

Witness Names: The Most Rev'd Philip Richardson, The Most Rev'd Donald Steven Tamihere, and The Most Rev'd Fereimi Cama

Statement No.: [WITN0265167, WITN0266001 & WITN0299001]

Dated: 12 February 2021

ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE

WITNESS STATEMENT OF THE PRIMATES OF THE ANGLICAN CHURCH OF AOTEAROA, NEW ZEALAND AND POLYNESIA

We, **The Most Reverend Philip Richardson**, of New Plymouth, Archbishop of New Zealand, **The Most Reverend Donald Steven Tamihere**, of Gisborne, Archbishop of Aotearoa, and **The Most Reverend Fereimi Cama**, Archbishop of Polynesia say –

HE MIHI

He hōnore, he korōria ki te Atua i runga rawa, te Kaihanga o te rangi me te whenua, te Puna o te Oranga, te Ariki o te Rongomau.

E kore e mutu te mihi me te tangi ki a rātou kua wehea atu ki te pō. Tēnā hoki tātou o rātou waihotanga ki muri nei, e whai nei i ō rātou tapuwae ki te tūtuki i ō rātou tūmanako nui.

Kei te Kōmihana, koutou te Tiamana me ngā mema, koutou hoki te hunga āpiha me ngā kaimahi e hāpai nei i te kaupapa tapu o tēnei Kōmihana, tēnā koutou, tēnā koutou, tēnā koutou katoa.

- 1 This statement comes from the three Archbishops of Tikanga Maori, Tikanga Pakeha, and Tikanga Pasifika who jointly form the Primacy of the Anglican Church in Aotearoa, New Zealand and Polynesia,

Te Hāhi Mihinare ki Aotearoa ki Niu Tireni ki Ngā Moutere o te Moana Nui a Kiwa and therefore share the leadership of this Church, because the statements that follow need to be expressed by us together.

- 2 In doing so we support fully the brief of evidence already provided on behalf of this Church by Archbishop Philip Richardson.
- 3 This statement includes the following:
 - (a) An apology from the Archbishops as the Primacy of this Church to those who have been abused while in the care of the Church and its affiliated institutions.
 - (b) An update on the implementation of the latest revisions of our Professional standards and disciplinary legislation.
 - (c) A contribution on matters of Tikanga.
 - (d) A recommitment to assist the Commission in its work.

HE WHAKAPĀHA

- 4 On behalf of the Anglican Church in Aotearoa New Zealand and Polynesia, we apologise to those who have suffered abuse while in the care of the Church. It is horrific, shameful, and completely unacceptable that people in our care have suffered abuse. We recognise and acknowledge that abuse has occurred within our Church and we apologise unequivocally.
- 5 We want to acknowledge the courage and the strength of those who have given testimony to this Royal Commission. It was incredibly difficult for us to hear about the abuse you suffered at the hands of people that represented our Church and were meant to uphold all its values. We were horrified and we felt ashamed. What we felt was nothing compared to what you suffered and went through. We apologise to you unequivocally.
- 6 We remain horrified and ashamed that children and vulnerable people in the care of the Church were subjected to abuse. This abuse has been sexual, physical, verbal, and emotional, and was

carried out by cruel, manipulative, and predacious people. They took advantage of the positions of trust that they were given and used those positions to prey on the weak and vulnerable. Such behaviour is indefensible, and completely antithetical to the Gospel that we believe in and the values that we uphold. On behalf of the Church that they represented, we want to say that we completely reject what they have done as being incompatible with our beliefs and values. It was and is completely wrong and unacceptable, and we apologise unequivocally.

- 7 There is some evidence that some offending was ignored or covered up within the Church. To have ignored or covered up abuse is deplorable and sickening. This means that people within our Church failed to protect those in its care and clearly also failed to hold some perpetrators to account. We apologise unequivocally.
- 8 Survivors have had to live with the consequences of the trauma they suffered for decades. This suffering is almost impossible to comprehend. We want to extend our deepest sympathy and sorrow to you for all that has happened. We apologise unequivocally.
- 9 We apologise to all who have been abused while in the care of the Church and have suffered through the failures of all those who were meant to protect and care for them. We apologise also to their families who have also carried the long-term consequences of abuse. We acknowledge what has happened. We apologise unequivocally and without hesitation. We are sorry that this has happened and want to do all that we can to ensure that it never ever happens again.

THE CHURCH'S EFFORTS TO ENSURE PROFESSIONAL STANDARDS AND ACCOUNTABILITY

- 10 Archbishop Philip's evidence sets out the history of the Church's professional standards legislation.
- 11 It is important to reiterate that it is the view of the Bishops of this Church that any alleged criminal behaviour must be reported to the Police immediately, and that the Church authorities should support complainants in doing so. Such reporting does not in any way inhibit the Church from implementing its own investigation and responses. This has been our practice.
- 12 The latest revision and developments of our professional standards and disciplinary legislation, some four years in the making came into force on 25 January 2021.
- 13 The members of the new Ministry Standards Commission are as follows:
 - (a) Matanuku Mahuika;
 - (b) Kate Muirhead;
 - (c) Mele Talia;
 - (d) Dianne Cameron; and
 - (e) Kiri Tamihere-Waititi.
- 14 The foundation Registrar of the Ministry Standards Commission charged with receiving and reviewing all complaints received by bishops and all Church controlled institutions is the Honourable John Priestly retired Justice of the High Court of New Zealand.

