



Abuse in Care

Royal Commission of Inquiry

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**

**FAITH BASED HEARINGS (PHASE II)
WITNESS STATEMENT OF
THE MOST REVEREND PHILIP RICHARDSON**

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Produced by:

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ROYAL COMMISSION OF INQUIRY INTO ABUSE IN CARE

**WITNESS STATEMENT OF THE MOST REVEREND PHILIP
RICHARDSON (ARCHBISHOP OF TIKANGA PAKEHA OF THE
ANGLICAN CHURCH)**

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I, **The Most Reverend Philip Richardson**, of New Plymouth, Archbishop of New Zealand and Bishop of Waikato and Taranaki, say –

MIHI (GREETING AND ACKNOWLEDGMENT)

He hōnore, he korōria ki te Atua i runga rawa, te Kaihanga o ngā mea katoa.

All honour and glory belongs to the Most High, the Creator of all things.

Kei te mihi ki te hunga mate, ki ngā mate katoa o te motu. Haere atu rā koutou ki tua i te arai. Moe mai rā i roto i te rangimārie a te Ariki.

We remember at this time all those who have died. We say farewell to those who have passed through to the beyond. May they rest in the peace of the Lord.

Kei te whare, e rau rangatira mā, tēnā koutou katoa. Tēnā koutou e te Heamana, e ngā mema katoa o tēnei Kōmihana Karauna.

May we extend our humble greetings to all those gathered here, and to the dignitaries and elders among you. Our greetings to the Chair and the members of this Royal Commission.

Kei ō mātou whakaaro, kei ō mātou inoi hoki koutou ia te rā. Koutou me tō koutou mahi nui, koutou me te kaupapa nui o tēnei Kōmihana. Our thoughts and prayers have been with you, knowing the difficult work and the immense kaupapa before this Commission.

Kei ō mātou ngākau hoki ngā tāngata, ngā whānau kua ngaua nei, e ngau tonu ana hoki, e te mamae o te tūkinu.

Moreover, our hearts have been with all those who have suffered and continue to suffer because of abuse.

Kei ō mātou inoi hoki rātou te hunga kua kawea nei ki mua i tō koutou aroaro te taonga nui a ō rātou tika, ō rātou pono, ō rātou roimata, ō rātou mamae, ō rātou tūmanako, ō rātou ngākau aroha nui. He mea tino tapu tērā.

Our sincere prayers have been with those who have brought before you their evidence, their recollections, their tears, their hurts, their

hopes, and the resilient compassions of their hearts. Those things are and always will be sacred to us.

Kei kōnei mātou ki te tautoko i ngā mahi a te Komihana nei. Kei kōnei hoki mātou ki te tautoko i ngā tāngata kua kōrero nei mō ngā tūkinotanga i pā ai ki a rātou.

We are here to respectfully support the work of this Commission. We want to offer our sincere support to all those who have revealed the truth of the abuse that affected them.

Ko tō mātou mahi ko te āta whakarongo me te tautoko i a rātou i runga i te aroha noa.

Ours is only to listen carefully and to support with sincere compassion.

Ko tō mātou hoki ko te pōurinui me te whakapāhā mō ngā tūkinotanga o mua atu nei, nā ētahi atu nō roto mai i tō mātou Haahi. Ka whakarihariha mātou ki aua kino nui. Ka tuohu mātou ki a rātou me te whakaiti, me te pōuri, me te whakaaro nui ki a rātou kua tae nei ki mua i a koutou te Kōmihana i runga i te kaha, te māia, me te aroha pono.

Ours is also to offer our sincerest sorrow and apology for that abuse, caused by abusers who were a part of our Haahi. We reject abuse in all its forms. We can only bow our heads in humility, in sadness, and with deep respect for those who found the strength, courage, and love for truth to testify before this Commission.

INTRODUCTION

- 1 I am one of three Primates of the Anglican Church of Aotearoa, New Zealand and Polynesia/Te Hahi Mihinare ki Aotearoa ki Niu Tirenī, ki Nga Moutere o Te Moana Nui a Kiwa (*Anglican Church*) together with Archbishop Don Tamihere and Archbishop Fereimi Cama.
- 2 I serve as a Primate because I am the Archbishop of New Zealand, which means I am chosen by the Bishops of the seven Tikanga Pakeha Dioceses of the Anglican Church (*Tikanga Pakeha*) to act as the senior Bishop. Archbishop Don is a primate because he was chosen by Pihopatanga o Aotearoa (*Tikanga Maori*) as Pihopa o Aotearoa (and also the Bishop of Tairāwhiti) and Archbishop

Fereimi is a primate because he was chosen as Bishop of the Diocese of Polynesia (*Tikanga Polynesia*).

3 I was the assistant Bishop in Taranaki in the then-Diocese of Waikato from my consecration in July 1999 until 2008. I served as the co-equal Bishop of Waikato since the co-diocesan arrangement between Waikato and Taranaki began in 2008. The Most Rev Sir David Moxon (as he is now known) served as co-equal Bishop of Waikato until 2013 and the Rt Rev Helen-Ann Hartley took over the role from 2014 until 2017.

4 Since that date I have been the sole Bishop of Waikato and Taranaki.

5 I was appointed as Archbishop of New Zealand on 23 March 2013 and continue to serve as Bishop of Waikato and Taranaki at the same time.

6 I am providing this evidence to the Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions (*Inquiry or Commission*) on behalf of the Anglican Church although primarily from a Tikanga Pakeha perspective.

7 The Inquiry has been a long time coming and is something the Anglican Church has strongly advocated to be involved in. We thank the Commission for including us and hope we can assist the Commission and, most importantly, survivors with investigating abuse and neglect, and holding the relevant individuals and entities accountable in a way that best provides redress for the harm and ensures protection for the vulnerable within our care into the future.

OVERVIEW

8 My evidence includes:

- (a) A statement of our intention to formally apologise to those that have been abused while in the care of the Anglican Church or an institution or entity associated with the Anglican Church.
- (b) A description of the role of the Province and the framework of the Anglican Church.
- (c) My observations on some instances of abuse that have been disclosed to the Commission and were either known to the

Anglican Church or came to light following requests for information by the Commission.

- (d) An explanation of the Anglican Church's policies and procedures for complaints and claims.
- (e) My thoughts on the issue of redress and reparation for harm experienced by survivors of abuse.
- (f) Comments on some of the evidence given by survivors. I have not commented on the evidence of every witness as I understand others will respond to those I do not comment on.

STATEMENT OF INTENT

- 9 I have had the privilege of reading the evidence that survivors of abuse have given to this Commission. It is incontestable that such abuse has been committed by people part of, or associated with, the Anglican Church. It takes a great deal of courage to relive and recount an experience of abuse and I wish to acknowledge with gratitude and respect those survivors for their willingness to share their experiences.
- 10 The Anglican Church will unreservedly apologise to everyone who has suffered abuse in Anglican institutions through a statement on behalf of the Primates. It was, and is, unacceptable and inexcusable. There will also be specific apologies given to individual survivors.
- 11 The Anglican Church understands that an apology, although sincere, may be seen as incomplete without tangible redress processes and structural changes that prevent such shameful conduct occurring again. The Anglican Church is deeply committed to making changes, and is making changes, to ensure that abuse does not happen again and that survivors receive genuine redress. This will be addressed further by the Primates together.
- 12 The Anglican Church has made substantial changes in the way it responds to instances of abuse to ensure that its institutions are safe for everyone, especially those children, young persons, and vulnerable adults that we care for and provide services to. I will discuss these changes in detail later in my evidence.

- 13 The Anglican Church is actively working through how best to provide redress for the harm that has been caused in a way that is constructive and meaningful for survivors. All processes must treat survivors with respect and dignity. The Anglican Church has not always responded to survivors in this way. We must, and are trying to, do better in how we respond and provide redress to survivors.
- 14 On behalf of the Anglican Church, I apologise for all occasions where survivors have not been treated with respect and dignity when approaching the Anglican Church with their experiences.
- 15 The path towards reconciliation and healing is one that the Anglican Church has committed itself to and will continue to walk through the duration of this Inquiry and beyond.
- 16 Indeed, the story of the Anglican Church over the last decade has been one of attempting to get better at dealing with abuse complaints and claims. There has been, over the years, a significant shift in attitude and approach in the life of the Anglican Church, which has culminated in the revised Title D of the Code of Canons that deals with discipline. I will come back to discuss Title D.
- 17 There is more to be done but it is important to recognise the progress that has been made.
- 18 The Anglican Church is also committed to working with the Commission in the hope that the Inquiry assists in finding the best means of redress for survivors.

