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

Witness Name: Gerry Walker

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ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE

**Witness Statement of Colonel Gerry Walker on behalf of
The Salvation Army**

[CONFIDENTIAL VERSION: SUBJECT TO GRO ORDERS]

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I, Colonel Gerald Francis Walker, will say as follows:

1. Introduction

- 1.1 My full name is Gerald Francis Walker. I currently hold the rank of Colonel in The Salvation Army, having recently been appointed as Chief Secretary in New Zealand. I am effectively second in command, assisting the Territorial Commander, who is the leader of the New Zealand, Fiji, Tonga and Samoa Territory and who, ultimately, reports to the General who is based at International Headquarters (**IHQ**) of The Salvation Army in London.
- 1.2 The current Territorial Leaders, Commissioners Mark and Julie Campbell, were appointed as of February 2020. Commissioner Mark Campbell holds the role of Territorial Commander and Commissioner Julie Campbell is Territorial President of Women's Ministries. Prior to their appointment to New Zealand, Fiji, Tonga and Samoa, they were based in Australia. Due to COVID-19 and associated restrictions, at the time I prepared this statement, they have not yet been able to travel to New Zealand, but are fulfilling their role remotely.
- 1.3 I joined The Salvation Army first as an employee in 2002, having spent the prior 25 years working in the public service. I became an officer in 2008. Between 2002 and 2020, my roles within The Salvation Army have been as follows:
- (a) Between 2002 and 2006, I was lay Director of Community Ministries at Manukau.
 - (b) Between 2006 and 2010, I was Divisional Director of Community Ministries.
 - (c) In 2011, I became the National Director of Addictions and Supportive Accommodation Services.

- (d) In April 2014, I was appointed as Secretary for Personnel.
- (e) I was appointed as Assistant Territorial Secretary for Social Mission in January 2018.
- (f) As of 1 January 2020, my role as Assistant Territorial Secretary for Programme continued, but under a new name: Assistant Territorial Secretary for Mission. My appointment to Chief Secretary followed thereafter; as of 1 August 2020.

1.4 In 2018, I was appointed to The Salvation Army's Royal Commission Working Group. This is an oversight group established by the Territorial Governance Board (**TGB**) to provide a dedicated forum for senior leaders to be kept abreast of developments associated with this Royal Commission (the **Commission**) and to provide support and guidance for the Army's involvement in it. As a result of this Working Group, I am aware of the Commission's work and The Salvation Army's involvement as a core participant.

1.5 I confirm, as previously expressed to the Commission, that The Salvation Army intends to cooperate fully with the Commission and to the best of its ability. I also confirm that we are very keen to obtain learnings and guidance from this Royal Commission, including on how we have engaged, and continue to engage, with survivors of historical abuse in our care.

1.6 I am aware that the Commission has convened a case study into Faith-based redress processes within its broader redress investigation, the scope of which has been defined by a "scoping document". The matters that I cover in this statement have been guided by that document.

1.7 In this statement to the Royal Commission, I address the following matters:

- (a) I reiterate The Salvation Army's position with respect to apologies to survivors.
- (b) I comment, from a leadership perspective, on The Salvation Army's redress process, led by Mr Houston which primarily focused on survivors of abuse in children's homes that The Salvation Army previously operated.
- (c) I outline the constitutional basis on which The Salvation Army, as it operates in New Zealand, has autonomy to determine its own redress process.

In **Appendix One** to this statement, I provide an overview of the constitutional structure of The Salvation Army and its governance (both globally and within New Zealand), as relevant to this Royal Commission. I also explain the concept of General Change in **Appendix Two** to this statement.

- (d) I comment on complaints of abuse outside of the children's home context and relevant redress processes. While sometimes claims of this nature will also involve Mr Houston (given his experience in this area for us), such claims have tended to otherwise be dealt with through the Personnel Department, headed by the Secretary for Personnel. As noted above, this was a position that I held for approximately four years. I, therefore, have some insight into how such claims were dealt with. I provide an example of the approach to such a claim from my time as Secretary for Personnel.
- (e) I explain some of the Army's current policies for dealing with allegations of abuse and sexual misconduct and the protection of children and young persons.

2. **Apology**

- 2.1 The Salvation Army has publicly apologised on previous occasions to survivors of abuse in a Salvation Army care context. As one of our earlier Territorial Commanders put it, we will not “duck and weave” in accepting responsibility for abuse in our care. Regrettably, we know that abuse occurred. While our processes have not always been perfect, since the issue of historical abuse was put so squarely in the spotlight for leadership in the early 2000s we have sought to engage with survivors positively, respectfully and sincerely. Part of this has also involved providing personal apologies to survivors of historical abuse who have requested written or oral apologies.
- 2.2 I know and accept that, for a number of survivors, an apology has been an important part of redress for them. I, therefore, wanted to reiterate The Salvation Army’s position before the Royal Commission today.
- 2.3 I speak for the whole of The Salvation Army in New Zealand when I say that The Salvation Army acknowledges, and deeply regrets, that children and vulnerable people in its care were the subject of abuse. This is a source of great shame for The Salvation Army in New Zealand and, on behalf of The Salvation Army, I unreservedly apologise to all victims of such abuse.

