did not question the  
25 amount of time I was spending with the Reverend.  
26 Because he was a Vicar, I believe that they assumed I  
27 would be completely safe with him.

28 Q. And can you talk a little bit more about the  
29 circumstances where he would abuse you?

30 A. The abuse occurred both at the Reverend's home and at  
31 their family bach house. At times, I was with him  
32 alone and at other times with both him and his wife.  
33 He also abused me when surrounded by others while  
34 communal sleeping at youth events.

1 I would sometimes go back to the manse, which is  
2 where the Reverend was living with his family and I  
3 would go back there after Church on Sundays and we  
4 would have an afternoon rest or lie down together. The  
5 Reverend would be between his wife and myself. While  
6 his wife was asleep, or faking sleep, to be honest I've  
7 never been sure which, the Reverend would touch me  
8 sexually. The children were either asleep or playing  
9 but they weren't present in the room.

10 The Reverend also said once to me that full  
11 intercourse between us was not possible because it was  
12 not acceptable between himself and his wife. He made  
13 it sound as if what was going on was acceptable, but I  
14 do not know if his wife knew what was going on or if  
15 that was just him pretending that she did. I would  
16 have been about 17 at the time that he said that.

17 Q. Ms C, if you want to talk more about the nature of the  
18 abuse you can read the next couple of paragraphs. Be  
19 aware that all of your evidence is on the record and  
20 the Commissioners have all of the evidence already.  
21 So, if you don't want to, that's fine as well. If you  
22 don't want to, just go to paragraph 26. And if not,  
23 just read 24, 25 and 26.

24 A. I think I'll go through to 26 because they have that  
25 written in it?

26 Q. Yes.

27 A. Yeah. Thank you.

28 **CHAIR:** You can be sure that we have read all of your  
29 brief of evidence and so whether you say it out loud or  
30 not, we certainly know of it and understand it. So,  
31 you just do what is most comfortable for you.

32 A. Thank you very much. Yeah, I won't. I'll skip through  
33 to 26.

34 **CHAIR:** Yes.

1 A. He began to confide in me about adult things, for  
2 example, he told me about the sexual relationship  
3 between friends of his, and about another Minister's  
4 wife who was a lesbian. He made disparaging comments  
5 about adult women's bodies, especially their breasts,  
6 and I learnt to assess my own body and sexuality  
7 through the Reverend's messages about what was okay and  
8 what wasn't okay.

9       When I look back, I don't think the Reverend was  
10 physically attractive at all himself now in retrospect.  
11 He was very misogynistic in the way he spoke about  
12 women.

13       My entire relationship with the Reverend was  
14 connected in many significant ways to my emerging  
15 experiences and concepts of God and Christianity. That  
16 part of my life was very important and there was so  
17 many pluses in it that I was willing at the time to put  
18 up with the niggling doubts and some sexual turmoil and  
19 discomfort because of the benefits, that is the  
20 attention, his interest in me, the social connection  
21 with community and what I interpreted as his Christian  
22 'love'.

23       For example, I had been a quiet child and my long  
24 conversations with the Reverend helped me to be  
25 articulate and to think deeply about spirituality and  
26 other issues. He seemed to respect my perspective. In  
27 other contexts of my life, I was treated like a child  
28 and yet, here was somebody in my world at the time who  
29 listened to me, affirmed and respected what I had to  
30 say and made a big difference to me personally.

31       The last time I was with the Reverend in a sexual  
32 way was when I was about 17. His wife was in hospital  
33 at the time and I went 'round to their home to see if  
34 there was anything I could do to help as there were  
35 children still living with them. I don't think the

1 children were old enough to know what was going on and  
2 I don't think they witnessed anything.

3 The Reverend and I were in bed. This time he guided  
4 my hand onto his erect penis and said forcefully, "See,  
5 you have an effect on me too". This was a new kind of  
6 response from him. He sounded really angry with me,  
7 yet I had no way of finding out what I had done or why  
8 he was so angry because this was different to how it  
9 had been in the past. I was actually very frightened  
10 by his behaviour this time and I left. Previously, he  
11 had controlled all sexual behaviour and not allowed any  
12 participation during his sexual advances. His anger  
13 towards me was really frightening and I never went back  
14 to visit the family on my own after this experience.

15 **MS MACDONALD:**

16 Q. Ms C, could you please tell the Commissioners what the  
17 impact of all this was on you and is on you?

18 A. Kind of before I want to talk about the impact, I  
19 firstly want to say that I know and believe that I am a  
20 really resilient strong woman. I have a good marriage,  
21 we have been married for 39 years and we have a strong  
22 loving relationship, besides some of the difficulties  
23 and the challenges that have been there, and some of  
24 those are associated to what I experienced earlier in  
25 life.

26 I also have wonderful successful children and they  
27 have encouraged me and my choice to be here today. I  
28 love my grandchildren deeply and I believe they will be  
29 proud of me too.

30 I do not hold to any one faith, however, and I think  
31 this has a lot to do with what I experienced. However,  
32 I have developed a strong sense of spiritual  
33 connectedness with nature and the physical world around  
34 me, making space for myself and my life is a key part

1 of my wellbeing and my ability to live a good and full  
2 life.

3 And now I will say that despite many years of  
4 therapy, growth and learning, the effects on my life  
5 have been long-term, persistent and evasive. I still  
6 feel physically sick with a deep sense of embarrassment  
7 and shame that I did not realise the Reverend's  
8 behaviour was sexual abuse until I was in my 30s.

9 While I understand the grooming and control that  
10 paedophiles use to manipulate their victims, I still  
11 feel deeply ashamed and embarrassed about that part of  
12 my life.