ROLE OF THE PROVINCE AND FRAMEWORK OF THE CHURCH

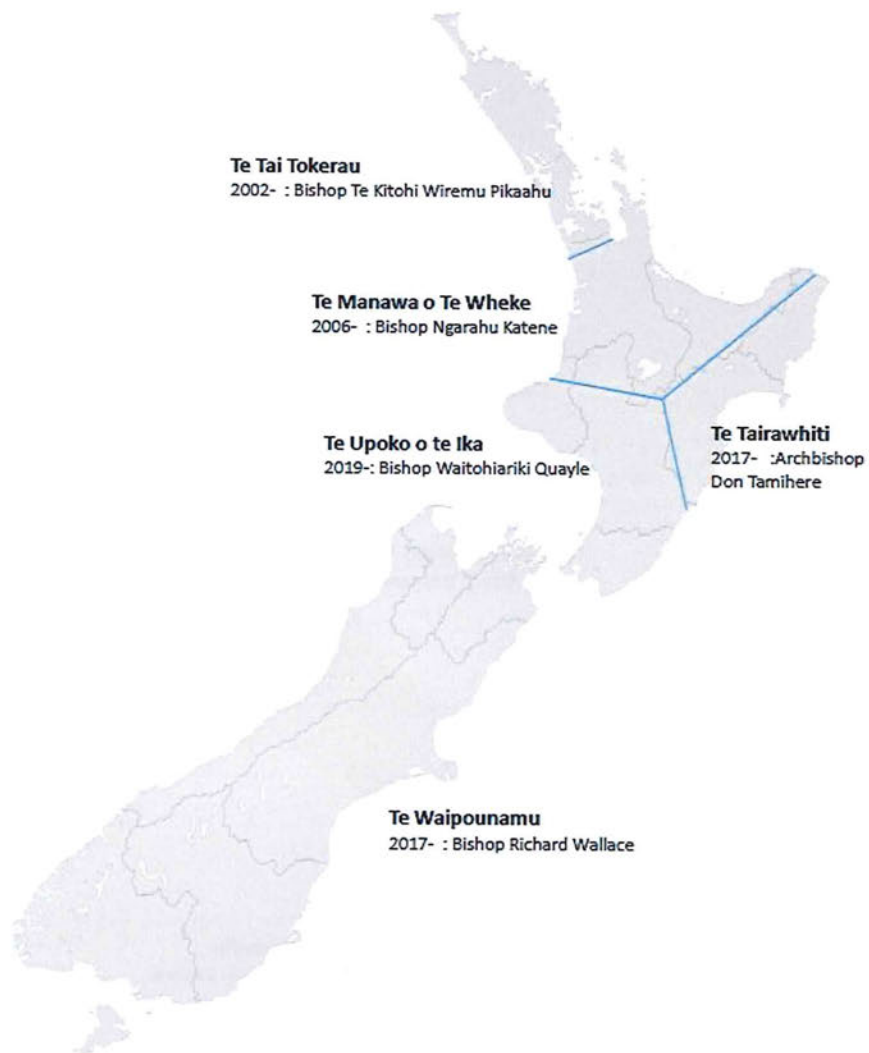
- 19 The Anglican Church is an unincorporated association of persons and there are, in broad terms, two parts to it:
- (a) the core part of the Anglican Church which is every entity and institution that is created under the General Synod/Te Hinotā Whanui and by Anglican Church canon or Diocesan statute; and
 - (b) all other affiliated, but autonomous, entities.

- 20 To give an idea of the size of the Anglican Church I estimate that we have at least 300 parishes and there are over 30 schools associated with the Church. Each week the Anglican Church would minister through its various entities to in excess of 100,000 New Zealanders.
- 21 The first part can be considered to be the Anglican Church proper. In simplistic terms the Anglican Church covers both Aotearoa, New Zealand and also the Polynesian Islands.
- 22 The Anglican Church has three cultural streams to it, which are:
- (a) Tikanga Maori (made up of Te Pihopatanga o Aotearoa which in turn is made up of five Amorangi);
 - (b) Tikanga Pasifika (made up of four episcopal regions – two in Fiji and one in both Tonga and Samoa); and
 - (c) Tikanga Pakeha (made up of the seven Dioceses in New Zealand).
- 23 I will not discuss Tikanga Pasifika in any great detail as I understand it is not a focus of the Inquiry.
- 24 The primary governing body of the Anglican Church is the General Synod/Te Hinota Whānui. It is made up of three houses:
- (a) the House of Bishops (which is comprised of bishops serving in fulltime episcopal ministry in the Anglican Church);
 - (b) the House of Clergy (which is comprised of members of the clergy (those who are ordained) elected by Pakeha Dioceses, Maori Amorangi, and the Diocese of Polynesia); and
 - (c) the House of Laity (which is comprised of lay people of the Anglican Church (those not ordained) elected by Pakeha Dioceses, Maori Amorangi and the Diocese of Polynesia).
- 25 Every decision of the General Synod/Te Hinota Whānui must be agreed to by each of the three Houses and it must also be agreed to by each of the Tikanga.
- 26 The General Synod/Te Hinota Whānui only meets for a week at a time every two years. The only time I recall the General Synod/Te Hinota Whānui meeting any more frequently than once every two

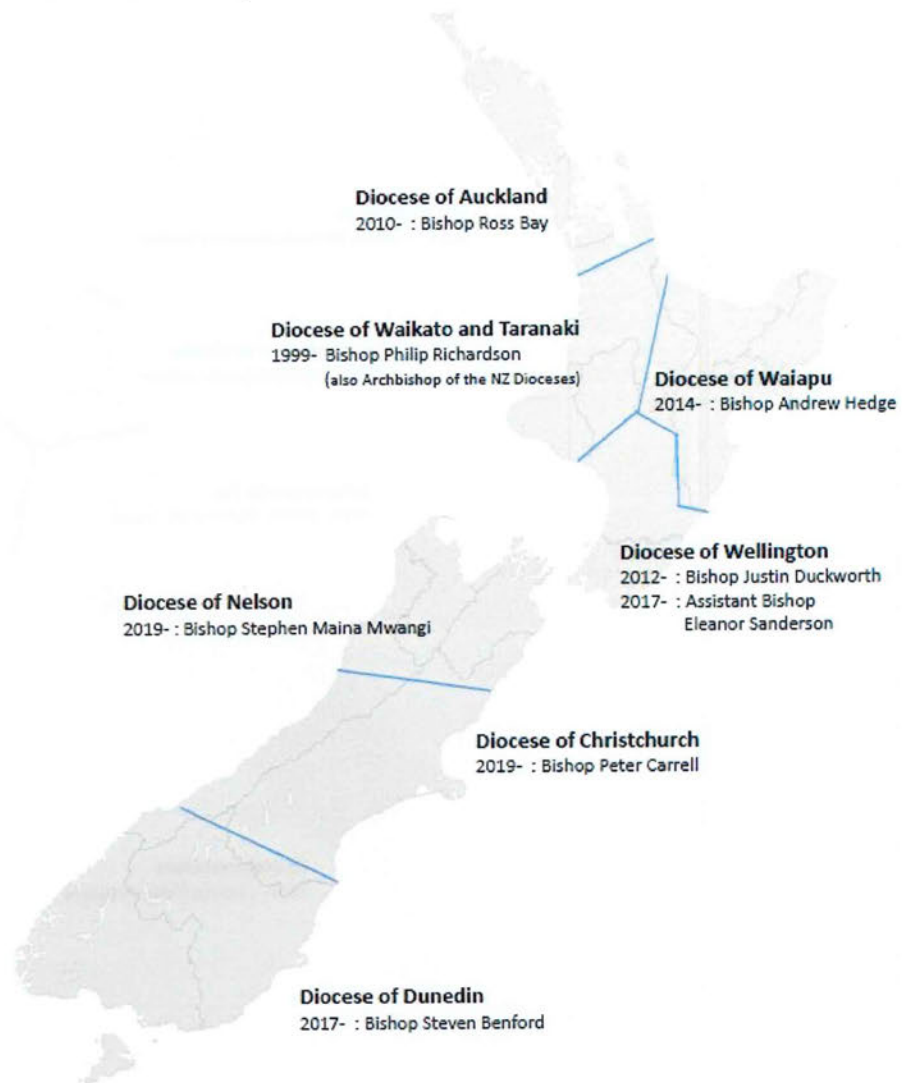
years will be in 2021. This is largely due to the effects of COVID-19, which meant the usual in person meeting scheduled for 2020 could not take place.

- 27 As a result, for issues that must go to the General Synod/Te Hinota Whanui – such as changes to the canons – it is not necessarily a quick process for those issues to be resolved.
- 28 Even if a special session was called at any point the logistics involved (in finding a suitable venue and accommodation) and the notice periods for summoning a meeting under the canons (at least nine weeks' notice of business) means that it would take some months to arrange.
- 29 The Anglican Church, through its Tikanga, has further units that are based on geographic areas, namely:
 - (a) within Tikanga Maori there is Te Pihopatanga o Aotearoa which meets once every two years (at a meeting called Te Runanganui) and is made up of five Amorangi (whose primary governing bodies called Hui Amorangi meet annually):
 - (i) Tai Tokerau;
 - (ii) Manawa o Te Wheke;
 - (iii) Tairāwhiti;
 - (iv) Upoko o Te Ika; and
 - (v) Waipounamu.
 - (b) within Tikanga Pakeha there are seven Dioceses (whose Diocesan Synods meet annually):
 - (i) Auckland;
 - (ii) Waikato and Taranaki;
 - (iii) Waiapu;
 - (iv) Wellington;
 - (v) Nelson;
 - (vi) Christchurch; and
 - (vii) Dunedin.

30 A map indicating the rough geographic areas of the five Amorangi and their Bishops is here:



- 31 A map indicating the rough geographic areas of the seven Dioceses and their Bishops is here:



- 32 Each Amorangi and Diocese has a Bishop. Tikanga Maori has an Archbishop (Te Pihopa o Aotearoa) and Tikanga Pakeha has an Archbishop (Archbishop of New Zealand) both of whom also serve as bishop of an Amorangi and Diocese, respectively.
- 33 The Amorangi and Dioceses are each governed by a Hui Amorangi and Synod, respectively. They follow the same structure as the General Synod/Te Hinota Whānui in that each of them comprises a House of Bishops, House of Clergy, and House of Laity and agreement from each house is required for any decision.

