

**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:** 21 October 2022

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**TRANSCRIPT OF PROCEEDINGS**

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21 **Adjournment from 11.14 am to 11.30 am**

22 **SURVIVOR KŌRERO**

23 **MS SUTHERLAND:** Kia ora I'm going to call on Te Ara Takatū now to come forward to do their  
24 statement.

25 **MS CLARKE:** Heoi anō, kāti rā tātou, e tū atu ana i raro i te maru o tēnei whare e tika ana kia  
26 mihi ki a koutou ngā hunga o te haukāinga Ngāti Whātua, tēnā koutou e ārahia nei i a tātou  
27 e takototia hoki tēnei kaupapa tino taimaha. Nō reira, korōria, korōria ki a koutou. Tēnā  
28 koutou katoa. (However, with this, I stand under the auspices of this house and respectfully  
29 address you the home people of Ngāti Whātua, thank you for your guidance throught these  
30 burdensome proceedings before us. Therefore, here I glorify you. Thank you).

31 We are Te Ara Takatū, the Māori Advisory Group, and first of all it was important  
32 for us to be acknowledging tāngata whenua, mana whenua of this place, kia ora; and I'm  
33 Hera Clarke.

1 **MR COSTER:** My name is Louis Coster, I am a survivor of State and faith-based. I want to  
2 acknowledge the faith-based hearings because initially it was just State; I went through  
3 faith-based. If I hadn't have gone through orphanages in Hawke's Bay, I wouldn't have  
4 transitioned into all those homes and institutions that myself and my brothers went through.  
5 It was harrowing, that's all I need to say, so say thank you for listening to my voice.

6 **MS MESSITER:** Ko te wahine e tū ake nei nō Ngāti Pūkenga ki Waiau i tū ake au ki te mihi ki te  
7 tautoko te mihi kua mihi i te rā nei, ka huri au ki te mihi ki a koutou he mana whenua, tēnā  
8 koutou, tēnā koutou, tēnā tātou katoa.

9 (This woman standing before you is from Ngāti Pūkenga, Waiau. I stand in support  
10 of the greetings conveyed today, I now acknowledge you the tribal authority, sincerely and  
11 gratefully, I thank you.)

12 Kia ora, I'm Denise and I'm here with a bit of a voice and I'll speak later on, kia ora.

13 **MS MOYLE:** Kia ora koutou katoa, my name is Paora Crawford Moyle, I'm a survivor of State  
14 and faith-based institutions and -- well, abuse really, and, yeah, it's been a big hearing this  
15 hearing. I'd like to thank the Royal Commission for allowing, well, supporting Te Ara  
16 Takatū to be here who are an organisation, a grouping of people of both survivor and  
17 survivor advocates and we're a close-knit group and hats off to Royal Commission for  
18 supporting us to be here.

19 We've experienced a lot and our purpose for asking to have a platform today is to  
20 acknowledge all of those of our whānau who have been harmed intergenerationally who  
21 don't get an opportunity to come into the city and be a part of everything and we want them  
22 to be acknowledged by us if we can do that, so that's the purpose of asking to have a space.  
23 So thank you to SAGE for I know, giving up some of your time for us, thank you, kia ora.

24 **MS MESSITER:** Just before I get to the context part, just to say that this is sort of like  
25 off-the-cuff sort of, you know, but we're really good at doing this, we think. Anyway, so  
26 I just sort of start off with this whakatauki, me aro koe ki te ha o Hine Ahu One. And for us  
27 just briefly, without going into all that sits behind that whakatauki but also the pūrākau that  
28 go with that, is that it speaks to the essence of humanity, it speaks to the essence of who we  
29 are, it speaks to the essence of the significance of tāngata whenua and mana whenua, it  
30 speaks to the significance of tamariki mokopuna that have been in care and who are  
31 currently in care and that they carry the mana of their tūpuna. So that's the context within  
32 which we are going to speak today, kia ora.

1 **MS MOYLE:** I think it's really important to acknowledge those tamariki who are before Oranga  
2 Tamariki, I still have difficulty saying that. There are a lot of our babies in care who are  
3 harmed and every five weeks one of them dies in State care.

4 We still have a long way to go and that is something that I'm constantly on the table  
5 about, and we haven't got it right, and we do have the solutions, and that's something that  
6 we're going to talk about today. But it's really just acknowledging all of us have mokopuna  
7 in some way, shape or form. They are our tomorrow and in fact you know, we walk  
8 backwards into the future in order to see our babies, and they're going to be here long after  
9 we are gone, and ultimately what we are working with the Royal Commission to do in the  
10 small part that we play is the recognition that our children, our tamariki, our mokopuna  
11 deserve much more and we want a world in which they can stand strong and live their best  
12 lives. That is the whole sole purpose of being here.

13 So that's the first thing that I wanted to talk about, and I know that we have a short  
14 space of time. One of the other things that we wanted to talk to the Royal Commission  
15 specifically about is there's nine months left of the work that you have to do, if you were to  
16 ask us how do we look forward, what would we ask you to do in that timeframe would be  
17 I'm going to hand it back over to Denise to speak to.

18 **MS MESSITER:** Kia ora ano. And just remembering the context that we're speaking into. And  
19 with the nine months, isn't it interesting, nine months eh, that's when we think about  
20 hapūtanga, eh, you know, so we're already in the birth of something new, something great  
21 and we're all part of that.