13 My initial awareness began about 30 years ago as I  
14 tried to make sense of extremely disturbing dreams of  
15 violence towards the Reverend. I hadn't had contact  
16 with him for many years, but the dreams were horrible  
17 and one involved me physically chopping off his head  
18 with an axe. I remember the intensity of the distress  
19 that was associated with my belief that if those dreams  
20 could come from me and were inside of me, then I could  
21 no longer be a Christian. At that time this thought  
22 was even more disturbing than the dreams themselves.

23 Since my early 30s, I have been very gradually  
24 facing up to the truth of what happened, the meanings  
25 and effects of it. And this has not been a small part  
26 of my life and I cannot count the costs of what that  
27 has involved.

28 I still experience disbelief that a man of the cloth  
29 used the Christian faith to groom me. I also find it  
30 difficult to comprehend that leaders within the  
31 Anglican Christian faith community avoided, minimised,  
32 deflected and denied during my attempts towards  
33 preventing further opportunities for him to sexually  
34 abuse other girls. This has had and, to be honest, it  
35 continues to have a negative impact on me. It seems

1 evil and it has undermined my faith and my willingness  
2 and my ability to identify myself as a Christian.

3 Since joining the youth group within the Reverend's  
4 parish, many of my social connections were with  
5 Christian people. I married a Christian man and my  
6 growing awareness about the truth of the abuse has been  
7 a huge struggle within this social cultural context.

8 For this reason (and many others) I have felt alone  
9 often, not able to speak openly about the abuse that  
10 occurred or seek help from those closest to me.

11 I have struggled to grow. I needed to learn the  
12 skill of how to protect myself within relationships. I  
13 care about people and want connection but am vulnerable  
14 within close relationships. I had to understand the  
15 cost of losing myself and not protecting my own  
16 boundaries as a child. I had to face my failure to  
17 protect myself within the context of the Reverend's  
18 grooming, sexual abuse, manipulation and controlling  
19 behaviours. I was confused by "love", when love can  
20 mean accepting and giving to others in the context  
21 where I am not respected or acknowledged or cared for  
22 appropriately myself.

23 At times I still experience confusion, anger, pain  
24 and mistrust, sometimes of myself and others, alongside  
25 the desire for close relationships. I have some good  
26 friends and a really loving family, however often I do  
27 feel very alone in the world.

28 Q. So, would you like to talk now, Ms C, about the  
29 attempts that you've made at redress for yourself and  
30 others?

31 A. The attempts that I have made at redress have taken a  
32 lot, well actually a huge amount of practical,  
33 spiritual and emotional energy. The letters and  
34 mediation occurred when I was a mother of pre-school  
35 and school age children.

1           And I have been reassured that I could not have done  
2 more to prevent other girls from experiencing abuse by  
3 the Reverend. However, I continue at times to feel  
4 distress about the likelihood that he continued in his  
5 behaviour and I'm deeply sorry that I did not do more  
6 to stop him abusing. It's a mixed-up thing. I feel  
7 sorry I did not do more, but I also understand that  
8 there wasn't anything more I could do.

9           At 61 years of age, I am grateful, really grateful  
10 for the therapists who have stood with me and supported  
11 me and helped me as I attempted to make my way through  
12 this abusing maze in my past and in my present. At  
13 times, it is like a jigsaw where very few of the pieces  
14 would fit together and at other times it has felt like  
15 a stinking pile of rotting debris, just horrible, just  
16 painful.

17           I am hoping that one day it will be finished,  
18 whatever that means here in this world on earth. And  
19 my spirituality now is more a sense of hope that the  
20 cells of my body will just become part of the physical,  
21 natural world, where I most experience peace.

22           But I did make efforts towards accountability back  
23 in 1992 as well. Shall I just keep reading?

24 Q. Yes, that's fine.

25 **CHAIR:** If you wish to but do feel, if you need to take  
26 a break, do let us know, won't you?

27 A. I might just grab a glass of water.

28 **CHAIR:** Please do. Don't rush, take your time.

29 A. Yeah, thank you. On 8 July 1992, I wrote to the  
30 Reverend who had sexually abused me to ask him why he  
31 had done that. At the time – sorry. At the time, I  
32 was a young mother with young children. I had  
33 experienced depression and during therapy I realised  
34 that the Reverend's behaviour towards myself and other  
35 young women was sexual abuse of young adolescent girls.

1 I was experiencing and acknowledging levels of anger  
2 towards him that were highly distressing to me.

3 Initially, as I described before, they came through  
4 dreams where I was being violent towards him but then  
5 later, as understanding of the abuse grew more  
6 conscious, I experienced levels of anger that I found  
7 even more distressing.

8 This level of anger did not sit well with me  
9 spiritually or my view of myself. My goal in  
10 contacting him initially was eventually to find a way  
11 to forgive him. I was a Christian then and I wanted to  
12 be free of any negative links to him. I was asking him  
13 to explain and I wanted him really to understand what  
14 he had done to me and the harm he had had caused. I  
15 told him I was shocked at just how angry I was and in  
16 the letter I named his behaviour as "abuse".

17 I wrote that I had thought of contact two years  
18 earlier but had still felt protective towards his  
19 marriage. But I had then come to the realisation that  
20 his wife had known about the sexual contact. It was  
21 kind of beyond my understanding that she could know but  
22 I believe that she did know, and I couldn't make sense  
23 of it. I just couldn't believe that she could be in  
24 the same bed at the same time and not have known. She  
25 didn't take an active part, however she was present.  
26 And likewise, I would sometimes go to their beach house  
27 with him and their children without her. Thinking  
28 about that now, I would never accept that my husband  
29 would go to a place where the only place was to sleep  
30 beside an adolescent girl or at least in the same room  
31 as an adolescent girl with the children. I know you  
32 can minimise things and it was the 70s but I know, I  
33 just knew that was not okay.