MATTERS OF TIKANGA

“Ehara i te mea nō ināianeite aroha, Nō ngā tupuna i tuku iho, i tuku iho”

“Love is not some mere recent and inconsequential thing, it is the most precious and enduring gift of our ancestors, handed down from generation to generation.”

- 15 We have been asked to provide a view on matters of Tikanga in relation to the work of this Royal Commission of Inquiry. As leaders of Te Hāhi Mihinare, we hope to provide a brief view of tikanga and whakapono as it may relate here.
- 16 The stated vision of this Royal Commission of Inquiry is “Transforming the way we, as a nation, care for children, young people and vulnerable adults in our communities”. Noting the Commission’s own indicative estimates that anywhere up to 256,000 people may have been abused in State and faith-based institutions from 1950-2019,¹ and given that it is highly likely that those children, young people, and adults abused in care were mainly Māori,² we believe that it is absolutely critical that this

¹ Taken from Indicative Estimates of the Size of Cohorts and Levels of Abuse in State and Faith-based Care – 1950 to 2019: Final Report (2020) pp8-9. The ‘top-down’ estimate in this report states that between 114,000 and 256,000 people may have been abused from a total cohort in care of around 655,000, using data on the prevalence of abuse found in New Zealand and international studies as a basis from which to estimate the percentage of the total cohort in care who may have been abused. Conversely the ‘bottom-up’ estimate also provided in the report is based on actual known claims of abuse and states that number as being around 6,500. Using ‘unreported-crime multipliers’ that help to account for cases of abuse that may have occurred but remain unknown, the report estimates that the number of abuse cases may be 5.6 to 10 times higher than the number of known cases, and so offers an additional estimate of between around 36,000 and 65,000 people who may have been abused.

² Matthew Tūakaki, Chairman of the New Zealand Māori Council and member of this Royal Commission of Inquiry’s Te Taumata Māori Advisory Council, has said recently in relation to Oranga Tamariki – Ministry for Children: “We all know what the problems are, it’s writ large for more than half a century. The Royal

Commission takes the time and care required to wānanga and incorporate mātauranga Māori and whakapono Māori principles throughout their decision-making processes and thoroughly incorporate them into their final recommendations.

- 17 We believe that a redoubled effort to continue in a genuine, deeply considered, and intentional incorporation of the fundamental principles and frameworks that mātauranga Māori has to offer – including but not limited to values and concepts such as whakapapa, whanaungatanga, kaitiakitanga, manaakitanga, and aroha (the latter of which this Commission has already published as the fourth of its stated values) – would benefit the work of this Commission immensely. More importantly it would help to ensure the best possible outcomes from this Inquiry for survivors of abuse. While we know that this outcome would be especially restorative and redemptive for those who are Māori, it would be no less for those who are not Māori. It could offer to all a care and concern for the restoration of aroha, mana, and tapu, and of whakapapa, whānau, hapū, and iwi. This care and concern must be factored in to the restorative and redemptive kaitiakitanga and manaakitanga obligations that in our view this Commission already has.
- 18 This is not simply about being Treaty-based – though that remains fundamentally crucial and important – but about taking on a completely different epistemology through mātauranga Māori in acknowledgment of the fact that the existing western epistemologies incorporated into State and faith-based care have failed us and continue to fail us in these matters. If that latter point

Commission into Abuse and Care tells us a quarter of a million New Zealanders, mainly Māori ... have been abused within the care and protection systems." Quote from "Putting the pieces back together: Oranga Tamariki needs to regain trust, says new board member" published 27 January 2021 on Stuff.co.nz <https://www.stuff.co.nz/national/politics/124066259/putting-the-pieces-back-together-oranga-tamariki-needs-to-regain-trust-says-new-board-member>

were not so, then there would be no need for this Royal Commission of Inquiry.