22 And just to remind ourselves that as tāngata whenua, sometimes the approaches that  
23 we need to take may not necessarily be the same as everyone else's, even though we're here,  
24 we're all in this together. We have considerations around whakapapa, disconnection from  
25 whakapapa, disconnection from whānau, the trauma of carrying that, the trauma of living  
26 that and how that gets handed down generation after generation.

27 So within that context one of the things that we thought that we'd be pretty  
28 confident the Royal Commission can do within the next nine months while we're in the  
29 process of birthing this baby, is that, you know, our people who carry the trauma of being  
30 harmed in State and faith-based care and the intricate connection between the two is really,  
31 really significant and cannot be overlooked, is that we all live at home. We all carry the  
32 trauma at home, we all share it with our whānau, we all share it with our hapū, we all share  
33 it with our communities in different ways and it plays out in different ways for us and we've  
34 all heard that information over the few years that the Commission has been involved.

1           So we're suggesting a way to connect, to continue to connect with the mōrehu is to  
2 wānanga with them at home. And we hear the invitation for survivors to keep coming  
3 forward, come forward, come forward, come forward, but they're at home, they're at home,  
4 they're at home. So to wānanga where they live. You know, we already have marae, you  
5 know, we have whānau healing places, we have Māori Health services, we have Māori  
6 social services, there are whole places that we already have that are significant and  
7 established that we are connect into to support our whānau and bring their voices forward  
8 or to support their whānau to bring voices forward. Either way, same same. So that's  
9 something that I think, well, we think, that can happen straight away.

10           The other one and I think you're already working on it, is looking at an enduring  
11 restoration system. And saying restoration in the context that it acknowledges redress, it  
12 acknowledges healing, but we're thinking in the context of the whakatauki, the context  
13 we're speaking into, it's about the restoration of our people's mana, and the people that do  
14 that are our people themselves with yourselves walking alongside them and how that  
15 works. Paora needs to say something.

16 **MS MOYLE:** I know you guys have already been around a lot of places but you ain't been around  
17 everywhere, and when you have less than 1% have engaged with you, that's still a lot of our  
18 people. You have to go to where they are, because Wellington siloed ministries who dish  
19 out "this is how we're going to fix you fullas back in your" -- they're not the experts. We  
20 are the best experts on ourselves and our own communities. We already have relationships,  
21 we're already looking after babies that fall down, whānau who are struggling. We're there  
22 to do the kai, to look after those ones in the middle of the night where there's family  
23 violence that has occurred, we're there doing that work. And to say that we're not and that  
24 it has to come from government, it's the same kind of stuff we're talking about in the  
25 churches.

26           Everything has to be survivor-led. If you're going to make change occur you make  
27 sure you have them at the table on your boards, everywhere, because we are intelligent, our  
28 longevity, our want to be there, our capability. Stop looking at us like we're broken. We  
29 live lives and we contribute to our community. **[Applause]**. We're not there to be fixed.

30           So what I'm saying, if we are to be leaders in making things different, then we have  
31 to bring our babies on board and that means sometimes we have to go to where the people  
32 live their best lives, go and ask that mokopuna what's it like to go fishing in your area, how  
33 do you do what you do, what you know. And I think that the Royal Commission in the  
34 time that it's got left, it's not just about going and touching base with local people, but

1 survivors and their whānau and their mokopuna coming to invite you into where they are  
2 and say "This is how we've been harmed. We haven't been able to come and see you, but  
3 this is what harm looks like to us and this is what we feel we need to put restoration into  
4 our picture to make it as right as possible for us. And that's not being covered enough I feel  
5 in this going forward. Kia ora.

6 **MS MESSITER:** I think we're sort of about there. Just to remind everyone that it's the system  
7 that's broken and this is why we're here and how we can join up some of the parts that may  
8 be working but it's not all working. Some things may need to be dismantled.

9 So just one last word around transformation and systemic transformation and,  
10 without going into the detail of it, thinking about that in terms of an enduring, enabling  
11 restoration process system that has enablers at a local level, that has enablers at a regional  
12 level, that feed into the overarching national, if it's going to be an independent body for  
13 everybody, or an independent body for Māori and then there's another one for other  
14 survivors as well.

15 So those are things that we'll leave you to think about, just remember that the  
16 whakatauki that we opened with is what distinguishes us as tāngata whenua, and that we  
17 don't all have a Christian ethos, eh. We talk about it in the context of te ha o Hine Ahu One  
18 (the essence of Hine Ahu One). So kia ora. (Waiata Pūrea Nei).

19 **MS CLARKE:** Just in closing, just to say this is what we want, this is what we call enabling. It's  
20 about survivors, so survivors front this, not everybody else. And I guess that's probably the  
21 big message that you've received into the Commission. We want to say tēnā koutou, tēnā  
22 koutou for making this a real opportunity and we've heard everybody else speak to that.  
23 Talofa lava, kia ora koutou katoa.

24 **MS SUTHERLAND:** I'm just going to invite our SAGE members, faith survivors for a couple of  
25 reflections.

26 **MR GOODWIN:** Hi, my name's Jim Goodwin and I come from Fairlie. I am a big, old, Pākehā  
27 guy with not much hair except a little bit under my nose. I wear spectacles, I'm wearing a  
28 dark blue shirt, a belt with a beetle on it and black trousers. I move around a lot so I could  
29 almost carry this thing with me.

30 The faith-based hearing. I was abused in faith-based care. The faith-based hearing.  
31 The good, the bad, and the ugly. If I could I'd sing the theme song to you.