34 In the letter, I asked him specific questions that  
35 were very important to me, such as: Why did he need

1 sexual contact with very young women or girls? Why did  
2 his wife allow it?

3 A week later I received a letter from the Reverend.  
4 His written response indicated no insight into his  
5 behaviour. He accepted I felt "hurt" and had a right  
6 to be "angry" but stressed how long ago this had been.  
7 He then went on to detail his own "journey", his own  
8 distress and then went into great detail about his  
9 wife's illness.

10 Q. I'm going to pull up an exhibit now, which is the  
11 letter that you received from him. So, we'll just have  
12 to see if it, I think it's supposed to appear on your  
13 screen as well, so you can tell me if it does, and  
14 that's exhibit number 3, please. Are you seeing  
15 anything?

16 A. Yes, yep.

17 Q. So, I just wondered if you could scroll through the  
18 letter, just to show the length of it? And if you  
19 could scroll back up to the top? I can't see that, but  
20 I have a copy of it, so if you could pull out the very  
21 first paragraph? And if it's okay with you, Ms C, I  
22 will read the first paragraph?

23 **CHAIR:** I think we've got the second paragraph  
24 highlighted. Did you want the very first one?

25 **MS MACDONALD:** Yes, thank you.

26 Q. "Thank you for writing to me so honestly. I appreciate  
27 that as I felt your pain and anger. Let me try and  
28 express my distress too, as I realise the hurt you  
29 still feel over events of so many years ago now. You  
30 have every right to feel that anger.

31 Before I try to answer the questions you have  
32 raised, it may be helpful if I tell you a little of my  
33 own journey since then, and the horrendous thing that  
34 happened to us last year".

1           And then if you can scroll through until the last  
2 page and pull out from, "Your questions" down, so  
3 that's the third line down.

4           So, this is the last few paragraphs:

5           "Your questions:

6           What was going on from my perspective. Why? I wish  
7 I knew why. 40 years plus of blameless relationships  
8 then that?

9           I can give no excuses - only express deep horror and  
10 sorrow.

11          There was stress which I felt keenly.

12          - the things going on.

13          - self-imposed stress throughout operating wrongly  
14 as a Priest.

15          - (my wife's) vulnerability, her own personal area  
16 where I didn't dare intrude at the time.

17          - I didn't feel I could share my stresses with her.  
18 Not her fault, you understand.

19          What did I get out of the contacts? It sounds  
20 cowardly and banal but basically it was comfort. I  
21 can't put it better than that and in any case this is  
22 what we had to work on in our marriage to get that  
23 right."

24          And if you could scroll back to the top of page 1  
25 and if you could pull out the paragraph that is  
26 highlighted there? The first one that's highlighted.

27          "Please believe me when I tell you there is nothing  
28 like that in my life now, nor has there been for more  
29 than a decade".

30          So, Ms C, I just read out the beginning and end of  
31 the letter, the four-page letter, and I just wondered  
32 if you had any comments about any of that?

33 A. The four-page letter, spanning one paragraph at the end  
34 answering my questions, it just seemed incredibly kind  
35 of self-absorbed. And having written that "40 years of

1 blameless relationships" seemed just unbelievable  
2 because I had witnessed him sexually molesting my  
3 friend as well. Yeah, it was just a very - it was a  
4 difficult letter to read, that's for sure, yep.

5 Q. And if you go to paragraph 53 of your statement?

6 A. Yep. One worrying thing was that in 1992 he wrote  
7 "there is nothing like that in my life now nor has  
8 there been for more than a decade". Given that he  
9 groomed and abused me between 1970 and 1976, this  
10 suggests he may have carried on abusing young girls for  
11 years after I stopped personal contact with him. And,  
12 like I said before, I had witnessed him abusing another  
13 young woman at the time and I knew it wasn't only me.  
14 Yeah.

15 Q. And if you go halfway down paragraph 54, you referred  
16 earlier to communal sleeping on youth camps?

17 A. Yeah.

18 Q. If you just start at the sentence beginning, "Given"?

19 A. Yeah. Given the manner and context of his offending,  
20 how brazen it was, even when lying next to his wife or  
21 with another young person present, I did worry about  
22 the likelihood of his offending. I knew that he had  
23 abused two of my friends by that time, but I don't know  
24 how many other people he's offended against and I still  
25 don't.

26 In the letter he described becoming ill and very  
27 distressed as he tried to come to terms with his  
28 behaviour. He described his sexual abuse of me as  
29 arising from a spiritual lack and from being stressed,  
30 rather than a sexual attraction to children.

31 He said his wife had not known about the abuse but  
32 had gradually realised all was not right and confronted  
33 him with what he was about. They had stayed together  
34 and he himself had decided when he was safe to return  
35 to parish work. This suggests he had stopped doing

1 parish work and I would still like to know if he had  
2 been removed from that work because the Church found  
3 out about his behaviour. And that for me is still an  
4 unanswered question.

5 He described the end of the abuse as me making a  
6 "clean break" which he agreed was "a good idea" as if  
7 we had been in an adult to adult relationship. And he  
8 told me that he prayed for me regularly. And, to be  
9 honest, I found, and at the time and I continue to  
10 find, that kind of condescending and repugnant, as I  
11 just don't want his prayers when he was unable to  
12 confront or address his own behaviours in that letter.  
13 He clearly appeared to be extremely self-absorbed and  
14 in a state of denial and minimisation of my challenges  
15 to his behaviour.

16 He said he believed God had forgiven him and that  
17 what he had done had helped his Ministry. I just quote  
18 this, "I think I'm more for giving. I've been allowed  
19 to help people in pain - especially this kind of pain".  
20 This suggests he may have been counselling people or  
21 Ministering to people who had either been abused or  
22 were abusing. Naturally, this comment, it was really  
23 disturbing to me at the time and it really didn't  
24 reduce my concern about his potential to continue to  
25 harm others.