- 34 From there, each Amorangi and Diocese is then comprised of ministry units. They can include:
- (a) parishes based on a geographic area;
 - (b) schools;
 - (c) chaplaincies; and
 - (d) co-operating ventures with other denominations.
- 35 There are also other bodies – not ministry units – that come within this structure such as the trust boards that hold property on trust for the Anglican Church. Each Amorangi and Diocese usually has its own trust board that would, for example, own all the church buildings.
- 36 In terms of the rules of the Anglican Church, the following are relevant:
- (a) The Church of England Empowering Act 1928, which is an Act of the Parliament of New Zealand. It recognises the existence of the General Synod/Te Hinota Whānui and provides legal authority for the Anglican Church to manage its affairs (including its doctrine) internally.
 - (b) The Constitution/Te Pouhere is the foundation document and it can only be altered by the General Synod/Te Hinota Whānui with broad agreement of Amorangi, Dioceses, and the Diocese of Polynesia.
 - (c) The Code of Canons. This is legislation enacted by the General Synod/Te Hinota Whānui for the good governance of the Anglican Church.
 - (d) Dioceses Statutes and guidelines. These are enacted by the Synods and Hui Amorangi of Dioceses and Amorangi and apply within those units. It is through Statues, for example, that parishes and Diocesan Schools are created.
- 37 Most clergy and lay persons who hold office within this structure receive from a Bishop within the Anglican Church what is called a licence. The Bishop providing the licence is the one that is responsible for the office to which the person has been appointed.

- 38 So, for example, a parish priest within my Diocese would receive a licence from me. A lay person who was serving as Chancellor of my Diocese would also receive a licence.
- 39 There are a number of offices where those holding them do not receive a licence. For example, a member of a parish Vestry does not receive a licence from a Bishop but is still an office holder of the Anglican Church.
- 40 However, irrespective of whether a licence is issued, it is a prerequisite of holding office that the person appointed makes a declaration submitting to the Code of Canons and to the jurisdiction of those holding authority within the Anglican Church.
- 41 It is that declaration that provides, for example, the basis of discipline within the Anglican Church. Each clergy and lay person holding office is, as a result, subject to Title D of the Code of Canons.
- 42 As a result of the above framework, the disciplinary framework of the Anglican Church does not necessarily extend to every person that sits in its pews on a Sunday. There is a limited definition of membership of the Anglican Church and while each parish has a 'parish roll' (which records the members of that parish) entry on that roll does not involve making a declaration of submission as you do when you hold an office within the Anglican Church.
- 43 There are a number of entities within this core Anglican Church structure that may be subject to the work of the Commission. They include:
- (a) Diocesan or parish schools – for example the diocesan schools in Auckland and Waikato and Taranaki; and
 - (b) women's homes and orphanages that were established directly by Dioceses, although most of these have been closed or are now run by separate charitable trusts as I describe below.
- 44 Apart from entities within the core Anglican Church structure, there are also autonomous entities that are affiliated with the Anglican Church but are not necessarily subject to the Constitution/Te Pouhere and Code of Canons.

- 45 For example, they include:
- (a) schools established separately from the Anglican Church but where the Anglican Church (or entities within it such as Dioceses) has rights to appoint members of the governing body;
 - (b) charitable trusts established separately from the Anglican Church but where the Anglican Church (or entities within it such as Dioceses) has rights to appoint members of the governing body and which trusts ran women's homes, orphanages, and retirement homes; and
 - (c) schools or charitable trusts that are established separately from the Anglican Church and where the Anglican Church (or entities within it such as Dioceses) have no such involvement in the institution save for it having an Anglican affiliation by name only.
- 46 These autonomous entities are not the direct responsibility of the Anglican Church but are clearly 'in communion' with us.

DISTINCTIVE FEATURES OF THE ANGLICAN CHURCH

- 47 There are four distinctive features of the Anglican Church I would like to briefly comment on.
- 48 The first and most distinctive aspect of the Anglican Church is its bi-cultural nature and three Tikanga structure.
- 49 As I have outlined, since 1992 the Constitution/Te Pouhere has had a power sharing structure where nothing can move forward without agreement from all three Tikanga and where there is an acknowledgment of the special role of tangata whenua in Aotearoa.
- 50 This aspect of our structure has weighed heavily on me in preparing this evidence. I am mindful that the history of our Church has been one of disenfranchisement of Maori by Pakeha.
- 51 As a result, this particular statement does not purport to talk about abuse or redress in a Maori context but comes from a Pakeha perspective.

- 52 The second is that, since 1858 when the first constitution of the Anglican Church was adopted, governance in the Church has always involved both clergy and lay people.
- 53 I have already outlined above the governance of the Province and its Amorangi and Dioceses, which involve Synods and Hui Amorangi each of which has three houses – a House of Bishops, a House of Clergy, and a House of Laity.
- 54 This is reflected all through the Anglican Church. For example, our parishes/pariha are governed by vestries which have the parish clergy and parish members elected by the congregation as members. Likewise, our trust boards always include lay people as well.
- 55 My experience is that this governance structure has two implications. The first is, while incredibly respected, there is a limit to the deference given to clergy and bishops.
- 56 The second implication is that the actions of clergy and other Anglican Church officeholders are frequently subject to scrutiny by other Church members.
- 57 The third distinctive feature of the Anglican Church is that for a number of years women have had an increasingly prominent role in the leadership of the Church.
- 58 From around 1922 women have been able to participate in the life of the Anglican Church as lay officeholders. The first female member of the General Synod/Te Hinota Whānui was elected in 1972. Although this seems quite late in our history it was also nearly 50 years ago.
- 59 In 1976 the General Synod/Te Hinota Whānui changed the doctrine of the Anglican Church to allow for the ordination of women. At that time there were only three female members of the General Synod/Te Hinota Whānui.
- 60 This change came into effect in 1977. From that point on women were able to be ordained as deacons, priests, and bishops. New Zealand was the fourth church in the Anglican Communion to allow for the ordination of women. This marked a turning point in the history of female participation in the Anglican Church.

- 61 I am not sure what proportion of our clergy are female. A recent publication by the Anglican Women's Studies Centre notes that in researching the names of women ordained over the past 40 years more than 800 names were found and there were still more to add.
- 62 In 1990 the first female diocesan Bishop in the Anglican Communion was consecrated in the Diocese of Dunedin. Since then there have been a further four female Bishops in the New Zealand Church and there are currently two female members of the House of Bishops (one tikanga Pakeha and the other tikanga Maori).
- 63 In saying all of this I acknowledge that, at the senior level of the Anglican Church, gender equality is not close to being achieved.
- 64 The final distinctive feature of our structure is that our clergy are allowed to marry. The vast majority of them are married and have families who support them in their work.

ANGLICAN CHURCH AND THE COMMISSION

- 65 The General Synod has organised a group of autonomous Anglican entities to join the core Anglican structure to be centrally represented before this Inquiry. These institutions make up what I will collectively refer to as the *Anglican institutions*.
- 66 There are 51 of these Anglican institutions, listed as follows:
- (a) General Synod Standing Committee. When the General Synod/Te Hinota Whānui is out of session then the General Synod Standing Committee acts as the primary governing body of the Church.
 - (b) Te Pīhopatanga o Aotearoa and the five Amorangi.
 - (c) The seven Tikanga Pakeha Dioceses.
 - (d) ACROSS Te Kotahitanga o te Wairua (ACROSS). The institution, as it operates today, was formed in 1990 after merging with the Anglican Children's Home Trust. It is an Anglican, Catholic, and community support service providing social work, counselling, and foster care services.

- (e) Anglican Family Care Centre. The centre is based in Dunedin and has operated since 1970 as a social work provider for children and their families.
- (f) Anglican Trust for Woman and Children (*ATWC*). The *ATWC* is an Auckland based charity founded by the Anglican Church in 1858. It has provided support services to mothers, children, and families through a number of institutions and care homes.
- (g) Auckland City Mission. The Mission was established in 1920 and has continued to provide social services to those in desperate need within the Auckland region.
- (h) Social Service Council of the Diocese of Christchurch. The Council (also known as Anglican Care (Canterbury/Westland)) is the social services and social justice body of the Diocese of Christchurch.
- (i) The College of St John The Evangelist, Auckland. This is the primary seminary of the Anglican Church. An informal shared child-care centre was set up by students and families in 1978. A formal creche/pre-school was then established in 1982 and operated on the College site from then until July 2018.
- (j) Waiapu Social Services Trust Board (*WASSTB*). *WASSTB* was established in 1991 and provides oversight of social services operating within the Diocese of Waiapu.
- (k) Cathedral Grammar School. The school has operated in central Christchurch as an independent co-educational preparatory day school since 1881.
- (l) Christ's College. The college has operated in central Christchurch as an independent boys' secondary school catering for boarding and day students since 1850.
- (m) Craighead Diocesan School. The school has operated in Timaru as an independent girls' intermediate and secondary school catering for boarding and day students between 1911 and 1981, at which point the school became a State-integrated Anglican school of special character.

- (n) Dilworth School, Auckland. The school has operated as an independent boys' primary and secondary school catering for boarding students since 1906.
- (o) Hadlow Preparatory School. The school began as an independent co-educational primary boarding school for boys in 1929 in Masterton. Since 1998 it has been a State-integrated Anglican school of special character. It also now operates as a day school for boarding and day students.
- (p) Hereworth School. The school has operated in Havelock North as an independent boys' primary school catering for boarding and day students since 1927.
- (q) Hukarere Girls' College. The college began as an independent girls' secondary school catering for boarding and day students in 1875 in Napier. Since 1995 it has been a State-integrated Anglican school of special character.
- (r) Huntley School. The school began as an independent boys' preparatory school in 1896 in Marton. Since 2014 it has been a co-educational preparatory school.
- (s) Nga Tawa Diocesan School, Marton. The school began as an independent girls' secondary school catering for boarding and days students in 1891. Since 1982 it has been a State-integrated Anglican school of special character.
- (t) Queen Victoria School. The school began as an independent girls' secondary school in 1903 in Auckland. In 1978 it was made a State-integrated Anglican school of special character. The school was closed in 2001.
- (u) Rathkeale College, Masterton. The college began as an independent boys' secondary school catering for boarding and day students in 1963. Since 1992 it has been a State-integrated Anglican school of special character.
- (v) Samuel Marsden Collegiate School. The school has operated in Karori as an independent girls' primary and secondary school since 1878. There is also a co-educational pre-school. There was a Samuel Marsden Collegiate School established in Whitby in 2006 but it was sold in 2019 and is now known as

Whitby Collegiate. Whitby Collegiate is not an Anglican institution.