32 Let's start with the good. The Dilworth petitioners. That was absolute gold guys,  
33 thank you so much from the bottom of my heart. The people who apologised from their  
34 hearts to the people harmed in the care of their institutions. Thank you to those people.

1 Good people. The organisations prepared to change, prepared to stand up in front of the  
2 Commission and say so. Thank you, good stuff. The organisations with redress schemes  
3 already, excellent, good stuff.

4 Now, the bad. The people who think they can do what they've always done about  
5 abuse. We'll go off to the Commission, we'll do a bit of a rehearsal, and then we'll go back  
6 to what we've always done. If you do what you've always done you'll get what you've  
7 always got. Time for change. The people who have not put redress schemes into place.  
8 Come on guys, you just need to talk to people from other denominations, they'll tell you  
9 how to do it. Get on with it.

10 The ugly. The people who just couldn't remember the abuse that had happened in  
11 their organisation, however hard they tried. The people who had this wonderful  
12 opportunity and didn't apologise. The people who still regard survivors as the enemy,  
13 people to push back against. Survivors will teach you how to do it right, you just have to  
14 listen to us. Thank you for the opportunity to speak to you. **[Applause]**.

15 **MR AMATO:** Kia ora koutou. Ko Ngāti Kahungunu rāua ko Ngāti Hāmoa te iwi, ko Ngāti  
16 Mākorō te hapū, ko Whakapūnake te maunga, ko Wairoa te awa, ko Rupene ahau. Tēnā  
17 koutou katoa, ngā mihi ki a koutou. (Greetings, everyone. My people hail from Ngāti  
18 Kahungunu and Samoa. Ngāti Mākorō sub-tribe, Whakapūnake mountain, Wairoa river, I  
19 am Rupene. Greetings and acknowledgements to you all.)

20 My name is Rupene Amato and for those who cannot see me I present as a tall,  
21 lighter shade of dark, handsome Māori-Samoan man who is vastly approaching the midway  
22 in life. I am also a survivor of faith-based abuse.

23 To start I'd like to acknowledge all survivors affected by faith-based institutions and  
24 their support networks. I'd also like to acknowledge the Commission for the role and the  
25 hard work they have ahead of them. Lastly, I'd like to acknowledge the faith-based  
26 institutions who participated whether willingly or not. For some I thank you for giving  
27 some survivors closures, validity and peace.

28 For me the past few days has been, and I'd like to quote a very, very wise man, "like  
29 a box of chocolates". Some have been amazing, delectable and surprisingly easy to digest  
30 and you wish that there were more. Some started off as flavourful, delicious even, only to  
31 discover that when you get to the middle it leaves a foul taste in one's mouth. Some you  
32 just take one bite and immediately know that this is not for you. And some you're familiar  
33 with because you've tasted them before and they stay untouched and discarded when you  
34 throw away the box because no-one really likes them anyway.



1 Admittedly I've been impressed with some organisations who have committed to  
2 righting the historical wrongs and have actively sought mechanisms to ensure the safety  
3 and protection of our people. In particular, those who have included survivors into this  
4 process, those are the best chocolates.

5 Sadly, however, there are some organisations who, for whatever reason, seem  
6 reluctant to take a proactive approach, whose responses I likened to the most seasoned  
7 politicians who answer questions by not actually answering the question. Those are the  
8 chocolates no-one likes and we throw those away.

9 Now we are nearing the end of this hearing I encourage those organisations who are  
10 being proactive, who have taken responsibility for atrocities and who are working with and  
11 supporting survivors to continue this work. There is still more work to be done.

12 I implore those who are lagging behind to put their egos and their self-protective  
13 reactions to the side. It is difficult to see progress when your head is deeply buried in the  
14 sand and quite frankly, no-one wants to talk to an arse. Usually the response is always  
15 stink.

16 In addition to this, I note some barriers by all organisations in regard to an  
17 independent body. Through this process faith-based institutions spoke of barriers they  
18 faced, employment rights, bad legal advice, self-preservation, terrible records, I would  
19 encourage you all to take that leap of faith. This is something survivors have recommended  
20 and this should be non-negotiable.

21 I would like to wrap up my kōrero, with another chocolate reference, by just saying  
22 wouldn't it be nice to have a box of chocolates where everyone can enjoy the delicious  
23 morsels and where no chocolate has to be thrown in the trash. Tēnā koutou, tēnā koutou,  
24 tēnā koutou katoa. **[Applause]**.

25 **MS TAGALOA:** Talofa lava. Ou te faatalofa atu i le pa'ia ma le mamalu. Malo le soifua.

26 (Welcome. Greetings to distinguished guests. Welcome.) My name is Moeapulu Frances  
27 Tagaloa. I'm a survivor of Catholic abuse and on our survivor advocacy group of experts,  
28 SAGE. So just for those who can't see me, I am wearing -- I'm a Samoan woman, I'm  
29 wearing a black jacket, a black dress with a hibiscus design on my dress and I wear a  
30 flower in my ear, as is my custom.

31 It's right that as we opened with survivors' voices that we close with survivors'  
32 voices. It's been a challenging and emotional week listening to the faith-based responses.  
33 I gave an opening statement talking about expectations and I just want to reflect back on  
34 those. You know, we've clearly seen how faith-based institutions and churches failed to act

1 and failed to take responsibility, and in these cases of abuse of children and vulnerable  
2 adults. It's been very clear that each institution in these hearings failed in their supervision  
3 and accountability. Whether it was neglecting safeguards, neglecting to remove pastors, or  
4 priests, or chaplains, or teachers immediately, not investigating claims or lack of action,  
5 there are obvious failures. And the huge power imbalance was very clear, the faith  
6 institutions have all the power in comparison to survivors.