26 Despite the fact of his wife's physical illness in  
27 1992, it really didn't actually have anything to do  
28 with what he had done to me, he went into great lengths  
29 about how ill he was and how he had to rethink how he  
30 served the Church because of that. With that  
31 communication and then also later communication with  
32 the Church, really my impression was that they wanted  
33 to shut me down, keep me quiet and make me go away  
34 because his wife was sick but I was just thinking at  
35 the time, that's not my fault that she's sick and why

1 is this a part of what they're telling me? You know,  
2 is he facing the facts of his sexual abuse? And is  
3 this taking responsibility for those behaviours? And  
4 is there any attempts at restitution at all?

5 When eventually, at the end of the letter, he  
6 started to address my questions, he was still implying  
7 some fault with his wife somehow and a lack of sharing  
8 in their marriage as well "stress" being behind the  
9 abuse. He said he got comfort from our contact but did  
10 not address the fact that I had been a child and his  
11 behaviour had been illegal.

12 Q. You wrote again asking him who was supervising him, and  
13 you say in your statement that he appeared to realise  
14 you weren't going to let it go because you received a  
15 letter from him again. That's exhibit number 4,  
16 please.

17 And in that letter, top left paragraph, he gives the  
18 name of a mentor of his.

19 If you can go to the bottom of the right-hand side  
20 of the page, please?

21 It says, "The Bishop has directed me to see Ms Ruth  
22 Arcus, consulting and clinical psychologist, for  
23 assessment, counselling" and there's actually something  
24 missing from the top of the page. Do you have that  
25 with you, Ms C, because it says "also to advise him as  
26 to"?

27 A. Yes, I do have it.

28 Q. It's just it's been cut off in our copy.

29 A. At the top of the second page?

30 Q. Yes, please.

31 A. It just says, "further professional supervision".

32 Q. Right, okay, thank you. So, then you received contact  
33 from the psychologist. If you want to read from  
34 paragraph 61?

1 A. Yep. On 10 September 1992 I was contacted by a  
2 clinical psychologist Ruth Arcus who had been  
3 instructed by Bishop Roger Herft to assess the  
4 Reverend. She said she was writing to me and others  
5 identified by the Reverend to ask if I would write to  
6 her and describe the abuse by the Reverend on me and on  
7 any other victims to assist her in preparing her report  
8 and recommendations.

9 In November, she wrote to me again telling me she  
10 had recommended in-depth counselling for the Reverend.  
11 I received a summary of sessions at that time that the  
12 Reverend had had with the psychologist between the 18th  
13 of August and the 20th of September 1992. I do not  
14 remember whether I received this at the time or later.

15 Q. Thank you. Now, you wrote again to Bishop Roger Herft,  
16 you wrote to him a few months later. I'll just pull  
17 that letter up, that's Exhibit 7, please. If you could  
18 just, the highlighted paragraph, pull that out, please?  
19 Do you want to read this, or would you like me to read  
20 it? It's your words.

21 A. "I am writing to ask if this counselling has begun. If  
22 it hasn't could you indicate to me when it is likely to  
23 start".

24 Q. Thank you. And if you could just read from  
25 paragraph 64, please?

26 A. I was surprised that no-one had followed up with me,  
27 seeing as I had initiated the process. It also seemed  
28 odd that they would keep paying the Reverend his  
29 salary/stipend and refer him to a clinical psychologist  
30 for what was criminal behaviour but not ask whether I  
31 wanted any help with dealing with the aftermath of the  
32 criminality. All of the efforts of the Church seemed  
33 to be towards the Reverend's wellbeing.

34 Q. Just carry on.

1 A. Bishop Herft wrote to me in March 1993 saying he had  
2 not known of my identity until I had written to him.  
3 He said the Church had a grievance procedure for cases  
4 of sexual harassment, although he did not send me a  
5 copy of the policy or procedure.

6 I found it odd that the Reverend had told the Church  
7 he had abused a number of adolescent girls, but the  
8 Church apparently had not attempted to follow-up with  
9 any of the victims, even to check with their wellbeing.  
10 The psychologist who did the assessment got our names  
11 and contact details from the Reverend because she wrote  
12 to us, so the Church could have asked him for those  
13 contacts too.

14 I knew he was first in Waikato and then in Auckland.  
15 I had to contact the Bishops from both Dioceses, who  
16 assured me back then that he was on restricted duties,  
17 whatever that meant, and seemed to be asking me to  
18 trust them. Since to me this simply repeated the  
19 initial pattern of the Reverend's abuse, I did not find  
20 that very comfortable, in fact it felt awful, like a  
21 parallel process. I also thought if they have him on  
22 restricted duties they must know what has been going  
23 on, what he has been doing, so what are they doing to  
24 investigate his behaviour?

25 I replied quickly to Bishop Herft.

26 Q. Carry on, do you want to read what you replied? It's  
27 in your statement?

28 A. So, this is a part of what I wrote. "My understanding  
29 of sexual abuse is that it thrives in an environment of  
30 secrecy and silence. The secrecy protects the abuser  
31 and keeps the victim silent. The Reverend has  
32 committed a serious criminal offence against myself and  
33 two other women that I know of. It is important that  
34 he take responsibility for his actions. I would like  
35 to see this matter dealt with within the Church

1 adequately in an open and respectful manner. To do  
2 this I would like to make several suggestions:

3 1. That the recommendations made by Ruth Arcus be  
4 adhered to.

5 2. That there be limitations placed on the  
6 Reverend's Ministry that are appropriate to the  
7 offence, at least until this whole issue is resolved.