3. **The Salvation Army’s redress process**

Overall process

- 3.1 Mr Murray Houston, an employee of The Salvation Army, has provided the Commission with a statement that details The Salvation Army’s redress process that has evolved since approximately August 2003.

- 3.2 I have had visibility over this process over a number of years, including because:
- (a) A number of claims in the children's home context were originally forwarded to me. I would direct these to Mr Houston as part of our established process, which included Mr Houston being largely responsible for such claims. As part of directing claims to Mr Houston, there were occasions on which I had direct correspondence with survivors.
 - (b) I have attended a handful of interviews with Mr Houston where there has been a request for a uniformed officer to be present. I hope my presence demonstrated the seriousness with which we treat such matters and that we do our best to listen, truly understand the survivor perspective and will work hard on ways to address their concerns.
 - (c) In my role as Secretary for Personnel, Mr Houston and I liaised about complaints from time to time to ensure that the manner in which I was dealing with complaints in the non-children's home context was aligned with the approach taken in respect of children's home complaints and, if necessary, whether there were any steps that I needed to take as Secretary for Personnel.
 - (d) For a period, I was co-signatory on the authorisations for payments being made to survivors. Mr Houston and I would often discuss the circumstances of the claims he was settling and the level of payment being made. I was something of a sounding board for Mr Houston.
- 3.3 I have reviewed the statement of Mr Houston and consider his statement provides an accurate overview of the process that has been adopted and followed for complaints arising in the context

of children's homes previously run by The Salvation Army. From a leadership perspective, I would emphasise that:

- (a) Mr Houston's overview of the early period (i.e. 2003 to 2004) accurately reflects the foundation established by leadership at the time, with a central focus on individual survivors. That central focus still holds today. The Salvation Army remains committed to accepting responsibility for past wrongs and in continuing to seek to provide healing and support to any person who was the subject of abuse whilst in our care.
- (b) Responsive insurance featured in The Salvation Army's response to claims in the initial period and there was some reliance on available legal defences. However, those defences ultimately gave way to a compensation process that reflected the survivor's experience and circumstances.
- (c) We have sought not to be unduly legalistic in how we approach these matters while still ensuring we have a sufficiently robust process for verification of claims made.
- (d) Mr Houston was given broad autonomy and discretion to settle claims arising, with the ability to seek input and guidance at any point required, including from legal advisers. Both as co-signatories to settlement payments and more generally, leadership were available as a sounding board as and when required. But, ultimately, given Mr Houston fronted each claim, he was the one with the broadest knowledge of experiences and settlement amounts that enabled him to best gauge the appropriate settlement amount for an individual survivor. While there was sometimes discussion about claims handling generally and settlements, Mr Houston has retained that broad autonomy.

- (e) Leadership has had faith, and continues to have faith, in Mr Houston's abilities and empathy towards survivors, trusting that he would do the right thing, not only by reference to the Army's foundational beliefs, but also in terms of the needs of survivors.
- (f) Across the years, leadership has ensured the commitment of significant resource, time and emotion to redress processes. It has made significant funding available to Mr Houston to travel to meet survivors and to ultimately settle claims. It will continue to do so.
- (g) I also consider that as an employee, and not an officer, Mr Houston has brought a level of objectivity to our claims handling and settlement that is important to the process we have in place. I know this is stressful work for Mr Houston and, internally at least, there has always been a great deal of respect for his dedication to this work.

3.4 Notwithstanding my view that we have tried our very best to have a fair process for how we deal with abuse claims, I anticipate that the Commission's investigations and case studies into redress, both State and Faith-based, may serve to highlight shortcomings in processes and improvements that could be made. The Salvation Army is committed to the Commission's processes and, where recommendations are made regarding redress, it is committed to revisiting its own processes to ensure that they are appropriate. To the extent that there are specific concerns about The Salvation Army's redress processes, leadership is open to receiving feedback as to how it might, going forward, improve or differently resource our redress process.

International direction / Territorial autonomy

- 3.5 I understand that a point of interest for the Commission with respect to policies and procedures regarding redress is what direction or guidance is given by international leadership. For The Salvation Army that is the General and International Headquarters/IHQ, in London. The short point is that in terms of redress processes for historical abuse claims, we are more or less autonomous.
- 3.6 The Salvation Army in New Zealand is subject to the control and direction of IHQ, including in the following respects:
- (a) IHQ sets the broad goals, mission statements (including the International Mission Statement) and values for The Salvation Army, although the 11 religious doctrines of the Army are well established and underpin all of that which the Army does. (Those doctrines are set out in Schedule 1 of The Salvation Army Act 1980 (UK).)
 - (b) Constitutional changes must be reviewed by IHQ and approved by the General. There are also categories of decisions which the Territorial Commander is required to send to IHQ for approval, including the purchase of land or goods above a certain amounts, certain senior appointments (e.g. Divisional Commanders), some personnel matters (e.g. early promotions, furlough for territorial/command leaders) and some business/administration matters (e.g. budgets, changes to uniform).
 - (c) IHQ regularly publishes documents referred to as "Orders and Regulations". These documents outline the principles and procedures specific to various types of activities and I understand that a number of these have been produced to