- 19 We have shared with counsel our belief that Commissioners would benefit from taking additional time to wānanga these values and frameworks further with as broad a collection as possible of noted and respected Māori leaders, academics, and practitioners, and to do so in a way that would enable these values to be incorporated more fully into the life and work of this Commission going forward. Tikanga experts such as Sir Mason Durie, Sir Joseph Williams (particularly in his paper *Lex Aotearoa*), and others have shown how tikanga Māori and mātauranga Māori can inform, shape, and enhance clinical and legal frameworks towards superior and more sustainable outcomes. This is important work. While the Commission is focused on abuse in care, it would be valuable also for the Commission to give consideration to the way in which abuse can occur through the implementation of policy, procedure, governance, and management. These forms of ‘institutional abuse’ are part of the wider context within which survivors of abuse have had to contend. For Māori, ‘institutional abuse’ often results in complete disenfranchisement. We’ve seen this within the Church’s own structures, within Government institutions, and across society as a whole, and we continue to struggle with its effects. We believe that the only way this can be ameliorated is for new epistemologies and new modes of practice to be developed through the inclusion of tikanga and mātauranga principles.
- 20 We would also make a case for the particular inclusion of principles of what we would term for the sake of this discourse as whakapono Māori, of which Te Hāhi Mihinare is a part. We see whakapono Māori as a Māori-centered epistemology of faith. For us, that means drawing upon the principles of our own particular faith tradition as Te Hāhi Mihinare. For other Māori that may mean drawing upon other faith traditions – such as Ringatū, or Rātana, or Paimārire, or Katorika, Weteriana, Perehipitiriana (et al), or those drawn from Atua traditions that existed before. In any case, the point we seek

to make here is that wairuatanga, whakapono, and tikanga karakia are important fundamental components of what it means to be Māori. Māori culture is not inherently secular, and therefore seeking to build recommendations for the care of whānau Māori based solely on secular principles would in our view be inadequate and doomed to repeat the failures of the past.

- 21 We would advocate for a genuine and considered inclusion of wairuatanga principles, and for a respectful consideration and inclusion of the whakapono traditions honoured within Māori community as part of this Royal Commission's ongoing work, mode and place for undertaking hearings, and for the development of the final recommendations this Commission will make towards the way that we, as a nation, care for children, young people and vulnerable adults in our communities. This would help the Commission provide for a more holistic approach in its determinations and recommendations in a way that could be more fully incorporative of a respect and care not only for the tinana and hinengaro of all people, but also their wairua.
- 22 The wairua aspect of those we care for is something that needs to be taken seriously into account, and provided for at every step. Wairua is not simply 'spirituality' – a concept that can be much maligned in secular thought – but from a Māori and Mihinare point of view one that also encompasses intellect, imagination, creativity, and emotion. So-called 'intangible' things that in reality have very tangible effects on the health and wellbeing of a person and impacts their self-esteem and relationships at every turn. Tikanga karakia and whakapono traditions that are offered with integrity and authenticity provide positive reinforcement to these 'intangible' things. Tikanga and whakapono become the fabric within which whānau and community can weave their values and principles, their hopes and aspirations, and within which they can hold each other accountable to higher ways of being and doing.
- 23 We acknowledge that because abuse has occurred within Anglican and other Christian institutions that many may feel that any and all

faith-based, Christian, and/or religious institutions are therefore untrustworthy and dangerous, and any values that they purport to hold should be shunned and cast aside. This may be unfair to the many hundreds of thousands of good people who are a part of our Mihinare and other faith communities that live up to the values and principles of their faith every day and have done no wrong.

- 24 But with the fact that abuse has occurred within our institutions comes a sense of shame and disappointment and anger that our values and principles have been failed and betrayed. This of course is nothing compared to the hurt and shame that those who have been abused have had to endure and suffer with still. But for healing and restoration to take place, we believe that we have to return to the principles of our whakapono and faith with full integrity.
- 25 One conclusion we could draw from the testimonies heard before this Royal Commission is that all our institutions have failed us. Our faith-based institutions have failed. Our secular institutions have failed. Our Government institutions have failed. None can hold themselves blameless.
- 26 But while our secular and Government institutions have clearly failed us, we are not now proposing a wholesale disposal of secular and governmental principles. In the same way we believe that we should also not be dismissive of faith-based principles. We know that there are valuable epistemologies within matauranga Māori and whakapono Māori that are as yet unexplored by this Royal Commission and that may be of immense and transformative value to its work and determinations. More importantly we know that any recommendation made by this Commission that relates to tamariki and whānau Māori needs to account for the wairua of all those involved by including principles such as whakapono, tūmanako, and aroha within tikanga karakia frameworks. For Mihinare whānau this would mean an upholding and incorporation of our faith in Te Karaiti me tōna Rongopai Tapu, our whakapapa, and our tikanga.

- 27 We hope that as they make their deliberations and continue their work that the Royal Commission will be able to find time to wānanga the importance of tikanga and whakapono to whānau Māori, and to be more incorporative of wairuatanga in all that they do.

"Na, tēnei te mau nei te whakapono, te tūmanako, te aroha, ēnei e toru; ko te mea nui rawa ia o ēnei ko te aroha."

"And now, after all is said and done, these three things abide – faith, hope, and love; and the greatest of these is love."

1 Corinthians 13:13

CONCLUSION

- 28 Finally, we wish to reconfirm the commitment of this Church to work with the Royal Commission. We advocated for faith-based institutions to be included in the terms of reference because we know such examination can contribute to a healthier Church within a healthier society. We know we have much to learn from the work of the Commission and we believe we have experience to contribute.

Statement of Truth

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

GRO-C

The Most Rev'd Philip Richardson

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The Most Rev'd Donald Steven Tamihere

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The Most Rev'd Fereimi Cama

Dated: 12 February 2021