8 3. That communication to me be direct and that you  
9 keep me informed—as to what is being done and what  
10 progress is being made.

11 4. It is important to me that you respect the fact  
12 that I have been one of the victims of the Reverend's  
13 abusive behaviour and that I am acting in a responsible  
14 way in wanting to see this issue resolved and dealt  
15 with appropriately.

16 5. That the ultimate aim be reconciliation and  
17 healing for both the Reverend and all those whom he has  
18 abused."

19 I also said that I would go through the criminal  
20 justice system if the abuse was not dealt with  
21 appropriately through the Church's own systems. I also  
22 noted the phrase "sexual harassment" as used by Bishop  
23 Herft was not the correct phrase to cover sexual abuse  
24 of children.

25 And then again—you go.

26 Q. You'd already asked for verification about the  
27 counselling and did you do that again?

28 A. Yep, in March 1993 I wrote again to the Bishop of  
29 Auckland asking whether the Reverend had had commenced  
30 counselling.

31 Q. And did you receive a response?

32 A. I did receive a response. I received confirmation that  
33 the Church would put conditions on his Ministry.

34 However, no confirmation that he was complying or how  
35 he was being externally monitored.

1 Q. You attempted a form of mediation, was that something  
2 that was your suggestion or the Church's suggestion?

3 A. When I said previously in a letter they hadn't given me  
4 the process or the procedure, Bishop Herft in April,  
5 2nd of April 1993, sent me the grievance procedure  
6 because I had asked for it. He accepted that these  
7 were serious offences and suggested mediation.

8 And following that, a woman called Nerys Parry was  
9 appointed by the Anglican Church as the designated  
10 person to deal with my complaint. We eventually had a  
11 face-to-face mediation which resulted in a written  
12 document called a record of agreement. I thought—

13 Q. Can I just confirm with you, so that was a mediation  
14 between you and the Reverend himself?

15 A. Yep.

16 Q. And if we can get Exhibit 12, please. Can you see that  
17 okay?

18 A. I can see it but it's quite small, but I've got a copy  
19 here of it.

20 Q. Okay. Can you pull out the first two paragraphs,  
21 paragraphs (i) and (ii)?

22 "The Reverend accepts full responsibility for his  
23 abusive behaviour towards Ms C and does not in any way  
24 hold her responsible for the abuse.

25 (ii) The Reverend agrees that he and his wife need  
26 to address the issues of sexual abuse by him towards  
27 young girl in his parish, by seeking third-party  
28 counselling assistance. Specifically, the focus for  
29 counselling is for his wife to accept his sole  
30 responsibility as the abuser and to help her to work  
31 through any reservations or anger she may have about or  
32 towards the victims of the abuse. This stance is seen  
33 by both parties as an impediment to his acceptance and  
34 working through of responsibility for the abuse".

1           If you can scroll down to number (v) and pull out  
2 5(ii)? "Ms C agrees to relinquish her desire to see  
3 the Reverend out of the Ministry providing he  
4 co-operates in this self-monitoring and self-care  
5 process".

6           The rest of that is already in the evidence, so I'm  
7 not going to read out more of it.

8           Can I just ask you to tell the Commissioners how you  
9 felt later about the mediation?

10 A. Well, I felt that Nerys Parry was respectful towards  
11 me. However, in retrospect I don't believe that she  
12 was – yeah, I had confusion about whether she was an  
13 independent mediator, as she was appointed by the  
14 Church. I wasn't given a choice in the decision and  
15 when I reflect on that now I think I would have liked  
16 the mediator to be totally independent.

17           Also, over time I realised that this mediation  
18 process actually had very little power to ensure that  
19 the Reverend was prevented from reoffending. At the  
20 time of mediation, I really wanted to ensure that he  
21 would never be in circumstances where he would have  
22 access to young girls. And while they agreed to this  
23 at some level, I don't believe they respected my  
24 intentions or actions to the extent that they did not  
25 continue to inform me. And I would say that the  
26 Reverend in no way should be self-monitoring and that  
27 the Anglican authorities were again, in a sense, asking  
28 me to trust them and that the outcomes would be adhered  
29 to without really any follow-up or accountability in  
30 relation to me.

31           I know that initially the Reverend was removed from  
32 even parish work but there was not any further  
33 communication with me about the limits to his Ministry.  
34 I knew he was attending counselling, but he shouldn't  
35 have been allowed within that parish work again

1 actually. And I naively thought that was one of the  
2 outcomes of the mediation. I think I was just so much  
3 of the view that if you've got somebody who abuses  
4 adolescent girls, why would you put them in a parish?

5 Q. Do you want to carry on from paragraph 75?

6 A. When considering my attempts at redress, I am aware  
7 that I had to use a lot of energy and push very hard to  
8 make the progress that I did. And despite my efforts,  
9 I have no assurance that the Anglican Church took steps  
10 into the future to ensure that he had no work  
11 opportunities to reoffend. It really should not have  
12 been my job to keep other children safe but that is  
13 what I was trying to do. We came out with that written  
14 agreement, but I have no assurance that they followed  
15 it. Yeah. To me, it seemed and continues to seem, to  
16 be honest, like the response of a misogynistic "old  
17 boys' club" designed to protect the Reverend and it  
18 really undermined my trust because what I experienced  
19 was people who minimised, who avoided and wanted to  
20 protect one of their own where there was clear evidence  
21 of illegal molestation of young girls. I believe I am  
22 a compassionate person and I did not want his wife  
23 harmed in the midst of her ill-health. However, using  
24 her as a protective shield was frustrating and  
25 undermining of trust in the system or their approach to  
26 such serious misconduct by a Parish Priest.