the Commission, including as they relate to the discipline of officers. They apply to all officers and soldiers throughout the world, irrespective of rank, appointment or Territory. The Orders and Regulations aim to facilitate global organisational understanding and are intended to ensure that decisions arrived at, and work engaged in, are in harmony with the global interests, principles and aims of The Salvation Army.

- 3.7 Beyond the above, leadership in New Zealand has a considerable degree of autonomy to establish its own policies and procedures, including so as to ensure that such policies and procedures are appropriately tailored not only to New Zealand's regulatory and legislative requirements, but also to New Zealand as a country. Leadership in New Zealand represents The Salvation Army on the ground in New Zealand. It is, therefore, most appropriately placed to gauge what changes are needed to best suit The Salvation Army in New Zealand. The only limitation on the policies and procedures that we can set in respect of New Zealand is that they must not be inconsistent with any Orders and Regulations given by IHQ.
- 3.8 Domestic policies consist of items such as Official Minutes, Policies and Codes of Conduct. In section 6 of my statement below, I discuss briefly some domestic policies that The Salvation Army in New Zealand has in place with respect to the management of allegations of abuse and sexual misconduct and the protection of children and young people.
- 3.9 In terms of redress, I confirm that there are no Orders and Regulations from IHQ that dictate how New Zealand should approach the issue of redress with respect to historic abuse. Nor is there any other informal guidance. Redress is therefore a matter that is left to the discretion of leadership in New Zealand.

Mr Houston has explained that there is equally no “written” domestic policy on redress but that we have policies and procedures that have been developed and applied organically.

3.10 To further assist the Commission, I provide further detail on the structure and governance of The Salvation Army, both globally and within New Zealand, in **Appendix One** to this statement. Some aspects of this appendix have previously been advised to the Commission¹ but I thought it important to repeat this content for the purpose of the redress hearing, including for the benefit of those who have not otherwise had access to the original overview that was given to the Commission.

3.11 In **Appendix Two**, I explain the concept of General Change that occurs within the Army on an annual basis. This is the process of regular change among of those holding officer roles within the Army, allowing officers to move to new roles to ensure regeneration, reinvigoration and appropriate succession across the organisation. I thought it important to also explain this process as it is somewhat unique to us and is why you see the regular movement of officers within The Salvation Army.

4. **Non-children’s home complaints / allegations**

4.1 Mr Houston deals in detail with claims of abuse that have arisen in the context of children’s homes previously run by The Salvation Army. Regrettably, that is not the only context in which The Salvation Army has dealt with allegations of abuse of children and vulnerable persons. We have also been made aware of issues through the receipt of complaints in the following contexts:

¹ In particular, I refer to the memorandum of counsel for The Salvation Army dated 26 July 2019.

- (a) Within Corps, that is, within the congregational setting of The Salvation Army. Such claims have related to the conduct of Army officers or soldiers arising within the wider church context, but where it may be said those claimants were in care. I discuss one particular example below, including because I was involved in this matter as Secretary for Personnel.
- (b) Within our “Bridge Programme” (an alcohol and drug treatment service) or other residential adult care situations where, again, it may be said the claimants were in our care.

4.2 As a result of the Royal Commission’s work and its requests for information, we have worked to collate information relating to claims of abuse in contexts outside of children’s homes. Based on work done, and, to the best of my own general knowledge of our organisation, such claims are relatively rare. The information collated suggests that, outside of children’s home contexts:

- (a) We have received and/or dealt with approximately 36 claims of historical abuse (i.e. abuse that occurred prior to the year 2000) which might be said to have occurred while the person was in the care of The Salvation Army. Of these, some include allegations of abuse that may have occurred within a private residence e.g. by a family member, but where that person was still an officer in The Army.
- (b) Of the claims raised with us outside of the children’s homes context we have only entered into financial settlements with approximately 8 persons. Financial recompense is often not sought. Survivors may want an apology or to gain a better understanding of how their alleged abuse has been dealt with.

- (c) I believe there are approximately 10 claims where monetary compensation has been sought and we have declined to engage in a settlement on that basis. This was either because:
- (i) We continued to have concerns about the veracity of the allegations being made, including because The Salvation Army was not able to confirm that the person had been a resident or participant in the relevant alleged setting; or
 - (ii) We considered there were legal impediments to the claim being advanced. By this I mean, by way of example, that the allegations related to a foster care placement that had been arranged by the Department of Social Welfare or where the alleged perpetrator was not providing care to the individual on behalf of The Salvation Army. That is, we have taken a view that responsibility for the abuse setting did not sit with The Salvation Army.
- (d) Beyond those I have referred to above, there are also some claims which have not reached a concluded point, largely because the claimant has not advanced their claim beyond an initial set of allegations.