- (w) St George's School. The school began as an independent boys' primary school in 1927 in Whanganui catering for boarding and day students. Since 1980 it has been a co-educational primary school.
- (x) St Hilda's Collegiate School. The school began as an independent girls' secondary school in Dunedin catering for boarding and day students in 1896. Since 1979 it has been a State-integrated Anglican school of special character.
- (y) St Margaret's College. The college has operated in Christchurch as an independent girls' primary and secondary school catering for boarding and day students since 1910. Since 2015 there has also been a co-educational pre-school.
- (z) St Mark's Church School. The school has operated in Wellington as a co-educational pre-school and primary school catering for day students since 1917.
- (aa) St Mark's School. The school began as an independent co-educational primary school in 1921 in Christchurch. Since 1988 it has been a State-integrated Anglican school of special character.
- (bb) St Matthew's Collegiate School. The school began as an independent co-educational secondary school in Masterton catering for boarding and day students in 1914. It is now an intermediate and secondary school for girls. Since 1992 it has been a State-integrated Anglican school of special character.
- (cc) St Matthew's Primary School. The school is a co-educational State-integrated Anglican primary school of special character in Hastings that was established in 1995.
- (dd) St Michael's Church School. The school has operated in Christchurch as a co-educational primary school catering for day students since 1851.
- (ee) St Paul's Collegiate School. The school began as an independent boys' secondary school in 1959 in Hamilton. It is

now a co-educational secondary school catering for boarding and day students.

- (ff) St Peter's School, Cambridge. The school began as an independent boys' intermediate and secondary school catering for boarding and day students in 1936. It has been co-educational since 1987.
- (gg) St Stephen's School. The school began as an independent boys' secondary school in 1884 in Auckland. In 1997 it was made a State-integrated Anglican school of special character. The school was closed in 2000.
- (hh) Taranaki Diocesan School for Girls, Stratford. The school began as an independent girls' secondary school catering for boarding and day students in 1914. Since 1978 it has been a State-integrated Anglican school of special character.
- (ii) Te Aute College, Hawkes Bay. The college began as an independent boys' secondary school for boarding and day students in 1854. Since 1999 it has been a State-integrated Anglican school of special character.
- (ij) Waihi School. The school began as an independent boys' preparatory school catering for boarding students in 1907. Day students were later welcomed, and girls will be welcomed in 2021.
- (kk) Waikato Diocesan School for Girls. The school began as an independent girls' secondary school in Hamilton catering for boarding and day students in 1928. Since 1983 it has been a State-integrated Anglican school of special character.
- (ll) Wellesley College. The college has operated in Eastbourne as an independent boys' primary school catering for day students since 1914.
- (mm) Whanganui Collegiate School. The school began as an independent boys' secondary school in Whanganui catering for boarding and day students in 1854. It has been co-educational since 1991. Since 2013 it has been a State-integrated Anglican school of special character.

- (nn) Woodford House. The school began as an independent girls' primary school in Havelock North catering for boarding and day students in 1894. Since 1999 it has been a State-integrated Anglican school of special character.
- 67 There are a significant number of Anglican schools. The Anglican Church is willing for these schools to be part of the Inquiry. It is notable that there are no State-based schools involved in the Inquiry, and that other faith-based institutions are not including schools in the same way. I raise this because I would expect any issues arising in relation to the Anglican schools to be relevant to schools more generally and any recommendations are likely to touch on issues that affect all schools generally.
- 68 I note that some Anglican schools have chosen to be separately represented in the Inquiry. Those schools are:
- (a) Auckland Diocesan School for Girls;
 - (b) Chilton St James School;
 - (c) Hutt International Boys School;
 - (d) King's College;
 - (e) King's School;
 - (f) Medbury School; and
 - (g) Southwell.
- 69 An issue that I know the Commission will have to consider is how responsible the Anglican Church is for actions that took place within schools and care homes run by separate legal entities – some of which the Church had and has no control over. That is a complex issue that the Anglican Church will welcome guidance and debate on.
- 70 I do want to be clear that the fact there might be multiple legal entities involved in a case should not prevent or make more difficult redress for survivors.

OBSERVATIONS ON INSTANCES OF ABUSE AT A PROVINCIAL LEVEL

Notices to produce

- 71 The Anglican Church has received five notices to produce information and documentation (*notices to produce*):
- (a) The first notice to produce was received on 31 March 2020 and the Anglican Church provided an initial response to that notice on 7 April 2020 and a substantive response on 16 June 2020 (*first notice to produce*).
 - (b) The second notice to produce was received on 25 May 2020 and the Anglican Church provided substantive responses to that notice on 15 July 2020 and 29 July 2020 (*second notice to produce*).
 - (c) The third notice to produce was received on 19 August 2020 and the Anglican Church provided a substantive response to that notice on 28 August 2020 (*third notice to produce*).
 - (d) The fourth notice to produce was received on 25 September 2020 and the Anglican institution that the notice concerns provided a substantive response to that notice on 16 October 2020 (*fourth notice to produce*).
 - (e) The fifth notice to produce was received on 17 November 2020 and the Anglican Church provided a substantive response to that notice on 30 November 2020 (*fifth notice to produce*).

Summary of responses to notices to produce

- 72 In response to the notices to produce, Anglican institutions have provided over 8,500 documents to the Commission. These documents are either relevant to particular institutions or to a complaint of abuse or claim for abuse.
- 73 Having completed the response to the notices to produce, I asked our legal advisers to produce a high-level summary of abuse across the Anglican Church and its entities. That revealed around 540 known cases of abuse.
- 74 The type of conduct covered was broad. For example, one school reported incidences of staff members using a derogatory term towards a group of boys. The number of extreme cases of abuse appear to be limited. The number of cases relating to the core

Anglican Church were even lower with a number of the worst cases occurring in care homes and schools.

- 75 In saying all of this, I am mindful that our records are limited and that the Commission has already provided witness statements from two persons who were abused within two Anglican institutions where those institutions had no record of the abuse.

COMPLAINTS OF ABUSE AND CLAIMS RELATING TO ABUSE

- 76 I think that when discussing issues of abuse and redress it is helpful to distinguish between complaints of abuse and claims relating to abuse.
- 77 When discussing a complaint of abuse, I am talking about complaints that raise disciplinary issues against a named individual. So, for example, if someone approached the Anglican Church and alleged a particular priest had committed abuse that is what I refer to as a complaint of abuse. A disciplinary response is needed. The response would be focussed on whether the priest in question has committed the abuse, which is misconduct under our canons.
- 78 When discussing the complaints process it is important to remember that the process relates not just to complaints of abuse but complaints more generally.
- 79 When discussing claims relating to abuse, I am talking about claims that the Anglican Church (or one of the entities within it) are responsible to the claimant in some way. That responsibility could arise because the Anglican Church is culpable in some way for the abuse or it has handled a previous complaint or claim poorly.
- 80 Claims relating to abuse directly engage questions of redress. It is in response to those claims that the Anglican Church and its entities need to consider questions of apologies and tangible support.
- 81 I appreciate that in practice a complaint of abuse and claim relating to abuse can be made at the same time. This will require both disciplinary action and questions of redress. The only reason I want to distinguish these concepts is so I can separately discuss the Anglican Church's complaints processes and the policies and procedures for dealing with claims because there are different processes.

Complaints of abuse – Title D

- 82 Since at least 1865 the Anglican Church has had processes to deal with the discipline of clergy and those who hold office within the Anglican Church. Those processes have evolved and changed over time with the most recent changes occurring at the 2020 meeting of the General Synod/Te Hinota Whānui.
- 83 A robust Title D process is essential to the Anglican Church especially in relation to our clergy. They have a special role in the Church, and we ask society to also give them a special role. As a result, the discipline of them needs to be robust and transparent.
- 84 The various iterations of Title D from 1950 on are included in the bundle of documents that I have provided with this evidence.¹
- 85 I do not intend to discuss the historic processes in much detail at this point as, in a sense, the canons speak for themselves. However, there are some general observations that can be made:
- (a) The purpose of Title D has always been to focus on the question of suitability for ministry, which is why the ministry standards were often not clear that abuse was a breach of them (with the concept of abuse getting included in phrases such as ‘act of gross indecency of life’) and why issues of doctrine are dealt with in the same canon. There has also been a remarkable consistency of language with the definition of misconduct remaining largely unchanged from 1865 on it seems.
 - (b) A key concept has always been the role of the Bishop as pastor to the pastors but without a necessary recognition of the issues of conflict and perception of bias that arise when Bishops deal with serious complaints against clergy they know well and, in some senses, minister to. Until now the Anglican Church has put Bishops in a conflicted position where they must discipline those they minister to.
 - (c) Throughout this period Title D has only ever extended to those who hold licences or office within the Anglican Church and

¹ Previously [AC.00001 – AC.00280], now WITN0265002 – WITN02650016.

have submitted to its jurisdiction – it has never extended generally to those who are ‘members’ of the Church.