27 I put a great deal of thought and effort into  
28 pursuing the matter but in the end, I did not feel  
29 reassured. I felt as if I was fobbed off within a  
30 system setup by the Anglican Church and that the Church  
31 was harbouring the Reverend, even though they knew what  
32 he had done. Yeah.

33 I really believe that it was likely he would re-  
34 offend and that he had abused or would continue to  
35 abuse other children and I wasn't prepared to accept

1 his word or his self-monitoring about it. And I wanted  
2 some kind of guarantee that it would be stopped.

3 I did not at the time seek revenge on the Reverend,  
4 but I did want to find a remedy against offences of  
5 that nature happening again.

6 I would like to say though that before the mediation  
7 occurred, Tom Brown, the Assistant Bishop of  
8 Wellington, referred in a letter to the Reverend as the  
9 "alleged offender". That was the first time anyone  
10 from the Church had used language that reflected what  
11 the Reverend was and it sounded like they actually  
12 meant it. My sense was that everyone else was trying  
13 to fob it off.

14 Tom Brown also said that he knew I was free to go to  
15 the Police.

16 Q. And is that something that you did?

17 A. Yep, yeah. I realised that it may be necessary for me  
18 to go to the Police in order to resolve this for myself  
19 and possibly the wider issue. Initially the thought  
20 did not occur to me, but the lack of the Anglican  
21 Church's appropriate response alarmed me sufficiently  
22 and I considered it. So, eventually I went to the  
23 Police. Unfortunately, it was like hitting another  
24 door. After a very superficial discussion at the  
25 Police Station, I was basically told that it was my  
26 word against his and they said that they would put my  
27 name and his name in a database in case there were  
28 other complaints against him, but I had to let it go.  
29 It didn't satisfy my feeling that I had done all I  
30 could.

31 I had put a lot of effort in at a time in my life  
32 where my energy was not high, due to attending therapy  
33 to process and resolve my own experiences of being  
34 sexually abused by an Anglican Priest, while doing my

1 best to care for my children and maintain my own life  
2 and marriage.

3 I feel quite horrified when I reflect on the lack of  
4 responsibility or communication by the Anglican Church  
5 leadership and the system that knew without doubt that  
6 one of their workers was a sexual offender, however did  
7 little to reassure me that he was being prevented from  
8 reoffending.

9 Nor did they offer me any significant support or  
10 assistance.

11 Q. So, you've described in detail your attempts at getting  
12 the Church to do something. Because you were unhappy  
13 with that, more recently you approached a restorative  
14 justice service to try to maybe arrange a meeting, and  
15 that was to be with the Church, not with the Reverend?

16 A. Yep.

17 Q. Do you want to tell the Commission about that from 85?

18 A. Yep. I initially met with-

19 Q. You can name them, even though it looks as if you  
20 can't. It's up to you.

21 A. Okay. I initially met with Project Restore in March  
22 2019. It didn't go well. Project Restore is a  
23 specialist restorative justice service provider which  
24 works with vulnerable victims of sexual or domestic  
25 violence. They didn't communicate in a clear, timely  
26 or responsive way. From the beginning, communication  
27 and consideration were not really taken into a great  
28 deal of account.

29 For example, it was not communicated to me that  
30 multiple members of their team would be at the initial  
31 meeting. I arrived expecting to meet with one member  
32 of the team, only to learn that the assumption was that  
33 I would meet with three members of their team,  
34 including one male member and a new member of the team.  
35 That was really uncomfortable for me at the time as my

1 assumption was that they would have given me this  
2 information beforehand as part of the preparation and  
3 asked me for permission in that regard.

4 Then, as the process progressed, a new name was  
5 mentioned in an email, in relation to sharing my  
6 information with her. She was somebody with  
7 connections into the Anglican Church. There was no  
8 clear explanation of who she was, what role she would  
9 be playing and what she needed my information for.  
10 When I raised these questions by email, no answers were  
11 able to be provided, although there was an  
12 acknowledgment that there was a need for someone to  
13 explain what was happening. This felt concerning that  
14 Project Restore were asking for sensitive information  
15 to be shared with this person without being able to  
16 explain what was happening. More information through  
17 each step of the restorative justice process may have  
18 allowed me to remain in the driver's seat, rather than  
19 just to participate in a confusing process.

20 In March 2020, I stated that I had been experiencing  
21 a lack of trust in the process. In response, Project  
22 Restore, another male person from the Anglican Church,  
23 without sharing again who he was, what role he would  
24 actually be playing or what information had or would be  
25 shared with him. This was another source of  
26 trepidation for me and once again put me in the  
27 passenger seat of a moving process.

28 Through email I repeatedly asked for more  
29 information, clarification and consideration. For me,  
30 I had tried to take a brave step by exploring this  
31 process, given the experience I had at mediation in the  
32 Church previously. It felt like there had been a lack  
33 of consideration and that the onus was on me to point  
34 out the considerations that need to be taken when  
35 working with survivors.

1 For these reasons, I chose to press pause on the  
2 restorative justice process.

3 But I would like to say that there has been a  
4 response from Project Restore and I just want to thank  
5 them and record that they have acknowledged and  
6 apologised for the errors that occurred during my  
7 experience with them, and I really appreciated being  
8 able to read that today, it was really good to read it  
9 today.

10 Q. So, would you confirm that, basically, their response  
11 was they were quite grateful to you for having been  
12 brave enough to tell them the problems that you'd had,  
13 so that they could sort that?

14 A. It was. It was great to have a response that welcomed  
15 that, yeah.

16 Q. Okay. If you just want to read your final couple of  
17 paragraphs and also anything else that you want to say,  
18 feel free to say it.