4.3 As Secretary for Personnel, there were allegations of abuse that I dealt with directly where they involved allegations against a soldier or an officer. I wish to explain one example.

4.4 I oversaw claims relating to alleged historic abuse by a soldier who was in one of our Corps. [[This is a Mr GRO-B-130], a soldier at the GRO-B Corps.]] Between July 2013 and January 2014, The Salvation Army received four complaints against this person. We had previously dealt with one of the complainants

quite closely in 2000/2001, but she only sought to advance a more formal claim in 2013, both with The Army and also with the Police. A further (fifth) complaint about this person was received later, in October 2016.² The allegations of abuse all related to events before the year 2000.

- 4.5 We appointed an independent investigator and former Police detective, Mr Rob Veale, to investigate the complaints made. The process we followed with Mr Veale was to consider the allegations made and to follow appropriate internal policies and procedures to deal with the alleged perpetrator. However, in conjunction with their approaches to The Army, the survivors had also made complaints to the Police. Thus, while our own investigations and process were still at quite an early stage, the Police requested that we suspend our internal investigation so as to allow its criminal investigation to proceed. The Police advised that its investigation could take up to six months.
- 4.6 I recall that we discussed with the Police as to how best to manage the alleged perpetrator within our Corps in the meantime, without jeopardising the Police process. Ultimately, we took two key steps. We stood the alleged perpetrator down from leadership roles within the Corps. We also put in place a safety plan to ensure that children, young people and other vulnerable people were protected. However, we did not immediately remove him from the soldier's roll, which may have otherwise alerted him to the wider Police investigation.
- 4.7 We ensured that the survivors were made aware of the suspension of our internal investigation and the reasons for this. The Army continued to cooperate with the Police, including

² The Salvation Army also became aware of a fifth complainant who had made a complaint to the Police. That complainant did not approach The Salvation Army.

supplying documents and other information and facilitating access to former persons involved in the relevant Corps.

- 4.8 When the alleged perpetrator was arrested and charged in mid-2014 he was then suspended ("stood down") as a soldier. Ultimately, the District Court stayed all charges against this person on the basis that he would no longer be able to receive a fair trial due to the historic nature of the allegations.
- 4.9 Once that Court process was at an end, we recommenced our internal investigation. I spoke with [[Mr GRO-B-130] to tell him that we had recommenced our investigation and that he would remain stood down as a soldier while the investigation took place. I was advised by a family member that [[M GRO-B-130] would not participate in the investigation and that he did not want to return to, or participate in, The Salvation Army.
- 4.10 The focus of our investigation was then on what improvements to the Army's internal policies and processes could be made. The five survivors were approached to ask if they wished to participate in the investigation. One did not want to participate and one had since died, although Mr Veale met with her husband instead.
- 4.11 The investigation concluded in May 2017, with Mr Veale making a number of recommendations, including that The Salvation Army write a letter of apology to each survivor, to be personally delivered by the Territorial Commander. He also recommended that the Territorial Commander and I meet with each survivor to allow them to ask questions and give their feedback on how The Salvation Army could improve its processes.
- 4.12 The Territorial Commander and I subsequently met with the three survivors who had participated in the investigation, and gave each of them formal, written letters of apology. We also met with

the husband of the deceased complainant and apologised unreservedly to him and on behalf of his late wife. A small payment was made to one survivor in order to contribute to her travel costs and loss of time. Other survivors did not seek monetary compensation.

- 4.13 During each meeting, we explained The Army's current policies and procedures for dealing with alleged or known sexual offenders and received feedback from the individuals if they wished to offer it.
- 4.14 I believe we undertook as comprehensive a process as we could in this instance which focused on survivor well-being, the protection of others and lessons for the future.

5. Current policies: an overview

- 5.1 In this part of my statement, I explain some of the Army's current policies for dealing with complaints or allegations of abuse or sexual misconduct and the protection of children and young persons. I note that there are Orders and Regulations issued by IHQ which provide for these matters, including, for example, the Orders and Regulations for Officers of The Salvation Army: Protection of Children, Youth and Vulnerable Adults. These provide:³

Protection of children and youth. Officers must be thoroughly familiar with the approved territorial policy and procedures to protect children and youth in the Army's care from abuse of every sort, including psychological, verbal, physical and sexual. All those, whether Salvationists or not, full-time or part-time, officers, employees or volunteers, who work with children and youth are required to follow the official child protection policy and procedures.

³ Orders and Regulations for Officers of The Salvation Army: Protection of Children, Youth and Vulnerable Adults, 17 October 2003: [TSA.115.0054] / [WITN0249002]. Other relevant Orders and Regulations have been produced to the Royal Commission.