7 But the faith-based institutions seem to struggle with that thought of the power  
8 imbalance. They seem to not understand the depth of that barrier. You know, survivors  
9 typically have few resources, they are dealing with ongoing traumatic effects of their abuse,  
10 they lack the experience needed to navigate these redress processes. The faith-based  
11 institutions have all the power and survivors have none.

12 And some institutions expressed reservations about an independent body that the  
13 Commission has been recommending. As a survivor, it's paramount that barriers are  
14 removed and that there be an independent body that survivors can go to. It just astounds  
15 me that a survivor is expected to go back to the very institution that perpetuated the abuse  
16 to seek redress. I feel this is a non-negotiable.

17 Faith-based institutions have lacked record-keeping. They admitted to it. They  
18 even admitted to destroying records. As a survivor, it is so devastating to hear that we  
19 won't know the context of our abuse, we won't be able to see the records, that lifetime of  
20 unanswered questions will continue, those areas of our lives will continue to be gaps,  
21 continue to be voids, and that will prevent or hamper our healing process. So records are  
22 essential.

23 And I'm also unsure that the systematic racism that many faith-based institutions  
24 have had in their past, I'm unsure that that has changed enough. We need Māori and Pacific  
25 leaders in our faith-based institutions to at least be speaking to and helping others to  
26 understand the systemic racist issues in our faith-based organisations.

27 And I was appalled to hear how protection of the Church and reputation has been  
28 paramount. That helping survivors heal and obtain justice has to take a back seat to  
29 protecting the institution and sometimes the perpetrators. The Catholic case of Ms CU  
30 epitomises how the Church believed and protected the perpetrator, giving the perpetrator  
31 \$60,000 to help defend his abuse, but not the same was afforded to the survivor. It seems  
32 that those leaders would fail survivors again today.

33 As a survivor, it was confronting to hear these leaders say they never saw abuse, or  
34 never heard of abuse confessed. This kind of talk is inappropriate, but it minimises the

1 abuse that happened, it almost infers a doubt around whether the abuse really happened.  
2 It's offensive. What would have been a better approach was for leaders wholeheartedly  
3 accepting the abuse happened and that they took responsibility. That's what I was hoping  
4 to hear. We didn't always hear that.

5 Most of the faith-based institutions have developed their own redress schemes, and  
6 some have progressed, which is great to hear, like the Methodist Church with Wesley  
7 School, or the Anglican Church and with the independent Dilworth redress. Others like the  
8 Catholic Church seem to have the same systemic issues with little change, and I didn't hear  
9 Gloriavale having any redress scheme.

10 However, the issue for survivors is that we still have to go back to the very  
11 institution to seek redress. This is why we need an independent redress body with one  
12 scheme, with an equal playing field, with equity.

13 You know, another observation was the inequity in redress. Dilworth having a cap  
14 of 200 or 300K, a Methodist Church expressing payments of 60K, but from my experience  
15 of the knowledge that I have with the Catholic Church, the average is 5K for a redress. The  
16 inequity of all the different schemes became very obvious and that's what an independent  
17 body will help provide, a more equitable, level playing field for survivors.

18 Some faith-based organisations have been brave enough to express support for the  
19 recommendations of the Commission and for an independent body. Some have had  
20 reservations, like provision of spiritual healing or connection with the community.  
21 However, I still believe faith-based institutions need an independent body to help that  
22 healthy accountability.

23 So I want to close with a Bible verse -- sorry, before that last bit, I was listening to  
24 the Catholic counsel talking about encouraging the Commission to not hold back from  
25 recommendations to Rome regarding Canon Law, and I do reiterate that. I think if there are  
26 doctrines that faith-based institutions have that is leading to abuse, I want to encourage the  
27 Commission to not be afraid to press into those issues, because they need to change, we  
28 can't just stay away from faith because they have faith doctrines. If those faith doctrines are  
29 leading to abuse, it needs to stop.

30 So I end with a verse Psalm 145: "The Lord is near to all who call on him. To all  
31 who call on him in truth. He fulfils the desires of those who fear him. He hears their cry  
32 and saves them".

33 So I now think our Pasifika team is going to have a little -- this is the ceremony part  
34 to end our faith-based side, but to close out our whole public hearings. (Lei ceremony).

1 We're just going to sing a Samoan song, the words are on the screen if you want to sing  
2 along with us. (Samoan song).

3 Malo lava Pasifika team. I just want to accept these leis on behalf of all survivors.  
4 We accept this lei to acknowledge the process of these public hearings and how survivors  
5 have contributed. We just want to celebrate survivors telling their stories, being given a  
6 voice, and it's a symbol really of the giving the voice back to survivors. Malo lava.

7 **MR WIFFIN:** Kia ora koutou. My name is Keith Wiffin, I am a survivor of State abuse from the  
8 70s. I stand before you wearing a green shirt, green jersey, tied back hair, doing my best to  
9 hide the grey bits. It's a great honour to receive this lei and very humbling.

10 I might start with a few acknowledgments. That's to all survivors that may be  
11 watching this online and all survivors who have participated in all the hearings and those  
12 that have come forward to participate in private sessions. It is a painful experience, it is  
13 one that is relived making a sacrifice. And the sacrifice is made because we want the abuse  
14 to stop.

