

**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY
FAITH-BASED INSTITUTIONAL RESPONSE HEARING**

Under The Inquiries Act 2013

In the matter of The Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions

Royal Commission: Judge Coral Shaw (Chair)
Dr Anaru Erueti
Ali'imuumua Sandra Alofivae
Paul Gibson

Counsel: Mr Simon Mount KC, Ms Kerryn Beaton KC, Ms Katherine Anderson, Ms Tania Sharkey, Mr Michael Thomas, Ms Kathy Basire and Ms Alisha Castle for the Royal Commission

Ms Rachael Schmidt-McCleave and Ms Julia White for the Crown

Ms Sally McKechnie and Ms Brooke Clifford for Te Rōpū Tautoko, the Catholic Bishops and Congregational Leaders

Mrs Fiona Guy-Kidd, Mr Jeremy Johnston and Ms India Shores for the Anglican Church

Ms Maria Dew KC, Ms Kiri Harkess and Mr Lourenzo Fernandez for the Methodist Church and Wesley Faith

Mr Brian Henry, Mr Chris Shannon and Ms Sykes for Gloriavale

Ms Sarah Kuper and Mr Matthew Hague for the Presbyterian Church

Ms Helen Smith and Ms Sarah Kuper for Presbyterian Support Central

Mr Sam Hider for Presbyterian Support Otago

Mr Andrew Barker and Ms Honor Lanham for Dilworth School and Dilworth Trust Board

Mr Karl van der Plas, Mr Jaiden Gosha, Ms Rachael Reed and Ms Ali van Ammers for the Dilworth Class Action Group

Venue: Level 2
Abuse in Care Royal Commission of Inquiry
414 Khyber Pass Road
AUCKLAND

Date: 20 October 2022

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25 **Adjournment from 1.08 pm to 2.15 pm**

26 **CHAIR:** Good afternoon everybody, nau mai hoki mai to what is indeed the last witnesses that
27 this Royal Commission will hear. Some might say we've left the best until last. But it's an
28 important part of our process that this is indeed the last time that we will be hearing
29 publicly from witnesses.

30 So Ms Guy Kidd.

31 **OPENING STATEMENT FOR THE ANGLICAN CHURCH**

32 **MRS GUY KIDD:** Tēnā koutou katoa, talofa lava, good afternoon Commissioners. Good
33 afternoon survivors and members of the public. My name is Fiona Guy Kidd and together
34 with Jeremy Johnston and India Shores we act for the Anglican Church, Anglican care and

1 service organisations and most schools affiliated with the Anglican Church. I am a 53 year
2 old Pākehā woman, 5 foot 7 with blonde hair and I'm wearing a teal blue dress.

3 The three witnesses you are going to hear today are all from the Anglican core
4 Church. The first is Bishop Ross Bay. He is the current Bishop of Auckland and he is to
5 the right here. Auckland is one of the seven Diocese which comprise Tikanga Pākehā. We
6 understand that he has been called and asked to give evidence primarily relating to
7 Dilworth School, which, as you've heard, is an independent school in Auckland created by
8 the will of James Dilworth who was an Anglican. Dilworth School was not founded by the
9 Anglican Church, and unlike some of the other schools you've heard from, such as
10 Wellesley and some of the Catholic schools, it has never been owned by or governed by the
11 Anglican Church. St Peter's in Cambridge is another example of a school in that situation.

12 The Royal Commission has also asked to hear from the two Primate, the two
13 leaders of the Anglican Church in Aotearoa New Zealand; Archbishop Don Tamihere in the
14 middle who heads Tikanga Māori and who is also the Bishop for Tairāwhiti, and
15 Archbishop Philip Richardson to the left who heads Tikanga Pākehā and who is also the
16 Bishop for Taranaki and Waikato. We've actually got the three of them together now, but
17 as you will recall the two of them giving their evidence, two Primate reflecting their equal
18 and joint roles.

19 In the last 18 months since you heard from our witnesses and since the first
20 institutional hearing, the Archbishops have been personally engaged in redress processes
21 and personal meetings with survivors of abuse in the Church. Bishops throughout
22 New Zealand have also been engaged in redress processes with survivors.

23 The Archbishops and Bishops have used their influence to support survivors and to
24 promote that survivors' voices and input are central to the design of redress processes. And
25 we have done that in interactions with the State, with schools and with the Church itself.
26 Both Archbishops have used their many opportunities when speaking publicly, in churches,
27 in the media, to talk about abuse; abuse within the Church and responses. What they are
28 trying to do and effect is cultural change.

29 The development of a more formalised, in some aspects, Church redress system
30 based on Māori principles such as mātauranga and kaitiakitanga is also currently underway
31 and there's a lot of thought going into that. The Church sees that many of these principles
32 are not limited to redress and can also be applied to other aspects in the Church such as the
33 selection of priests. The three Tikanga streams with the equal decision-making power of

1 each is one of the significant ways in which the Church lives the principles of Te Tiriti o
2 Waitangi, including tino rangatiratanga.

3 Further changes to the title deed disciplinary process that you may recall we
4 discussed are underway and are being considered by General Synod next week. Those
5 clarify the extent of its coverage and enlarge its scope and they've been proposed and going
6 to be considered by that meeting next week.

7 Those changes arise out of the learnings regarding the operation of Title D as
8 experienced by survivors in the last 18 months and we're very grateful to the continuing
9 input of the survivors that we have worked with and heard from.

10 So I will now hand over to each of the gentlemen here to describe themselves.

11 **CHAIR:** Shall I just give them the affirmation.

12 **MRS GUY KIDD:** Yes, let's do that first.

13 **CHAIR:** Then we can speak freely after that.