It should be explained to such workers that the policy operates to protect them, as well as the young people in their care.

Sexual Misconduct: Policies & Complaints Procedures Manual⁴

- 5.2 This manual applies to all Salvation Army Programmes, Activities and Workplaces. The current version is dated February 2016, with the first iteration introduced in December 1999.
- 5.3 The manual details the processes around the complaint and investigation process for sexual misconduct, including criminal sexual behaviour, sexual harassment and any other type of unwelcome behaviour. All criminal sexual behaviour must be reported to the Secretary for Personnel and the complainant is also advised to report their complaint to the Police.
- 5.4 In addition to this formal manual, there is sexual harassment information available at Salvation Army Corps, Centres and places of work. In addition, there is a complaints section on The Salvation Army website which provides further information for those wishing to make complaints of criminal sexual behaviour or sexual misconduct (which includes sexual harassment and unwelcome sexual behaviour). This is the same section on the website that provides information on the Royal Commission and which provides an option to contact The Salvation Army directly about abuse, or with questions relating to the Royal Commission.

Keeping Children Safe Policy⁵

- 5.5 The Keeping Children Safe policy is the overarching policy of The Salvation Army New Zealand on the protection of children and young persons. It was developed in response to the Vulnerable Children's Act 2014, and was updated to its current form in

⁴ Sexual Misconduct: Policies & Complaints Procedures Manual, 1 February 2016: [TSA.106.0029] / [WITN0249003].

⁵ Keeping Children Safe: The Salvation Army Child and Young Person Protection Policy, 20 April 2018: [TSA.106.0030] / [WITN0249004].

2018.⁶ The policy applies to all Officers, employees and volunteers of The Salvation Army New Zealand.

- 5.6 The key principles are:
- (a) the welfare of the child is paramount;
 - (b) protection from abuse is a basic right;
 - (c) The Salvation Army has a responsibility to protect children and young people;
 - (d) abuse will not be tolerated; and
 - (e) information sharing and consistent communication is key.
- 5.7 The policy sets out the roles and responsibilities of staff in relation to child protection, including the obligation to be aware of the risk that potential abusers pose to children and to immediately refer any concerns they have to their line manager / corps officer / director. It outlines signals that aid recognition of abuse including physical abuse, emotional abuse, neglect, sexual abuse, spiritual abuse and domestic violence and provides the Army procedure for reporting disclosure, allegations, or concerns of child/youth abuse.
- 5.8 Keeping Children Safe provides for the training of all Army Officers, employees and volunteers in all aspects of child protection, relevant to their role, in order to protect children from harm or neglect. The level of training required by the policy is dependent on a person's role within the Army.
- 5.9 There are three designated Child Protection Officers with The Salvation Army New Zealand, who are available for consultation,

⁶ For completeness, I note that the Orders and Regulations for Work Among Young People [TSA.115.0055] / [WITN0249005] provides that, where there is child protection legislation in place in a country, the requirements of that legislation must be satisfied.

and advise on the best practice in the event that there are concerns about actual or potential abuse. They have, at a minimum, a diploma in child protection (a one-year training). Child Protection Officers remain informed of current legislative requirements, and meet annually to upskill and review cases.

- 5.10 The Keeping Children Safe policy ensures that The Salvation Army maintains valuable external relationships relevant to child protection. This includes maintaining active relationships with agencies, advocacy groups, sector lead bodies and key personnel in the child protection field through regular formal meetings and informal networks between staff; and developing and maintaining relationships with hapū and iwi in consultation with Māori ministry.

Official Minute: Management of Sex Offenders in The Salvation Army Fellowships⁷

- 5.11 This Minute governs the Army's management of known and/or alleged sex offenders, in order to protect children and vulnerable people. These minutes are reviewed and updated regularly. The first MSO was implemented in May 2008, and the current version in place is dated December 2019.⁸ All persons in The Salvation Army Fellowships, including officers, must comply with this Minute.
- 5.12 The primary aim of the Minute is to protect all those who come into contact with the Army from the risk of sexual offending, while also providing the possibility of restoration for a limited number of alleged or known offenders. The Minute provides that the names of known and/or alleged sex offenders associated with The

⁷ Official Minute: Management of Sex Offenders in the Salvation Army Fellowships (MSO 1219), December 2019: [TSA.106.0020] / [WITN0249006].

⁸ I note that this Official Minute is currently in the process of being amended. I anticipate being able to update the Commission as to those amendments at the hearing in March 2021.

Salvation Army will be retained permanently on a register held by the Personnel section at Territorial Headquarters.