15 And sadly, for a lot of survivors of my era and others, it hasn't stopped. And we've  
16 heard that recently from Oranga Tamariki. The abuse rates are continuing to rise, 6 to 8%.  
17 Aligned with that from Chappie Te Kani and his presentation was a disgraceful statistic,  
18 that of those who are in care now, 79% of them are Māori. That is an absolute disgrace that  
19 we all should be ashamed of.

20 I would also like to acknowledge Sekope Kepu from Wesley School. He made a  
21 very gallant, noble, courageous act of solidarity with all survivors, when for the first time  
22 and very publicly he talked of his own abuse. That was very impactful and I just wanted to  
23 acknowledge him and thank him for that.

24 When I arrived here on Tuesday I was approached by someone who shall remain  
25 nameless and he said to me "Keith, they're a bit worried about what you might say on  
26 Friday" and I said "Really?" He said "Yeah, in terms of natural justice and that, you  
27 know." "Oh dear", I said "you know what? In terms of natural justice, or indeed any sort  
28 of justice, survivors have been denied that for decades and it's why we're having a Royal  
29 Commission of Inquiry. So I don't really care about that. And if I offend a few people,  
30 especially of the legal variety, you may have to get in the queue."

31 Later on that day a survivor got in touch with me and said "Keith, I'll be watching  
32 and listening online. And I've heard the occasional reference to those officials being a bit  
33 uncomfortable." He said "I want them to know that I've been uncomfortable for 40 years.

1 And it's because they continue to refuse to take responsibility and until they do, I won't be  
2 able to smile and laugh again."

3 It was a powerful anecdote, but it's true of so many that are still denied justice and  
4 are still denied meaningful apology.

5 I've got a few reflections on the faith-based hearing. I was here since Tuesday, as  
6 I said. I'll keep it short. I was mightily impressed personally with the Methodist  
7 presentation and testimony, in particular Reverend Tautari; she just got it. She did not  
8 equivocate at all. There was no equivocation. "We were wrong" she said. And she gave  
9 tangible examples of how they are making a genuine attempt to put it right.

10 The problem is, that approach is not uniform across that sector, and indeed it applies  
11 to the State as well. What I witnessed in some cases you could almost say it was something  
12 like the dark ages. There was a continuation of minimisation, there was the old boys  
13 network which was ever apparent, the legacy of that. Plenty of examples of gender  
14 imbalance, plenty of examples of disrespect culturally to tāngata whenua and to Pasifika.  
15 Things won't improve until those things are addressed.

16 But I say to all those organisations, you cannot now continue and operate the way  
17 you have in the past without the levels of impunity you've had. The landscape has changed.  
18 Coral Shaw said a few days ago that next year in June this Royal Commission of Inquiry  
19 will disappear in a puff of smoke, and that is true. But the impact won't and the scrutiny  
20 will continue and as will the accountability until you get this right.

21 What I also found in listening to the faith-based hearing was the similarities  
22 between faith and State. And there is a real connection there, in that, for example, the State  
23 enabled those churches and faith-based organisations to exist. They set them up. They  
24 failed to monitor them, and then they denied the abuse. There is a very strong link.

25 I want to get to also -- I was very interested in listening to the Crown response at the  
26 end of the faith-based hearing when that person was talking about so-called progress made  
27 in terms of redress. "We are working on the interim listening service, we are working on  
28 different ways to develop models of records, we are working on an apology." That's good.  
29 But it should have happened ages ago. And they left the most important thing of all off,  
30 which is the most pressing thing that needs to happen at the moment; which is the advance  
31 payment scheme. **[Applause]**. That's what survivors need now. It wasn't mentioned. It  
32 should be the number one priority.

1 Government when they received the redress report committed to that being done  
2 early. It has not been done. You need to go back and think about that, because that's a  
3 betrayal yet again.

4 What I want the Commission to consider in its final report is what has changed in  
5 the lifetime of the Commission in terms of these organisations and what hasn't. Let me  
6 give you an example of what hasn't; and that's the Ministry of Social Development, the  
7 claims process.

8 Out of the blue I was rung by a journalist from the New Zealand Herald who wanted  
9 me to comment on the fact that several staff had approached her to complain about the toxic  
10 culture inside the organisation. I can speak to this because it's in the public arena. And  
11 I certainly did speak to it. I said it came as no surprise to me because staff had come to me  
12 over the years and complained of the same thing. There was some powerful stuff from  
13 those staff. One saying when claimants came along to us in good faith, we spat in their  
14 face. It doesn't get much more powerful and descriptive than that. And after that article  
15 was printed, a whole lot more staff came forward and complained of the same thing. It is  
16 another clear example of why we need an independent process as soon as possible.

17 I'm thinking also of all those who haven't made it and there is lots and lots of them.  
18 And they continue to pass on at an ever increasingly rapid rate. Another reason why we  
19 need, and I'm thinking in particular right now of that wonderful survivor advocate, Alison  
20 Pascoe. She should have had, before she passed, some sort of justice. She didn't get that.  
21 Those that are supposed to be designing that process, I hope you're listening to that.

22 **MS MOYLE:** Are they here?

23 **MR WIFFIN:** But what I would say is that, as Denise alluded to, there is a new birth, the  
24 landscape is going to be different. But the work is not done, and we desperately need new  
25 ways of doing things. As Paora mentioned, we can look after our own, but we need the  
26 resources to do it and the understanding of how that will work.