19 We've gone straight through without a break, I hope  
20 that's okay with you.

21 A. It's okay.

22 Q. Because we're probably nearly at the end. So, if you  
23 just finish what you want to say and then if any of the  
24 Commissioners have any questions for you, they will be  
25 able to ask you.

26 A. In terms of redress, what I had wanted to do was to do  
27 all I could to prevent other young girls experiencing  
28 sexual abuse by the Reverend. Additionally, as a  
29 Christian, back then I understood and was attempting to  
30 practise the principles of repentance, forgiveness,  
31 restitution and reconciliation. I was hoping to do my  
32 part within that Christian framework where everyone was  
33 committed to the same principles. I was shocked by the  
34 Reverend's past behaviour but as time went on I became

1 more shocked as I realised he was still ignoring these  
2 basic principles of Christian faith.

3 And it wasn't just the Reverend that wasn't adhering  
4 to these principles, I don't believe the Church was  
5 either. One person is one person, but when you have a  
6 system that allows abuse to occur, that is a bigger  
7 problem, that is a bigger sickness. It appears that  
8 the Anglican Church was protecting and supporting him  
9 in this process which deeply hurt and disappointed me.  
10 I wanted an assurance that this was not the case, that  
11 the Church did not support and would not support any  
12 member of the priesthood who abuses children. To me as  
13 an adult, that was the bigger issue. We don't think  
14 that individuals who do this but for them to be  
15 protected within an institution, that's just awful.

16 I now realise that going into the mediation, I was  
17 actually really naive. I was focused on wanting to  
18 protect others from his offending but not really  
19 conscious of redress for what I had experienced  
20 personally. In hindsight, I have been able to reflect  
21 more on what might have been a more humane and  
22 restorative process for me personally. I would have  
23 appreciated the Anglican authority, being proactive,  
24 respectful, responsive approach to my attempts at  
25 communication with them. I would have appreciated to  
26 have benefitted from a clear and early acknowledgment  
27 of the serious nature of the Reverend's sexual  
28 offending, particularly within the context of his  
29 Christian Ministry.

30 I believe that an independent specialist third party  
31 should have been engaged to facilitate a redress  
32 process and to monitor the safety of the Reverend's  
33 Ministry and pastoral care.

34 I believe there is a need for the Anglican Church to  
35 acknowledge the impacts of sexual abuse within a

1 Christian Ministry process. This includes the very  
2 real psychological, emotional, physical, spiritual,  
3 relational, financial and practical costs of engagement  
4 by victims who are seeking redress.

5 And finally, I would like to say that in my 30s,  
6 when I was a practising Christian, I believed the  
7 Christian principles of repentance, forgiveness,  
8 restitution and reconciliation were wonderful. I may  
9 have considered that I would have been met by the  
10 Church under these guiding principles. My experience  
11 was that the Anglican authorities wanted as little to  
12 do with me as possible and did almost nothing to  
13 support me or to follow these principles.

14 I would recommend, and this is a big one because I  
15 am a lay person and I'm actually not a Christian now,  
16 but I would recommend that all Christian authorities  
17 and leaders look really carefully at those principles  
18 and consider not only how they relate to the  
19 perpetrator of abuse. And particularly, how they  
20 relate to a perpetrator of abuse by someone under their  
21 jurisdiction.

22 I would also ask that they consider and practice how  
23 best to implement these principles when relating to the  
24 victim of the abuse. Thank you.

25 Q. Thank you. I'll just leave you in the hands of the  
26 Commissioners, if they have any questions for you.  
27 Thank you.

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**MS C**

**QUESTIONED BY COMMISSIONERS**

**CHAIR:** Thank you, Ms C. I'm just going to ask the Commissioners if they have any questions arising from what you've told us today.

**COMMISSIONER STEENSON:** Yes, kia ora. I just have one. It's around Project - a couple actually, it's around Project Restore. Was that part of the Church? What connection was it to the Church?

A. It's an independent organisation that's setup and they were going to act as a go-between between myself and the Anglican Church.

**COMMISSIONER STEENSON:** Okay. So, how did you come across that, to sort of know to engage with it? Was it something the Church suggested or -

A. No. I'd been getting support, therapy and support, really good support and therapy, through Wellington Health which is a service that provides a range of supports and services for people who have experienced sexual abuse. And I think actually I heard of that organisation through Wellington Health.

**COMMISSIONER STEENSON:** Thank you.

**COMMISSIONER ALOFIVAE:** Good afternoon, Ms C, thank you for your evidence this afternoon. Just a couple of points of clarification, if I may.

The mediation conference that was held, were you able to take a support person with you?

A. I didn't. I think the Bishop of Wellington was there and also my husband, who's here at the moment, he remembered being in for part of that time but not all of it. And I think, likewise, the Bishop wasn't there

1 for the whole of the meeting either. At one point, it  
2 was myself and the Reverend and the -

3 **COMMISSIONER ALOFIVAE:** Did you feel that process was  
4 safe for you when the support people weren't in the  
5 room?

6 A. I will be very honest with you, I have very little  
7 memory of it, and I think it was a really difficult  
8 process. It was the first time that I had seen the  
9 Reverend and, yeah, I think it was quite difficult  
10 actually.

11 **COMMISSIONER ALOFIVAE:** We've come to learn also that  
12 there's another process that Bishops can recommend,  
13 which is, I think it's called Title D. Was that ever  
14 mentioned? Are you familiar with that phrase?

15 A. No.

16 **COMMISSIONER ALOFIVAE:** Okay, thank you. And was  
17 monetary compensation, did that ever come up in any of  
18 your discussions at mediation or around redress?

19 A. No.

20 **COMMISSIONER ALOFIVAE:** Was it something -

21 A. I applied for ACC therapy but prior to that, I was  
22 paying for my own and my husband and I had also paid  
23 for our own therapy.