- 5.13 Police checks must be completed for all persons who work or minister with children and other vulnerable people within The Salvation Army. We have additional Official Minutes that govern this process, both for where the person is to be an employee or a volunteer.
- 5.14 Known and/or alleged offenders may not be employed or otherwise engaged as ministry workers in any Corps, Centre or Recovery Church of The Salvation Army. The Minute does, however, provide strict guidelines that allow known and/or alleged sex offenders to attend The Salvation Army Corps, Centres, or Recovery Churches. Compliance with the guidelines is strict, and a rather lengthy procedure ensues before any attendance at The Salvation Army is permitted. Attendance also requires a written agreement and statement of understanding be signed by the known and/or alleged perpetrator. Some offenders may have certain additional conditions placed upon them e.g. that they may not enter certain sections of certain buildings. Permission to attend The Salvation Army Corps, Centre or Recovery Church is not the end of the matter. A Corps, Centre or Recovery Church member, whom the offender trusts, provides pastoral care and the offender's file is regularly reviewed.
- 5.15 For completeness, I note that there are a number of other relevant policies and procedures which have been produced to the Commission, including the Safe to Serve Policy, the Child Protection Policy, as well as additional Official Minutes and policies.

Statement of Truth

This statement is true to the best of my knowledge and belief and was made by me knowing that it may be used as evidence by the Royal Commission of Inquiry into Abuse in Care.

Signed _____

Colonel Gerald Walker

Dated: _____

Appendix One: an overview of The Salvation Army

1. The religious and charitable organisation known generally as “The Salvation Army” is an unincorporated association of natural persons, the membership of which fluctuates from time to time.
2. The Salvation Army’s beginnings date back to 1865, when William and Catherine Booth established the Christian Mission in East London. William Booth preached to the poor and underprivileged and the Mission also offered basic schooling, reading rooms, penny banks, soup kitchens and relief aid to the destitute. The Mission’s ethos was one of love and tenderness towards the forgotten, the poor, and the marginalised (“First, soup; second, soap; and finally, salvation”).
3. The Christian Mission changed its name to The Salvation Army in 1878. The Salvation Army spread to other centres in the United Kingdom and, eventually, to other countries. Today, London remains the seat of The Salvation Army’s International Headquarters/IHQ.
4. The Salvation Army commenced work in Australasia in the late 1800s, starting in New South Wales in December 1882. It commenced work in New Zealand in April 1883. I refer below to The Salvation Army, as it operates in New Zealand, as **TSANZ**.
5. The Salvation Army has a quasi-military command structure. At the apex of the Army’s command structure is a General who, since 1929, is elected by the High Council, comprising the most senior Salvation Army officers globally. The High Council was originally constituted in 1904 and is comprised of commissioners and certain territorial commanders. The General directs The Salvation Army’s operations throughout 131 countries of the world, in collaboration with the administrative departments within IHQ.

6. Second in command to the General is a Chief of Staff, who is appointed by the General. The Chief of Staff is effectively The Salvation Army's chief executive, whose function is to implement the General's policy decisions and to liaise between the various departments of IHQ.
7. In keeping with military structure, ordained clergy in the Army are known as "officers" (who hold varying ranks), and ordinary members are known as "soldiers". Officers and soldiers wear uniform.
8. Internationally, The Salvation Army is organised according to the following zones: Africa; Americas and Caribbean; Europe; South Asia; and South Pacific and East Asia.
9. Each zone is overseen by two Commissioners, and is organised into further "territories", "commands" or "regions". The headquarters of each Territory is also commonly referred to as "THQ".
10. The Salvation Army in New Zealand falls within the "South Pacific and East Asia" zone. New Zealand comprises a territory with Fiji, Tonga and Samoa.
11. The Salvation Army New Zealand, Fiji, Tonga and Samoa Territory has its Territorial Headquarters in Wellington, New Zealand. The current leader – Territorial Commander – of The Salvation Army in New Zealand, Fiji, Tonga and Samoa is Commissioner Mark Campbell, who took up his appointment in February 2020. Chief Secretary is second in command.

Operation of TSANZ

12. TSANZ operates under the name "The Salvation Army", but is not itself an incorporated body. TSANZ does not itself hold any assets.

13. The Salvation Army New Zealand Trust (the **Trust**) is the legal entity established for certain purposes in New Zealand (including the holding of assets). It is registered under the Charitable Trusts Act 1957. The Trust is governed by a Trust Deed; the latest of which was adopted on 6 May 2011 (with amendments on 9 December 2016).
14. The Trust was established to further the Objects. The Objects of TSANZ are the advancement of the Christian religion (as promulgated in eleven religious doctrines, which are professed, believed and taught by The Salvation Army) and, consistent with those doctrines, the advancement of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole.

General Work and Social Work of TSANZ

15. TSANZ pursues the Objects under two broad heads of work: General Work and Social Work.
16. The General Work is directed at the evangelical and religious aims of The Salvation Army. The Social Work is directed at the charitable, societal and community aims of The Salvation Army.
17. Consistent with these two work streams, as with every Territory, command and region within The Salvation Army, TSANZ is comprised of divisions,⁹ which, in turn, are each comprised of Corps/churches and Social Services centres.
18. The Corps units of each division in TSANZ represent the congregational expression of The Salvation Army, and provide a church and place of worship for officers, soldiers, adherents and members of the public.