27 The damage to this nation is immense. Our prison population, 90% of them have  
28 been in State care. Gangs, 80 to 90% of Black Power and Mongrel Mob have been in State  
29 care. Most of those people would have had different lives apart from that abuse. And you  
30 don't have to be a psychiatrist or rocket scientist to see the cause and effect. It is a truly  
31 astonishing thing to realise that.

32 I think lastly I'd just like to acknowledge all the very, very hard work of all the  
33 Commission staff. They come under a bit of criticism from time to time, and like me they  
34 don't always get it right. But they are tasked with a mammoth task, they have faced a

1 mammoth task. There's no inquiry like it ever in this country. And I would suggest that  
2 looking worldwide at other jurisdictions, none bigger at all. Nor is the impact on our  
3 country.

4 So thank you to all, all the legal people, all the administration staff, all the  
5 well-being staff and to the Commissioners themselves. I was asked, finally, I was asked  
6 recently, and I won't mention the person's name, a senior Cabinet Minister asked me "In  
7 your view, is that Royal Commission of Inquiry working?" And my response was, like a  
8 lot of things in life, "It's not perfect, but is it working? Most definitely yes. It has helped  
9 expose the scale, it has helped explain the impact on the country. These hearings have been  
10 a very important part of that. It has helped raise awareness with the public. Media now  
11 have a far better grasp of this and they are exposing it for what it is. So I said "Most  
12 definitely it's having an impact. But if you are to reap the reward of that investment that  
13 you have made, you must honour your pledges. Kia kaha, noho ora mai. (Be strong all of  
14 you here). [Applause].

15 **MR GOODWIN:** It's to me again. I look just the same except I'm now wearing a lei. Thank you  
16 very much Pacific people. I'm going to move on to doing something different now. I invite  
17 you all to go into your imagination and we're going to start to bring some people into this  
18 room in our imaginations. As you go just breathe, take care of yourself, this isn't going to  
19 be traumatic. Bring the survivors who have passed here with us. Keith's mentioned Alison  
20 Pascoe, I'm thinking of many survivors I've known, far too many of whom have taken their  
21 own lives. Let's bring them all here with us today.

22 The survivors who couldn't make it here to this hearing, let's bring them here, the  
23 people that have to work, people who have family commitments, the people who couldn't  
24 afford it, let's bring them all here with us today in our imaginations. The survivors who are  
25 in prison, hospital, rest homes, let's bring them here as well around us, with us today. The  
26 survivors who have yet to speak out, who are thinking about it, maybe, maybe not, let's  
27 bring them here with us today. The survivors who have not been believed, who have tried  
28 to tell their story and for some reason or another one someone has shut them down. The  
29 room's beginning to fill up, we're beginning to get hundreds of thousands of people here  
30 today with us.

31 The survivors who have been silenced for whatever reason who have been shut  
32 down. They're here today with us. The survivors who are too scared to speak out, it's hard  
33 to speak out, it's hard to be public with this, it's even hard to go to a private session. I have  
34 great respect for the people who are too scared to do that yet. Let's bring them here today

1 with us. The survivors who haven't realised that they've been abused; hell of a lot of them.  
 2 People who don't quite know what abuse is, they think it's all sexual abuse. Far too often  
 3 people have experienced violence, the people who have been gaslit, let's bring them here  
 4 with us today. Let's bring the whānau, the family, the supporters, the children, the parents,  
 5 the aunts and uncles, the people who are close to survivors and whose lives are affected by  
 6 the things that have been done to their loved one, I'm thinking of my three children. I've  
 7 got them here with me today.

8 Let's think now of the people who are yet to be born, because these are the people  
 9 we're doing this for. Let's give them the best of lives, the happiest, healthiest lives. Thank  
 10 you very much. **[Applause].**

11 **MR WILLIAMS:** Tēnā koutou katoa. Ko Moutini, te maunga, ko Mangahoairi te awa, ko Ngāti  
 12 Porou te iwi. (Greetings, everyone. Moutini is the mountain, Mangahoairi is the river,  
 13 Ngāti Porou is the tribe). I am Gary Williams. I sit at the intersection of Māori and  
 14 disability. I want to follow-up on what Jim just said because I need to remind everybody  
 15 that survivors started their journey as innocent people and through the journey they become  
 16 hurt and (inaudible) and punished, and punished and punished again. And so today  
 17 survivors continue to be punished by the abusive ways the organisations stop caring for  
 18 them.

19 I was going to go backwards in time. but I'm not going to, I'm going to look forward  
 20 and I'm going to suggest to the Commission that they need to suggest to the people who  
 21 will make the decisions, and here I'm talking about the people who may be disinterested  
 22 third parties, to adopt a view of intolerance to abuse. Because if we stop having survivors  
 23 of abuse then we wouldn't need to set up all these systems of redress. Let's have that as the  
 24 vision for the future, because I don't want the babies born today or tomorrow to be  
 25 survivors. **[Applause].** Tēnā koutou and I'll hand over to you Tu. **[Applause].**

26 **MS CHAPMAN:** E raurangatira mā, tēnā koutou katoa. He uri ahau nō Ngāti Kahungunu ki  
 27 Heretaunga, nō Ngāti Awa ki Rangitaiki, Ngāti Tūwharetoa me Taranaki whānui, ko Tū  
 28 Chapman tōku ingoa. Ka huri aku mihi ki Ngāti Whātua. Ka hoki āku mahara ki te rā  
 29 tuatahi i hīkoi ngātahi ai tātou ki te whakatuwhera i tēnei whare hei āhuru mōwai, mō ngā  
 30 mōrehu, mō ngā purapura ora. Tēnei mātou e tū whakaiti nei ki mua i a koutou. (My  
 31 esteemed leaders, I greet you. I descend from Ngāti Kahungunu in Heretaunga, Ngāti Awa  
 32 in Rangitaiki, Ngāti Tūwharetoa and the breadth of Taranaki, my name is Tū Chapman. I  
 33 now wish to address Ngāti Whātua. My thoughts recall that first day when together we



1 embarked on the journey to open this building as a safe haven for the survivors, the  
2 purapura ora. Here we stand humbly before you.)