- (d) From 1950 until the changes in 2020 considerable authority was given to Bishops – they were the ultimate decision-makers when it came to complaints and could intervene in processes at various points (for example in deciding whether a complaint should proceed or in deciding what outcomes should be imposed). So, for example, Bishops were always the ones who passed a sentence although the range of sentences available for particular offences were more clearly defined until 2000. The role of Bishops appears to have been expanded in the changes made in 2000.
- (e) From 1950 until the changes in 2020 the process was decentralised with each Diocese (through its Bishop) really handling its own complaints – that meant there was often no shared knowledge or understanding within the Anglican Church of what outcomes might be appropriate in what disciplinary situations. That has led to siloing of complaints which has led to a lack of consistency and transparency.
- (f) Until the changes in 2000 there was little recognition of the relevance of different cultural approaches – that is now different with specific recognition of the role of tikanga.
- (g) From 1950 through to the changes in 2000 there was a formal and more prescriptive approach taken to complaints. Each Diocese had a Bishop’s Court that tried the charges with the Chancellor acting as presiding Judge and persons elected by the Synod as a panel of jurors. Before charges were laid a Commission investigated the complaint and then formulated charges. There were prescriptive rules as to the admissibility of evidence, for example, as well as limitation periods and set forms that dealt with matters such as charging.
- (h) From 1950 until 2000 complaints were brought before the Bishop’s Court by a Church Advocate for the Anglican Church. Those provisions were removed in the year 2000 and a similar concept was reintroduced in 2020. That meant from 2000 until 2020 complainants were largely responsible for prosecuting

their own complaints with no clear obligation on the Anglican Church to prosecute complaints on their behalf.

- (i) From 2000 there was an ability to have Tribunal members who were not Anglican Church members although this was not a requirement and I am not aware of any cases where that occurred.
- (j) From the 1990s until the changes in 2020 there was a move towards allowing for more informal processes to resolve complaints with broad principles as to what was to occur but without a prescriptive process. So, for example, from 2000 until 2016 there was a requirement on Bishops to endeavour to reconcile the parties to a complaint. In cases of abuse that is not appropriate which was one reason that provision was altered in 2016.
- (k) From the 1990s until the changes in 2020 there was no requirement – nor guidance on – publication of the outcomes of complaints and, to my knowledge, publication of outcomes was limited.
- (l) Throughout this period there were different approaches for complaints against Bishops with a requirement that the complaint was one of sexual or other harassment or if a complaint of a different nature then it must be supported by a set number of baptised members of the Anglican Church and clergy before it could proceed. It clearly included abuse within the concept of sexual or other harassment.
- (m) From 1950 until 2000 someone could not resign their office after a complaints process was underway without the consent of the relevant Bishop and the complainant. From 2000 someone could resign their office after a complaint, but it did not stop the complaints process.
- (n) Throughout this period there has been little independence of process with Bishops retaining a critical role at all times. Since 2000 the role of Bishops appeared to increase with Bishops often taking advice on how to handle complaints (especially serious ones) but ultimately they remained the decision-makers (unless the matter was appealed).

(o) Finally, until 2000 there was a two-year limitation period when it came to complaints except where there had been a criminal conviction in which case a complaint could be brought within a year of the conviction. As is shown by the statement of Louise Deans this limitation period was clearly a barrier.

86 Recently the Anglican Church has moved to reconsider some of these aspects of Title D. Following a number of issues with the Title D processes (including concerns raised as a result of the process Jacinda Thompson went through) a small group commenced work on revising Title D in 2018.

87 That work led to a revised draft Title D, which was circulated in 2019 to the wider Anglican Church for consultation. Particular feedback was sought from Dioceses (through their Synods), nga Amorangi (through Te Runanganui), and the Diocese of Polynesia (through its Standing Committee).

88 The result was the most substantial overhaul of Title D for at least 20 years. It was intended that the proposal go forward for full debate and consideration at the General Synod/Te Hinota Whānui scheduled for May 2020 and a draft canon was circulated some nine weeks prior to the meeting.

89 Unfortunately, COVID-19 meant that the meeting of the General Synod/Te Hinota Whānui was not able to proceed. Instead a one-day virtual meeting was arranged for 25 July 2020.

90 The limitations of that format, and of time, meant that no substantive amendments to the proposal were able to be considered. That means, as is discussed later, some aspects of the 'new' Title D need further consideration, and amendments that would otherwise have been presented, had to be deferred.

91 As I said earlier, there is a further virtual meeting of the General Synod/Te Hinota Whānui that will shortly be called for March 2021. Again, that is a one-day event and is to deal with necessary business we were not able to attend to in July 2020.

92 The meeting in 2021 will have the same issues as the one in July 2020 and so it will not be possible to reconsider Title D and make further amendments. However, I, and the other two Archbishops,

are committed to ensuring those amendments are considered at the next meeting of the General Synod/Te Hinota Whānui scheduled for May 2022.

- 93 In saying all of that, substantial changes to Title D and the process for handling complaints were made. Particular ones of relevance include:
- (a) Revised, and clearer, definitions of misconduct and unsatisfactory conduct with separate processes involved depending on the nature of the complaint.
 - (b) A clearer statement that abuse constitutes misconduct (though this is an issue that requires further discussion).
 - (c) A new Ministry Standards Commission, which will deal with all complaints received by the Anglican Church. There is an obligation on those within the Anglican Church to pass complaints on to the Ministry Standards Commission. There will be a Registrar who will act as a filter for complaints and send them through the process for unsatisfactory conduct or misconduct. The Registrar will also be responsible for appointing Tribunal members. We hope to appoint someone as Registrar with a demonstrated history of integrity and independence in the very near future.
 - (d) Timeframes are set for the initial work of the Registrar.
 - (e) The process for complaints against Bishops will be the same as for any other licence or office holder.
 - (f) For unsatisfactory conduct (which is a lower standard than misconduct) the matter will be referred back to the licensing Bishop (which is the last Bishop to have episcopal jurisdiction over the respondent). This provision means that jurisdiction extends to those who previously held licences or offices within the Anglican Church and the act of resignation cannot avoid a Title D process. In those cases, the licensing Bishop can conduct an inquiry or follow an informal resolution process (in doing so the licensing Bishop will have to follow any processes put in place by their Diocesan Synod). The outcomes that can be imposed are less severe than for misconduct.

- (g) For misconduct a more formal process is mandated and there is no ability to resolve the matter informally. Instead the complaint must be handled through a Tribunal process. That process now includes clear provisions allowing for interim suspension.
- (h) The Tribunal process has changed considerably. First the Registrar will appoint a lawyer to prosecute the complaint on behalf of the Anglican Church. It will no longer be left to the complainants. Second the Tribunal will be appointed by the Registrar rather than by the licensing Bishop.
- (i) Once the Tribunal process is completed there is now a requirement for a written decision to be provided with reasons for the decision. There is also a presumption of publication (on, for example, the website of the Anglican Church) although there is the ability for a party to apply for suppression orders.
- (j) The outcomes that can be imposed if a complaint of misconduct is upheld remain the same. The most serious outcome is deposition (which is the removal of Holy Orders), followed by deprivation of office, suspension from office and, at the lowest end, admonition.
- (k) The role of Bishops in the process has been greatly reduced. Bishops no longer have an active decision-making role. While they formally have a role because it is Bishops that issue licences and have jurisdiction, they must now follow the recommendations of the Registrar and Tribunals including as to outcomes.
- (l) The membership of the Appeal Tribunal has also been altered so it is no longer chaired by the Primate but by the Provincial Chancellor (or their nominee).

94 As I have said, there are a number of issues that need further consideration. For example:

- (a) At the moment those involved in the Title D process will generally be Anglican Church members. For example, Tribunal members are required to be members of the Anglican Church as is the Registrar. While it is necessary for some of

those involved to be Anglican Church members (to ensure there is an understanding of the organisation) the need for the involvement of non-Anglican Church members requires further consideration. Given the history of the approach of the Anglican Church on this issue, amendments to this will be considered at the General Synod/Te Hinota Whānui in 2022 and I will support an amendment requiring one non-Church member to be on tribunals dealing with claims of abuse or harassment.

- (b) The question of whether the definition of sexual abuse in the canon is appropriate.
- (c) The extension of Title D to those within the Anglican Church who do not hold a licence such as certain youth workers. A proposal to provide for this was considered at the 2020 meeting of the General Synod/Te Hinota Whānui but it was a complex issue and so it was held over for consideration and resolution at the 2022 meeting.

95 An issue has been raised as to whether Title D Tribunals should be able to compel witnesses to attend. I am not sure about whether that is something that could legally be done except, perhaps, in relation to anyone who has signed a declaration. Even then I understand that the process may not be straightforward. This is an issue that I am happy to take forward to the General Synod/Te Hinota Whānui scheduled for 2022 for consideration.

96 I am confident that our new Title D process will serve complainants and the Anglican Church well. It certainly includes in it a number of features that survivors have discussed as being necessary for complaints processes.

Policies and procedures for claims related to abuse

97 When it comes to claims related to abuse there is no overarching Anglican Church policy or procedure for what to do. The focus of Title D has always been on discipline and fitness to minister. It is with regret that I have to say the focus of the Anglican Church has often been on those issues rather than on the needs of the complainant.