⁹ Northern, Midland, Central and Southern.

19. The Social Services centres in each division of TSANZ are responsible for the provision of various social services, programmes and initiatives. Current services, programmes and initiatives include:
- (a) Alcohol and drug support, including Bridge programmes run at Bridges Centres or local Corps. TSANZ also provides various gambling support through its Oasis programme. This includes face-to-face counselling.
 - (b) Welfare based initiatives, including, for example, Community Ministry Centres which provide individuals and families with food parcels, budgeting advice, life skills and parenting courses, social work and youth development.
 - (c) Housing with a focus on providing supportive accommodation for people with a range of needs. Housing includes transitional housing, housing for over 55s and post-prison support. TSANZ's Community Ministry Centres also assist with emergency and short-term accommodation.
 - (d) Education and learning initiatives, including the Aspire Youth Programme and the Blue Mountain Adventure Centre (both designed to build confidence in young people) and the Booth College of Mission, TSANZ's school for officer training.
 - (e) Emergency and disaster response. More recently, this aspect of The Army's Social Services has involved assisting with welfare issues arising out of the COVID-19 pandemic, including the further provision of emergency food parcels.
20. TSANZ has other initiatives under its Social Services umbrella, including the Salvation Army Māori Ministry, whose strategic plan is intended to provide a focus for the whole Salvation Army in

Aotearoa/New Zealand to unlock the possibility for a greater involvement of Māori in mission, a more effective social and evangelistic ministry with and for Māori . The Salvation Army has committed to honouring the principles of partnership, protection and participation inherent in Te Tiriti o Waitangi.

21. Prior to the closure of its last children's home in 1999, homes established for the residential care of children came within the ambit of the Social Work of TSANZ.

Relationship with IHQ

22. TSANZ is subject to the control and direction of IHQ.
23. IHQ regularly publishes documents referred to as "Orders and Regulations". These documents outline the principles and procedures specific to various types of activities.¹⁰ They apply to all officers and soldiers throughout the world, irrespective of rank, appointment or Territory. The Orders and Regulations aim to facilitate global organisational understanding and are intended to ensure that decisions arrived at, and work engaged in, are in harmony with the global interests, principles and aims of The Salvation Army.
24. TSANZ is able to adopt its own policies and procedures in respect of its Territory. However, any policies and procedures that are adopted by TSANZ are required to be consistent with Orders and Regulations given by IHQ.

¹⁰ See, for example, [TSA.115.0048] / [WITN0249007] – the Orders and Regulations for Territorial Commanders and Chief Secretaries.

Governance in New Zealand

The Territorial Commander

25. The Territorial Commander (**TC**) sits at the apex of the governance structure in New Zealand. He or she is an officer appointed by the General to the command of The Salvation Army operations in a country (or such other geographical area as the General decides. The TC is appointed by the General and is responsible and accountable to him or her. The General gives guidance and direction to the TC via a Memorandum of Appointment.
26. Commissioner Campbell's Memorandum of Appointment has been provided to the Commission.¹¹
27. The Memorandum sets out:
- (a) the role and responsibilities of the TC, and the division of responsibilities between the TC and the Chief Secretary:
 - (i) The TC is responsible for "governance" of TSANZ, which means the strategic and overall direction of the organisation including the development of strategic policies to achieve its goals.
 - (ii) The Chief Secretary is responsible for the management of the Territory, including implementing policies set down by the governing body (the Territorial Governance Board or **TGB**) and coordinating day-to-day activities to achieve the Army's goals; and

¹¹ Refer [TSA.105.0208] / [WITN0249008] (Memorandum of Appointment, Commissioner Mark Campbell, 1 February 2020), together with the appendix at [TSA.105.0207] / [WITN0249009] (Appendix: Bond for Territorial Commander).

(b) the spiritual leadership requirements for the TC to follow, which are to be exercised with the Territorial President of Women's Ministries.

28. The TC's responsibilities are exercised on behalf of the General of TSA and are therefore always subject to the General's oversight, direction and control. The International Secretary for the South Pacific and East Asia Zone holds the TC accountable for the good governance of TSANZ, on behalf of the General.

29. The Memorandum notes that the TC (and the TGB, discussed below) must understand and ensure compliance with local legal and regulatory requirements relating to The Salvation Army's operation in the Territory. The Memorandum provides:

If there is any difference or conflict, then the following hierarchy of precedents will apply:

- The registration or constitution in the Territory and related local legal and regulatory requirements;
- This Memorandum;
- Orders and Regulations for Territorial Commanders or Chief Secretaries; and
- Any other Salvation Army practices or arrangements.

30. In terms of governance, the Memorandum provides that the TC is to chair the TGB and that both are responsible for the good governance of the Territory. Governance is broken down into eight key headings: legal compliance, "mission, purpose and strategy", policy approval and compliance, accountability, performance measurement, risk assessment and management, Board charter and external relations.