3 To describe myself -- this is the fun part -- I'm Māori with brown skin, medium  
4 height with short black hair that is my everything. So if there is one strand out of place,  
5 then the day is a disaster. I am wearing a pink and white patterned blouse, dark blue  
6 rimmed glasses. I'm also wearing a pounamu tiki with pounamu earrings and, dare I say it,  
7 I have also just been leied.

8 Serious now. Today marks a moment in history that can never be forgotten. The  
9 last hearing of the Royal Commission of Inquiry Into Abuse in Care effectively ending the  
10 most public opportunity for survivors to have their experiences heard and documented in  
11 evidence. Not all survivors will have had this opportunity and I acknowledge them here  
12 and now.

13 I am the co-Chair of Intersex Aotearoa, the representative peak body that advocates,  
14 lobbies and educates on intersex issues. I want to acknowledge the wider rainbow and  
15 takatāpui and rainbow communities, and this is no criticism, have been left out of this  
16 Inquiry. While some engagements have occurred, it is not enough. But is it ever going to  
17 be enough?

18 My plea is for the Commission to continue to engage with our community and also  
19 as the co-Chair of Mataatua Takatāpui Trust and director for Hui Takatāpui 2022,  
20 I welcome the Commissioners to attend this year's national event at the beginning of  
21 November.

22 Whilst I do not represent all survivors, I am mindful that we collectively carry the  
23 burden of effecting change. As a member of the Survivor Advisory Group of Experts to the  
24 Inquiry, it has been an arduous journey that needs to be acknowledged. Past members of  
25 SAGE, some who join us here today watching via livestream and in person, nei rā ngā mihi  
26 matakui ki a koutou katoa (it is my pleasure to address you all). You have laid the  
27 foundations for us to be standing here today. Your fight, your strength, your passion and  
28 commitment to seek answers, redress and justice has been formidable. But the fight is not  
29 over, and now more than ever, we must band together.

30 I further acknowledge the passing of Alison Pascoe, a past member and major  
31 contributor to the survivor voice and the work of this Inquiry. Alison and I lived on the  
32 same street in Poneke and we often bumped into each other at the bus stop. Bus stop  
33 conversations with Ali is what I called our little hui. She always had a kind word to say  
34 about the Crown and its inability to do anything right. Moe mārire mai e te māreikura, kua

1 ngū te reo kaha, heoi ka whawhai tonu mātou. (Sleep peacefully treasured one, your  
2 strong voice has been silenced, however, the fight continues with us.)

3 Ki ngā mangai o te Kōmihana, koutou ngā Kaikōmihana e whakapau kaha nei ki te  
4 aro atu ki tēnei kaupapa. Me pēhea rā te whakatakoto i ngā mihi. Tērā pea mea waiho te  
5 rere o ngā mihi, kia oti pai ai ngā mahi o tēnei uiuinga. (To you the representatives of the  
6 Commission, the Commissioners who have committed tirelessly to focus on this hearing.  
7 How can I possibly begin to acknowledge you? Perhaps it is best to express our gratitude  
8 for the time when this inquiry has reached its conclusion.)

9 Thank you for your time, thank you to your families for giving you to us, your  
10 energy, commitment and determination to do the best for survivors has been unwavering.  
11 Thank you.

12 To the many kaimahi past and present, your efforts have not gone unnoticed. Thank  
13 you for your work and for your enduring support to survivors. Through the good, and there  
14 have been many good, and the bad, we could not have got this far without you all.

15 Finally, I want to acknowledge my fellow SAGE members: Keith, Gary, Frances,  
16 Rupene and Jim. We are an eclectic bunch of very passionate, determined and loving  
17 people who bring loads of experience and skills. Our dynamic as a group is phenomenal  
18 believe it or not, and we have differences that we have all embraced. Our connections are  
19 not only as survivors but as people. We are under no illusion that the pressures on our time  
20 will ease up and I make this commitment on behalf of SAGE: to ensure that we remain  
21 connected to the remaining work ahead of us as we now shift our focus towards June 2023.

22 And for the last time in this hearing space, tuia ki te rangi, tuia ki te papa, tuia ki  
23 ngā muka katoa e here nei i a tātou, tēnā hoki e te whare, ka huri. (Enmeshed in the sky,  
24 entwined on the earth, interlaced with the ties that connect us, to all present in the house my  
25 acknowledgements, here is my conclusion.) **[Applause]**.

26 (Waiata Te Aroha)

27 **KAUMATUA NGĀTI WHĀTUA:** Ka anga mai arā ko te mātai tonu, kia tau mai arā ko te mātai  
28 tauā. Kia pā tinitini, kia are tamariki ki tona ingoa, tōna ingoa ki a Ihowa, ki a Ihowa.  
29 Tihewa mauri ora, tihewa mauri ora ki te whai ao, te ao mārama. Mā te wairua hoki i a  
30 tātou tēnei whare, mā te wairua hoki ki a koutou, mātou tēnei te tangata ki te hara mai nei,  
31 tae mai nei i tēnei wā. Nō reira ki a koutou, tēnei te mihi aroha, te reo karanga mai o Ngāti  
32 Whātua ki a koutou, ā, tēnā koutou, tēnā koutou, tēnā koutou katoa.