- 98 Another reason why there has been no overarching policy or procedure is because of the decentralised nature of our structure. Even if legislated for by the General Synod/Te Hinota Whānui then any such policy would only apply to the 'core Church'. The semi-autonomous and autonomous organisations would not necessarily participate.
- 99 This means that survivors dealing with the Anglican Church (and the advocates supporting those survivors) have had very different experiences, depending on which Anglican institution is involved.
- 100 That is clear from the material provided in response to the notices to produce, which showed inconsistent approaches when claimants came forward. The material also shows that issues such as what barriers there are to claimants in coming forward and what processes are best have not been actively considered at most Anglican institutions.
- 101 The Anglican Church does wish to be consistent in its approach to responding to claims for abuse so that the process for the survivor is not unduly complicated, technical, or time-consuming.
- 102 As an observation I note that the view of the Anglican Church is that generally the court process does not seem to be appropriate to deal with claims of abuse. It can have the effect of re-traumatising survivors of abuse, is costly for all involved, and is often self-defeating.
- 103 The Anglican Church would welcome another form or process so long as it is survivor focussed and recognises the important principles of natural justice. Part of our recent work has been to develop a fair process to resolve claims outside a court process.
- 104 For the past two years the Anglican Church has been working on a policy to address issues of institutional culpability and responsibility.² The Anglican Church has been encouraging its autonomous and semi-autonomous entities to engage with that policy and adopt it if appropriate.

² Previously [AC.00281 – AC.00296], now WITN0265017.

- 105 For example, in May 2019 a presentation was done at the Anglican Schools' Conference on the work of the Commission which talked about the need for proper complaints processes to be put into place.
- 106 The policy remains a work in progress and I would be grateful for any comments the Commission has on it. It may be that the process set out in the policy could best be run by the Ministry Standards Commission.

SELECTION AND TRAINING FOR ORDINATION

- 107 I am going to discuss the selection processes for ordination as well as boundaries training. I want to provide an overview of the process for the Commission although I understand that more detailed evidence is likely to be requested for a future hearing on these issues.
- 108 The selection process for ordination is not a centralised process but is run by each Diocese. I believe the Church needs to give further thought to this.
- 109 There are some consistent themes to the selection processes within the Church though. Those include:
- (a) the need for full psychiatric assessment prior to selection;
 - (b) mandatory police checks both prior to selection and then regularly after ordination as well;
 - (c) the provision of detailed referee reports;
 - (d) the holding of discernment/selection weekends where a number of experienced assessors will meet and observe candidates;
 - (e) the holding of detailed interviews; and
 - (f) on-going review of suitability for ordination and a pre-ordination confirmation of suitability.
- 110 The process is a rigorous one and it has become more rigorous over the years. The Anglican Church does not choose people 'willy-nilly' but carefully vets them.
- 111 I just wanted to respond to the statement in the evidence of Louise Deans about her ordination training supervisor being called "Uncle".

That is not a phrase I had ever encountered before. The use of language like that as part of ordination training is inappropriate.

- 112 Once someone is ordained then the Anglican Church provides mandatory boundaries training. Boundaries training is necessary for clergy prior to any appointment to a ministry position. There is also a mandatory requirement to regularly undertake further training.
- 113 As a result, boundaries training is a priority in all Tikanga Pakeha Episcopal units and also in our national clergy training centre (The College of St John the Evangelist).
- 114 All clerical training uses Canon I of Maintenance of Standards of Ministry for Bishops, Ministers and Office Bearers as the foundation. It is also a component of most Diocesan programmes.
- 115 In addition, many Dioceses share a resource developed in the Diocese of Auckland, which is derived from the Faith Trust Institute. Topics covered include, but are not limited to:
- (a) defining boundaries;
 - (b) crossing boundaries versus violating boundaries;
 - (c) transference;
 - (d) the Karpman drama triangle;
 - (e) power dynamics;
 - (f) touch;
 - (g) language;
 - (h) self-disclosure;
 - (i) dual relationships (for example being a priest and also having a social relationship);
 - (j) sexual boundaries; and
 - (k) online boundaries.
- 116 All students that attend The College of St John the Evangelist are expected to complete boundaries training as well as a formal

placement. Such placements establish patterns of testing self-awareness through reflection and supervision relationships.

- 117 Licenced clergy are required to receive regular (normally bi-monthly) supervision during which they are expected to attend to boundaries issues. Dioceses expect their clergy to attend a boundaries course every 1-3 years.
- 118 So, for example, in the Diocese of Christchurch permissions to officiate (discussed below) expire after three years and are not renewed unless the clergy person has completed a further course in boundaries training.
- 119 In addition to this, a number of Dioceses use the SafeHere safety management tool, particularly in relation to child, youth and family ministry. This tool provides traditional boundaries training for leaders along with management strategies, forms, and procedures designed to protect vulnerable persons.
- 120 Of course, training clergy about appropriate conduct is only one aspect of this. There is also a need to educate those who are dealing with clergy on what is and what is not appropriate and what the complaints process is.
- 121 From time to time the Anglican Church and its Dioceses have put a greater emphasis on publicising the complaints processes. There has also always been support given to complainants to, for example, assist them in putting complaints in writing. However, that has not been consistent, and it needs to be.
- 122 Part of the work of the Ministry Standards Commission will be to ensure there is appropriate education on the complaints processes so complainants are empowered to come forward.
- 123 The Ministry Standards Commission will also be maintaining a list of suitable support people who can provide support to complainants and those complained against. I recognise that because the offer of support is from the Ministry Standards Commission it may be turned down as not appropriate in which case it will still be incumbent on the Church to ensure there is no cost to a complainant.

REDRESS AND REPARATION FOR HARM

- 124 First and foremost, the Anglican Church is the Body of Christ. That is, it seeks to embody the person of Jesus Christ, his character and values. Therefore, all people involved with the Anglican Church should find an environment where they are safe and respected. There is certainly no room for tolerance for abuse in any shape or form.
- 125 The Anglican Church is serious about providing appropriate redress to those individuals that have been abused while in the care of an Anglican institution. I acknowledge that redress can and should take many different forms and it should always be survivor focussed.
- 126 There are some difficult issues that the Commission and faith-based institutions need to address. The Anglican Church is committed to ensuring that it works through these issues in an open and transparent manner.
- 127 Most of the issues that I will comment on here indicate that Anglican institutions are not well placed to manage processes for redress for survivors. Instead, it may be that a national system encompassing all State and faith-based institutions would be better equipped to fairly and consistently enable survivors to seek appropriate redress.

Independence

- 128 An ideal process for providing fair and survivor focussed redress will need to be independent from the institutions where the abuse occurred.
- 129 It is entirely understandable that survivors will not want the institutions where they were abused to be responsible for overseeing the process for providing redress and, in particular, they do not want that institution to investigate. I can understand why survivors would not trust us to investigate ourselves when it comes to their claims.
- 130 From the Anglican Church's perspective, it also makes sense for the process to be independent and that principle is recognised in the draft abuse policy prepared. Not only do we want any process to be survivor focussed, we also must acknowledge that we do not have the appropriate expertise ourselves.

- 131 While many Anglican values are conducive to redress, as an organisation it is outside our capabilities to design and oversee an ideal redress process.
- 132 However, redress for survivors is naturally something that we should participate in and contribute to, rather than attempt to design, administer, or decide upon.
- 133 My understanding is that the development and implementation of processes for redress overseas have involved a range of different expertise in various therapeutic fields as well as others such as justice and administration.
- 134 There is a complication in that it is unlikely to be appropriate for the discipline of the clergy and officeholders of the Anglican Church to be carried out by an independent body.
- 135 While some independent participation as part of that process seems appropriate (which is why the Ministry Standards Commission has been established) it would be a significant step for the Anglican Church and other faith-based organisations to effectively become regulated.
- 136 That issue is particularly acute when it comes to disciplinary issues involving, for example, issues of Church doctrine.
- 137 However, as I have said, the Anglican Church asks people to trust it and its clergy. We have failed to justify that trust. It may be that there is a need for some independent oversight when it comes to discipline relating to abuse.
- 138 The best form might be through an independent appeal body for tribunal decisions and an independent ombudsman to review decisions and processes within the Anglican Church. However not all of the complaints we receive would need this. After all the vast majority of complaints are for unsatisfactory conduct rather than misconduct.
- 139 To provide some context to the Commission when it comes to some of our entities there are already independent processes in place. For example, I understand for around 20 years any current claims of abuse relating to teachers must be referred to the Teachers' Council which then conducts its own investigations.

Support for survivors

- 140 It is clear to me that any redress process needs to provide pastoral and other support for the survivors. That is not something that the faith-based institution could easily provide with credibility and so what the support is needs to be considered.

Volume and efficiency

- 141 An ideal process will need to provide redress for a sizeable number of survivors in a fair, timely, and consistent manner.
- 142 It is unfair and unacceptable that to date survivors have had different and inconsistent experiences in seeking redress depending on the Anglican institution where the abuse occurred.
- 143 The experience across the Anglican institutions has been that they each differ in various ways that impact on the experiences that survivors have when they seek redress. For example, there are differences in the availability of documentary records, the financial and human resources of the institutions, the policies and processes of the institutions, and the use of external advisors such as lawyers.
- 144 Even if the Anglican institutions had a unified approach, it would still inevitably be different from the other State and faith-based institutions where abuse occurred, which do not have unified or consistent approaches themselves.
- 145 While the Anglican Church is committed to continuing to improve its own processes, the needs of survivors across the Anglican and other institutions may best be served by an independent process that has the capabilities to provide redress for a sizeable number of survivors in a fair, timely, and consistent manner.

Standard of proof

- 146 Survivors face a number of difficulties with the evidence required for certain purposes, such as lack of documentary records, changes in staff at institutions over time, and fading or traumatic memories.
- 147 Different standards of evidence are required for different purposes, such as police prosecutions, staff disciplinary matters, or civil legal proceedings. This is partly because certain processes may affect

the legal right of others (such as perpetrators and institutions) to different degrees.

- 148 To uphold its responsibilities, the Anglican Church must require a certain standard of evidence for its disciplinary processes. This is partly because the focus of disciplinary processes is necessarily on the person being investigated.
- 149 As any process for redress should be focussed on the survivor, it should be different from disciplinary processes and could have a different standard of proof.
- 150 Where survivors have sought compensation from the institutions of the Anglican Church, at times the institutions have struggled with how to approach the issue of proof, particularly where lawyers have been involved. It is understandable that institutions do not want to open themselves up to legal liability.