The Territorial Governance Board

31. The membership of the TGB comprises up to 13 members; a mix of management, non-executive and independent members.

TSA NZFT Governance Structure



	Non-executive Member i.e. an officer independent from management functions
	Executive Member An officer or employee also engaged in a management function with TSA
	Independent Member i.e. Director with no other association with TSA
	Non-Executive OR Independent Member
	Executive OR Non-Executive Member
	Trustee of TSANZT
	Officer role

32. The exact make-up of the Board will vary from time to time, however TSA officers will always have a majority on the Board; these are known as “reserved appointments” and comprise the TC, Territorial President of Women’s Ministries, Chief Secretary, Territorial Secretary for Women’s Ministries, Secretary for

Business Administration, Secretary for Programme, Secretary for Personnel and Senior Officer Trustee.

33. The role of the Board is defined in the Territorial Governance Charter.¹²
1. To direct, control and oversee The Salvation Army in New Zealand, Fiji, Tonga and Samoa.
 2. To ensure that the organisation remains aligned to the doctrines, principles and practices of The Salvation Army
 3. To review the spiritual tone and leadership of the board with the advice of Cabinet.
 4. To assist the TC and TPWM in their roles to:
 - a. lead the Territory in its mission of transforming lives, caring for people and reforming society, through God in Christ.
 - b. provide the visionary and practical leadership that will inspire effectiveness in the proclamation of the gospel and the disciplining of believers as soldiers.
 - c. ensure the Army is a strong evangelical force.
 5. To review any new policies relating to TSA ministry to ensure that it aligns to TSA doctrine.
34. In addition to the TGB, there are some other significant bodies:
- (a) There are three standing Board Committees which provide specialist advice to the TGB; they are not decision making bodies – all decisions remain with the TGB. The three standing Board Committees are the Audit Committee, the Nomination Committee and the Investment Committee.
 - (b) Cabinet is an advisory body to the TC and the Territorial President of Women's Ministries. It advises on the quality and development of the spiritual life of the Army, the effectiveness of the Army as a spiritual movement, the spiritual tone and leadership of the Board, and to provide a forum to discuss matters of spiritual importance. TGB

¹² Refer [TSA.105,0221] / [WITN0249010]: Territorial Governance Board Charter, 14 February 2018.

ensures Cabinet is fulfilling this function by receiving periodic reports from Cabinet.

- (c) There are three bodies associated with membership:
 - (i) The Territorial Appointments Board considers the appointment of Salvation Army officers to mission appointments around the New Zealand, Fiji and Tonga Territory.
 - (ii) The Territorial Candidates Board considers applications for Salvation Army officership and lay ministry mission roles.
 - (iii) The Officer Review Board assists the TC in the pastoral care, development and discipline of officers and others in full-time spiritual ministry.

Appendix Two: (Annual) General Change

1. The Salvation Army routinely appoints its officers to different leadership roles within its organisation. These roles are referred to as 'officer appointments' and can be within a Territory or between Territories. Officer appointments are subject to something called "General Change", which occurs on an annual basis. Many people are not aware of this process within the Army and may wonder why officers move from one appointment to another.
2. Those being accepted for Salvation Army officership signal their acceptance of the Army's expectation of flexibility around where they will serve and for how long, understanding that the organisation will regularly 'appoint' officers to new roles. The intention of this redeployment is: to support Salvation Army succession planning for roles typically held by officers; to allow officers to develop in their skills, capacity and usefulness as leaders by gaining experience in a variety of roles; and to be responsive to emerging community and Salvation Army operational needs.
3. Most Salvation Army officers initially serve as local church leaders (pastors), with some spending their entire officership in such roles. However, some officers will then move on to serve in different appointments across the range of Salvation Army church, social services, and headquarters activities. Some may come to specialise in long-term areas of work based on their suitability and passion for particular areas of work.
4. Prior to a change of appointment, officers engage in a consultation process. Salvation Army executive leaders, the Territorial Appointments Board, Divisional/Regional leadership, National Directors of Salvation Army Social Service Programmes,

Heads of Department at Territorial Headquarters, and the Secretary for Personnel carry primary responsibility for this process.

5. As part of this consultation process, officers may signal a desire to leave their current appointment. This may be due to personal or family needs (including health, children's schooling, or responsibilities around care of elderly parents, etc). It may be because an officer wants to serve in another area of Salvation Army work, sometimes studying in preparation for this. Or they may simply feel it is the right season for their current appointment to receive new leaders and for them to therefore move on.
6. The Salvation Army's senior leaders may also decide to move officers to new appointments as part of their succession planning. Officers are sometimes invited to speak into such a decision, but not always, particularly for more senior-level management or executive roles.
7. The Annual General Change process is relatively detailed, with confidential leadership discussions around needs and succession planning generally commencing in the first half of each year, followed by a time of consultation, and then a list of planned changes released towards the end of each year ahead of moves in early January (timed to fit with the school year).
8. This does not mean that all officers move each year; officers can continue to hold appointments for longer periods of time (while others move around them).