24 **COMMISSIONER ALOFIVAE:** There was never any offer by  
25 the Church at that point during that process about  
26 maybe compensating you for those costs?

27 A. No.

28 **COMMISSIONER ALOFIVAE:** One more, just around the  
29 Police's response. So, you went to the Police after  
30 you had your mediation; is that correct?

31 A. Yeah. I definitely think it was after.

32 **COMMISSIONER ALOFIVAE:** Okay. So, you would have had  
33 the outcome from the mediation meeting available to you  
34 when you went and saw the Police?

1 A. Yeah. Like, in retrospect, I also had the personal  
2 letters. It just never occurred to me to show them.

3 **COMMISSIONER ALOFIVAE:** Okay.

4 A. Which now, I think that's really silly of me, but  
5 neither was I - it was a very brief interaction.

6 **COMMISSIONER ALOFIVAE:** Okay. But neither did they ask  
7 and take it further, right?

8 A. No.

9 **COMMISSIONER ALOFIVAE:** Because you had the admission  
10 from the Reverend and so, all of the documentation was  
11 there had they actually asked you the right questions  
12 in that context?

13 A. Yeah, yeah.

14 **COMMISSIONER ALOFIVAE:** Is that something that you'd  
15 consider taking up again now?

16 A. Um, some of this is not okay, it can be taken off, so I  
17 can answer directly. I know that the Reverend is still  
18 alive, but I also know he's at the end of his life and  
19 that there are children and I don't think I would take  
20 a personal criminal, yeah. For me, that wouldn't seem  
21 an okay thing to do at the end of somebody's life,  
22 where they have children, yeah.

23 **COMMISSIONER ALOFIVAE:** Thank you. That was all I  
24 wanted clarified. Thank you very much.

25 A. Thank you.

26 **CHAIR:** And just one area from me, Ms C. You said  
27 that, and this struck me, you said that you put a lot  
28 of effort at a time in your life when your energy was  
29 not high due to attending therapy to process your own  
30 experience and at the same time you were trying to, you  
31 were dealing with your own personal matters but you  
32 were also trying to drive a process. That's what it  
33 seemed to me.

34 A. Yep.

1     **CHAIR:** If it had not been for your efforts, nothing  
2     would have been done; is that correct?

3 A. Absolutely. Well, unless somebody else that was doing  
4     it at the same time but I had no knowledge of that, but  
5     it certainly would not have been, no.

6     **CHAIR:** So, this is a process, you're somebody  
7     suffering from the effects of the sexual abuse, trying  
8     to restore yourself, also driving a process. If you  
9     had a choice, how would you like to have seen the  
10    Church react to your initial revelation to them of what  
11    had gone on?

12 A. Oh boy, I think it's like I would have like them to  
13    have been proactive, respectful, supportive,  
14    acknowledging how serious this was, yeah. That would  
15    have been a whole different experience. And the  
16    Reverend was moved during this process to a couple of  
17    different places, so at one point I was dealing with  
18    one Bishop and then learnt why he hadn't responded,  
19    which was because he was in another parish or another  
20    Diocese. In all honesty, I wonder if the Church knew.  
21    I wonder if he had been moved because somebody had  
22    signalled that, you know, I don't know that, yeah.

23    **CHAIR:** Okay. We've heard the phrase "geographical  
24    cure" and it may be, we don't know, but the fact is  
25    were you told that he had been moved? That if you  
26    wanted to pursue the matter, you had to take it up with  
27    another Diocese?

28 A. Yes, yep.

29    **CHAIR:** You were?

30 A. The letter went, well, one man, one of the people, the  
31    authorities that responded, just said he's no longer,  
32    he's gone to another Diocese, you'll have to deal with  
33    them there.

34    **CHAIR:** But the point being, you had to pick it up and  
35    had to go and chase the issue to another Diocese?

1 Nobody from the other Diocese contacted you and said,  
2 "We will deal with it from now on". I think that's the  
3 point I'm trying to make.

4 A. Yep.

5 **CHAIR:** That you had to drive the whole process, at a  
6 time when you were at a fairly low ebb yourself?

7 A. Yep.

8 **CHAIR:** Well, thank you. Thank you for explaining  
9 that. I'm just going to leave you now with Dr Erueti  
10 who will ask any questions and then thank you.

11 **COMMISSIONER ERUETI:** I just want to thank you, Ms C.  
12 Thank you so much and we've heard this a bit over the  
13 last few days, about survivors having to themselves be  
14 proactive and find the remedy through many different,  
15 knocking on many different doors with mixed responses.  
16 So, I want to thank you for your evidence today. We  
17 are learning, still learning lots, there's much to be  
18 learnt by the Inquiry, so we are paying close attention  
19 to all the evidence and listening, and that's the way,  
20 hearing evidence directly from survivors is the best  
21 way that we can learn about how to make recommendations  
22 for real substantive change. So, it's so essential to  
23 hear directly from survivors from their mouths about  
24 their personal experience, so we have learned many  
25 things today about grooming and the redress schemes,  
26 the lack of response by the Police and so on. So, I  
27 want to thank you very much for your time today on  
28 behalf of the Inquiry, kia ora.

29 **CHAIR:** Take care of yourself now, you'll probably feel  
30 quite exhausted, so I hope you have some good support  
31 behind you there?

32 A. I do, thank you. I want to say thank you very much for  
33 the opportunity to be heard, thank you.

34 **CHAIR:** You are most welcome. If you'd like, we are  
35 about to close with our usual waiata and some wise

1 words, if you'd like to stay and be part of that,  
2 you're most welcome.

3 A. I would, thank you.

4

5 (Closing waiata and mihi)

6

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8

**Hearing adjourned at 4.52 p.m.**