Legal liability

- 151 Where survivors have sought compensation from the Anglican institutions, legal advice has been sought at times. Different Anglican institutions have used different lawyers.
- 152 It is understandable that lawyers have advised on matters from a legal perspective and that to survivors it has seemed like institutions have been relying on "technicalities".

Liability for acts of individuals

- 153 My understanding is that different legal issues have arisen in different cases, but they have included, for example, the issue of when an Anglican institution should be legally liable for the actions of certain individuals.
- 154 Members of the Anglican Church who are ordained may have roles or functions within the Anglican Church that see them interact with people effectively on behalf of the Anglican Church. As I explain elsewhere, they may be licenced or hold a Permission to Officiate (PTO) to provide various forms of ministry.
- 155 However, they may have other roles or activities in their lives outside the Anglican Church. They may also give up their licence or PTO and have no formal position but still remain ordained.

156 There are also lay people who have roles or functions within Anglican institutions. They may or may not be employees. They may or may not have professional roles, such as teachers. Lay people will also have other roles or activities in their lives outside of the Anglican institutions.

157 Survivors have suffered abuse in a variety of circumstances. I understand there are legal principles relating to when the Anglican Church or its institutions may be legally liable for the actions of individuals in these circumstances.

158 As I have explained earlier in this statement, the Anglican Church has been exploring when it should be responsible (not only in a legal sense) for members of the Anglican Church who are ordained.

ACC

159 I understand there have also been issues with whether the legal liability of Anglican institutions is affected in some cases by ACC. My understanding is that if a survivor has received ACC cover in relation to the abuse they suffered, there can be questions about whether they are able to bring civil proceedings against the institution where the abuse happened.

Limitation

160 My understanding is that there may also be questions about whether a survivor can bring civil proceedings depending on how long ago the abuse occurred.

161 It is understandable that Anglican institutions have sought legal advice on these issues when faced with civil claims for compensation. Anglican institutions will naturally want to protect their limited budgets from liabilities that lawyers advise they are not responsible for.

162 However, these are all issues that can complicate the experience of a survivor who is seeking redress. It is understandable that survivors see this as Anglican institutions relying on "technicalities".

163 I believe that an ideal process would help survivors seek redress without getting caught up in these sorts of legal technicalities. But

as I say below, this will depend on whether this exposes institutions to liability for claims.

Cost

- 164 Survivors should be entitled to seek redress and compensation. The question is how that process and any compensation should be funded and what sort of approach would be the most efficient and also the most just.
- 165 The core functions of all the Anglican institutions are to provide important religious, community, and social services. There is a tension, often felt by board members, between serving the needs of the community today and also providing a fair response to claims.
- 166 Any resources that the institutions have to put towards resolving claims for abuse, including staff time, legal costs, and any payments of compensation, will take resources away from the services that the institutions provide.
- 167 If the Anglican institutions are required to continue directly managing and funding processes for claims in relation to abuse, the financial cost to institutions may be high.
- 168 If institutions must continue to fund it directly themselves, this will continue to create incentives for institutions to resist claims, including relying on the legal issues mentioned above. It will also be in their interests to resist any innovations that make it easier for survivors to seek redress, such as changes in the standard of proof required.
- 169 While the Anglican Church is committed to seeing survivors enabled to seek redress, the Anglican institutions face real financial challenges.
- 170 It appears from overseas experience that a national system for survivors could be funded in a more equitable way to help remove the difficulties of cost associated with some of the innovations that may be necessary to enable just redress for survivors.

The role of different legal entities

- 171 A further issue that needs consideration, as I have mentioned, is there are a number of legal entities within the Anglican Church

structure. Which entity is liable can be an issue when claims are made as is the problematic issue of the extent to which the core part of the Anglican Church should be liable for affiliated, but autonomous, entities.

- 172 My view is that where there are multiple legal entities that might be responsible the first to receive the claim should deal with it and settle it in order to make the process straightforward for survivors. There should be no moving between different entities.
- 173 For that to be effective the Commission could helpfully consider how the associated entities could be prevented from not accepting their joint liability or attempting to revisit the validity of a claim that has been accepted by another entity.
- 174 Because there are a number of autonomous entities that have the Anglican name I recognise that there is an issue as to whether those entities which make use of the Anglican name and association may need to relinquish some control or accept some form of oversight from the Anglican Church or its Ministry Standards Commission in order to continue to use the name.

Conclusion

- 175 There are currently more questions than answers on these issues.
- 176 The Anglican Church is committed to working with the Commission in the hope that the Inquiry assists in finding the best means of redress for survivors which is fair and workable for all involved.
- 177 We have asked Dr Stephen Winter, a leading academic on the topic of redress for historical abuse, to provide independent assistance with these issues.
- 178 I believe these issues need a collaborative approach with the Commission, other State and faith-based institutions, and survivor advocates so that all voices are heard and considered.

THE NATURE OF ORDINATION AND LIABILITY

- 179 *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa* states that:

all Christians have a ministry by virtue of their baptism, and that some members of the baptised community are also called

and empowered to fulfil an ordained ministry, and to enable the total mission of the Church. Within the ordained ministry there are three orders: deacons, priests (also called presbyters) and bishops.

- 180 This to me captures the essence of ordination.
- 181 Ordination is not something that can be taken up or set aside depending on context. An ordained person is an ordained person in every aspect of their lives. This is expressed in the service of ordination for priests when the Bishop says: “[y]ou must be prepared to be what you proclaim”. It is not a role where one gets to take off their collar each evening and be free from the standards that the Anglican Church expects those that are ordained to meet.
- 182 Holy Orders are regarded as indelible and a person can only be stripped of those orders after a thorough process. One result of this process is called being *deposed from Holy Orders* and is the most severe sanction in our Title D disciplinary process. An individual can also choose to voluntarily relinquish their orders.
- 183 In order for an ordained person to exercise ministry as a deacon or a priest, they must hold a licence. The licence will specify where and on what basis that person is authorised to function as an ordained person. There is also a more limited Permission to Officiate (PTO) that can be given to an ordained person. A PTO provides an ordained person with a more limited ability to provide ministry for specific occasions.
- 184 When an individual holds a licence, they hold an office. This could be, for example, as a Vicar, assistant priest, or chaplain. There are also obligations and requirements to maintain a degree of professional training, which includes a degree of supervision and the monitoring of spiritual direction. I have spoken about this under the *boundaries training* heading.
- 185 A PTO can be (and often is) issued for a set period of time. There are not the same obligations that are attached to holding a licence as an individual with only a PTO is not holding an office. They are limited to officiating at public services on request and are not there to provide pastoral care.

- 186 In order to provide pastoral care, you need a licence with all the obligations and requirements associated with that. Pastoral care can range from home communions through to one-on-one spiritual counselling sessions. For obvious reasons it would be inappropriate to allow a PTO holder to provide one-on-one pastoral care to an often-vulnerable person without the appropriate training and accountability.
- 187 An ordained person may choose to no longer hold any kind of licence or PTO because they are drawn to other things vocationally, or they decide to leave the Anglican Church. As a result of the license and/or PTO being revoked, the Anglican Church no longer has any formal relationship with that individual and therefore has no authority over them to be able to set expectation on professional development or manner of life.
- 188 Notwithstanding the above, the person remains ordained and the public's perception could be (and often is) that they are still a representative of the Anglican Church. This is despite the person not being able to claim that representation legitimately.
- 189 The House of Bishops have acknowledged that the Anglican Church must have a degree of responsibility for those individuals that are ordained but do not hold a licence or PTO. The reasons for this are three-fold:
- (a) first, ordination is for life;
 - (b) second, the Anglican Church authorises the ordination; and
 - (c) third, the public perception could be that such a person is an ordained minister in good standing.
- 190 The practical ramifications of that responsibility are something that the Anglican Church will need to consider further, especially when there are other autonomous Anglican institutions involved.
- 191 It may also be that the Anglican Church needs to be more discerning as to who is suitable to be ordained and more carefully consider the threshold for Deposition from Holy Orders. These issues are actively being considered in an effort to ensure only those persons of the highest moral standing are ordained.

- 192 There is one final aspect of ordination I would like to touch on. That is the role of the Bishop in relation to clergy. A bishop is often described as the pastor to the pastors. As a result, a bishop often has both pastoral and juridical responsibility for clergy.
- 193 This conflict of duty has been recognised by many of the survivors who gave evidence and it has been problematic for the Church for years. However, that problem has now been resolved by the Title D reforms.

EVIDENCE AND CASES

GRO-C-1

- 194 From the records³ that the Diocese of Auckland has been able to locate, it would seem the Diocese of Auckland was first informed of GRO-C-1's resignation from GRO-C School when the chairman of the GRO-C-1 board sent a letter to the then Bishop of Auckland dated 15 November 1978.
- 195 The letter does not provide any further background and it is not clear to me how much detail of what GRO-C-1 did at GRO-C was provided.
- 196 At this time, I believe that Bishop Eric Gowing was just concluding his time as Bishop of Auckland before Bishop Paul Reeves became the Bishop.
- 197 It would seem that the Diocese knew that Mr GRO-C-1 had admitted inappropriate conduct with children at GRO-C and he resigned from the school in early November 1978. This was communicated to Bishop Gowing both verbally and in a letter from GRO-C dated 15 November 1978.
- 198 Around the same time the Archdeacon of Auckland (Ted Buckle) sent a letter to the Bishop of Christchurch explaining what happened at GRO-C but without any particular detail. It is concerning that the letter appears to minimise the conduct although

³ I have reviewed documents in preparing this statement, these are located in the bundle, previously [AC.00297 – AC.00484], now WITN0265018 – WITN0265071.

it is also clear from the letter that an arrangement with [GRO-C] whereby Mr [GRO-C-1] would seek psychiatric assistance was followed through to some extent.