33 Mea tuatahi, ki te mihi ana ki a koe, te tangata o te mamae, tātou tēnei kaupapa. E  
34 mihi aroha mā te waiata Te Aroha, Te Whakapono. Ka auē, ka auē, he nui, he nui kaha, te

1 wairua ki a koutou, ki a koutou. Te whakarongo mai au te kōrero, tō aha, auē te mamae, auē  
 2 te mamae, tangi te ngākau, tangi te ngākau ki a koutou. Hei aha āpōpō, kia kaha, kia māia,  
 3 kia manawanui. Engari, ki te kōrero te mana o tātou kaupapa mā te Kōmihana, i te mahi  
 4 tūturu, me te hoki koe ki te ka oratanga. Ō tātou kōrero ki a koutou, hoianō, ki a koutou. He  
 5 tikanga, arā, mō tātou ka mihi ana, nō reira āe, tēnā koutou, tēnā koutou.

6 (From the mātai a war canoe appears, that reaches the multitude, for his children to  
 7 hear his name, his name is Jehovah, to Jehovah. I sneeze with life, it is the breath of life  
 8 into the world of light. May the spirit be with us here in this house, and also with you and  
 9 all of us that have arrived here at this time. Therefore, I extend to you with compassion the  
 10 call from Ngāti Whātua, greetings, acknowledgements and salutations.

11 First, I address those of you who have experienced suffering, the purpose for which  
 12 we are here. I extend my love to you through our song Te Aroha, Te Whakaponu. Alas,  
 13 may the great strength and spirit be with you. As I listen to the stories, and your  
 14 experiences, what pain and grief my heart mourns and feels for you. For the future, be  
 15 strong, be courageous, be steadfast. Albeit, it is for the Commission to speak with authority  
 16 and integrity on these proceedings, that your well-being be restored. I leave these words  
 17 with you. That there is a process and for that we acknowledge you. With this, I greet and  
 18 acknowledge you all.)

19 I pay salutations to the house, to the whare, where we have been pouring the  
 20 mamae, the words of sadness. But until the end of the day do we try to create a happiness.  
 21 So we begin with our karakia to begin our journey and we end with a karakia to complete  
 22 the journey. As we have heard by our survivors, by our whānau, never ending. Never  
 23 ending.

24 But I stand by you, Ngāti Whātua stands by you to hear the words that you've said,  
 25 to ask for the support. And we stand by our Commissioners who are here today to absorb  
 26 the words you have given, to absorb your wairua, your hearts, and to pass on to further  
 27 afield with the concept of making changes, making changes. And I stand by them, we  
 28 stand by them as the mana whenua, Tāmaki. We stand by you, those who need our help.

29 Ngāti Whātua have a saying, our door is always open, our door is always open.  
 30 Haere mai, haere mai. If I'm not there Uncle Tem will be there, or my song birds will be  
 31 there. If they're not at the door they'll be sitting up on the fence... hei aha, āe.

32 So the mana in this house will hold always the mauri of your hearts, the mauri of  
 33 your hearts. When you go home, this place won't be empty, the mauri will be still here,  
 34 until such time, until such time that the Commissioners' journey will be complete. And

1 when the next generation of people that use this house, Ngāti Whātua will be here to bless  
2 for the next journey, but the mauri will still stay in here, nā, te rākau up there, te pare up  
3 there nā.

4 So don't be disbanding the space when you leave, the mauri will be here, your mauri  
5 will be here and Ngāti Whātua will make sure that it will be in here until such time the  
6 place may not be here.

7 So ki a koutou, aroha mai ki a koutou. We've heard the tears, we've heard the  
8 journey that our Commissioners are going to be taking from here on in for another nine  
9 months, and we give thanks to all those who have supported, whether just by turning up to  
10 be supporting (inaudible), to the technical side of the world, the lawyers and co, to all the  
11 staff who are backing up our Commissioners, doing all the supporting the records and all  
12 that, and to the simple people like myself looking for a dentist still, hei aha, that time may  
13 come tomorrow, I've been waiting 70 years.

14 But it is about people, about people, care of people, and this week caring for all our  
15 survivors, hearing those stories, as sad as they are, as sad as they are.

16 I'm just grateful that I was given the opportunity to begin and end these journeys,  
17 it's certainly (inaudible) in my heart. So I say to you all thank you for me to be here, to our  
18 Commissioners, kei te mihi atu ki a koe, tangi te ngākau for all our survivors here, for  
19 everyone else, tēnei te mihi atu ki a koe, ki a koutou. (I greet you, my heart sobs for all our  
20 survivors here, for everyone else, here I acknowledge each and everyone of you.)

21 (Mōteatea)

22 Nā, kua mutu ko tātou tēnei kōrero o Matua hoki, Matua Rangi. That's the end of  
23 our speech I sort of said. Next minute we're going to do a himene and I went to plan B or  
24 plan D.

25 **MR RIPIKOI:** Plan A.

26 **KAUMATUA NGĀTI WHĀTUA:** Plan A. Sorry mate, back to plan A.

27 **KAUMATUA PAPA TEM:** The waiata committee out at the van had a -- we said what did you  
28 do most? I said He Hōnore. (Waiata He Hōnore - honour and glory to God).

29 **Hearing concluded at 12.53 pm**