- 199 I am not sure when Bishop Paul Reeves was made aware of the reason Mr [GRO-C-1] resigned from [GRO-C] or the extent of his knowledge of the particular details of the offending.
- 200 From [GRO-C], it would seem that Mr [GRO-C-1] was teaching at [GRO-C] High School and held a PTO from the Bishop. There is also evidence that around this time Mr [GRO-C-1] was appointed as an honorary assistant priest at [GRO-C] in February 1979.
- 201 In March 1979 a request was made by Archdeacon Buckle for Mr [GRO-C-1] to be licensed to the parish of [GRO-C] because of the ministry that he was providing there.
- 202 In July 1979 Mr [GRO-C-1] was appointed as priest-in-charge of the [GRO-C] Parochial District for a month before a new Vicar was inducted.
- 203 From there the records are limited until January 1983 when Mr [GRO-C-1] was appointed as an Assistant Curate to the Vicar of [GRO-C]. It seems that at that time he was part-time and self-supporting.
- 204 On 29 August 1985, Mr [GRO-C-1] met with the then Bishop of Auckland (Paul Reeves) to discuss the possibility of obtaining a full-time position as Chaplain or Vicar in the Diocese. This was at the end of his time as Bishop of Auckland and Primate.
- 205 Bishop Paul Reeves made a file note that due to the "alleged sexual misdemeanour involving boys of [GRO-C] School" and the fact he understood it was not the first instance of a pattern of behaviour Mr [GRO-C-1] should remain in a non-stipendiary role. A non-stipendiary role is one that is not paid and it is usually a part-time position under the supervision of another clergy person.
- 206 There is then a further break in the records until 1987. On 21 July 1987, the then assistant Bishop of Auckland (Godfrey Wilson) wrote a letter to the then Bishop of Nelson (Peter Sutton) referencing a complaint against Mr [GRO-C-1] of "improper behaviour" in 1985 in one of the Auckland parishes.

- 207 It seems that in 1985 the then Bishop Peter Sutton informed Bishop Godfrey Wilson that there was also “incontrovertible evidence” of “earlier misbehaviour” when Mr [GRO-C-1] was working in the Diocese of Nelson and at [GRO-C-1]. This had arisen in a context where Bishop Bruce Gilbert (the then Bishop of Auckland) had had a complaint in 1985 about “improper behaviour with a boy” in an Auckland parish.
- 208 From the documents in the Nelson Diocesan files there is no record of offending or complaints having been made about Mr [GRO-C-1] before he moved to [GRO-C] (though he did offend prior to this).
- 209 I understand that a former member of the [GRO-C] Board is of the view that abuse by Mr [GRO-C-1], at a ‘cathedral’, occurred and was known about by a bishop (the then Bishop of Christchurch Alan Pyatt) who apparently provided Mr [GRO-C-1] a reference for his application as chaplain.
- 210 Having looked at the records held I can see no evidence that would support this. There is no known case of Mr [GRO-C-1] abusing boys at a cathedral.
- 211 In addition, there seems no obvious connection between him and Alan Pyatt as when he finished his ordination training in Australia he went straight to the Diocese of Nelson. Mr [GRO-C-1] was in the [GRO-C] prior to this but I do not know where.
- 212 It would seem from the letter to Bishop Peter Sutton about Mr [GRO-C-1] that a parent had made a further complaint about Mr [GRO-C-1]’s conduct in 1987 while he was in Auckland.
- 213 In the same letter, Bishop Godfrey Wilson requested information about what happened at the Diocese of Nelson. Bishop Peter Sutton responded to the request by letter dated 21 July 1987 saying that he would much prefer to meet in person as the matter was “very sensitive”.
- 214 Around this time, it seems that whatever licence Mr [GRO-C-1] held was surrendered.
- 215 On 21 November 1987, Mr [GRO-C-1] wrote to Bishop Bruce Gilbert asking him to consider allowing the Dean of Auckland to permit him to be licenced to the Dean.

- 216 Mr [GRO-C-1] again approached Bishop Bruce Gilberd to request a licence on 24 February 1988. Bishop Bruce Gilberd responded on 4 March 1988 refusing to issue Mr [GRO-C-1] a licence.
- 217 The next document is a file note dated 16 January 1992 that suggests there were incidents of molestation (or overtures) verified in: [GRO-C] (Nelson Diocese) between 1974-1975; [GRO-C] School between 1976-1978; and [GRO-C] District) in 1985; and [GRO-C] Parish (Auckland) in 1987.
- 218 Significantly the note, apparently by Bishop Godfrey Wilson, notes "paedophile?/should not be licensed".
- 219 It is not clear from the records we have that the Anglican Church was aware of the offences in [GRO-C] prior to Mr [GRO-C-1]'s move to [GRO-C]. I hope it was not.
- 220 I understand that Mr [GRO-C-1] was convicted of sexual offences in 1994 and sentenced to a term of imprisonment. He was subsequently convicted of further sexual offending in [GRO-C] and was discharged without penalty due to his health, age, and the fact that he had already served a term of imprisonment for similar offending. I understand Mr [GRO-C-1] died shortly thereafter.
- 221 There are no records that indicate if his PTO was removed from him or he surrendered it at any point although from the time of his first conviction the correspondence indicates that he did not hold a licence or PTO.
- 222 Having reviewed the material it is clear to me that the way the Anglican Church handled the situation is unacceptable. It should have investigated Mr [GRO-C-1] as soon as it was made aware of Mr [GRO-C-1]'s offending at [GRO-C].
- 223 Due to the fact that he admitted inappropriate conduct at [GRO-C], he should have immediately been subject to a Title D process and, if the victims agreed, the Police should have been informed. I would have expected Mr [GRO-C-1] to be deposed as a priest at that point in time. It is surprising that he was not deposed after his convictions.
- 224 By allowing Mr [GRO-C-1] to continue with his ministry it appears that the Anglican Church allowed him the opportunity to reoffend. I apologise to anyone who was subject to abuse by Mr [GRO-C-1] after

his offending at [GRO-C] was known and I urge them to come forward and contact the Anglican Church.

225 Based on the records the Anglican Church has, it appears this is one of very few cases where a known offender was allowed to continue with ordained ministry in some way. However, there should not have been any such cases.

226 I believe the new Title D processes will help ensure this does not happen again. That is because in a situation like this the matter would have to be reported to the Registrar and the Registrar would have to convene a Tribunal to resolve the matter. If the Anglican Church is to take abuse seriously then every credible allegation must be properly investigated.

GRO-A Ms C

227 Ms [GRO-A Ms C]'s account⁴ is a cause for deep shame and regret on the part of the Anglican Church. Both for the behaviour of Mr [GRO-B-1] and for the lack of a clear consequence for that behaviour, taking into account the seriousness of the abuse and the impact of that abuse on Ms [GRO-A Ms C].

228 A letter from Bishop Roger Herft dated 29 September 1993 recounts that he first learnt there was an issue from Mr [GRO-B-1] himself and suggests that Mr [GRO-B-1] did not fully disclose to the Bishop what he had done and the level of abuse.

229 Complaints were handled by the Bishops of Wellington and Waikato. A mediation process was ultimately adopted in this case. I agree that the Church's response was inadequate.

230 While Bishop Roger Herft instituted a psychological review of Mr [GRO-B-1], there is no record of Mr [GRO-B-1] being suspended from the exercise of Ministry.

231 At the point where it became clear that the allegation was of a criminal nature, Ms [GRO-A Ms C] should have been supported to lay a

⁴ I have reviewed documents in preparing this statement, these are located in the bundle previously at [AC.00485 – AC.00527], now WITN0265072 – WITN0265095.

complaint with the Police. Notwithstanding that, given the nature of the alleged abuse, Mr **GRO-B-1** should have been suspended from office pending a formal investigation.

232 In **GRO-B** 1993, Mr **GRO-B-1** moved to Auckland and was appointed to the position of being an Assistant Priest under strict supervision in a parish. He held that role until **GRO-B** 1994. The conditions of Mr **GRO-B-1**'s licence issued to him on **GRO-B** 1993 were recorded by Bishop Bruce Moore of Auckland as follows:

- (a) That he receives in depth counselling regarding past sexual abuse and present psychological and emotional difficulties.
- (b) That he has ongoing supervision of his professional responsibilities.
- (c) That his home and work conflicts are addressed and resolved.
- (d) That he does not take on the care of females in his ministry and pastoral counselling.

233 Given the seriousness of Mr **GRO-B-1**'s actions, a further appointment, even with these conditions, would seem inappropriate. A Bishop must have confidence that vulnerable people receiving pastoral care from a priest are safe. My review of the material available to me would not have given me that confidence.

234 Beyond that, the nature of the allegations against Mr **GRO-B-1** raises for me the question of whether he is fit to be a priest at all. In her evidence Ms **GRO-A Ms C** asked if you have a paedophile priest why would you put him in a parish? The question is the right one but can go further – why would you let him be a priest at all?

235 As I have outlined earlier the ultimate sanction of the Anglican Church is that of deposition. That should have been considered once the complaint about Mr **GRO-B-1** had come in and had been fully investigated. At the very least, this should have involved a Title D process.

236 On 30 June 1994, Mr **GRO-B-1** was advised that the Bishops in Auckland did not consider it was appropriate for him to have a

licence in Auckland from 4 July 1994. It was on that date that his licence was removed.

237 However, Mr GRO-B-1 was subsequently granted a PTO in 1996 while at Selwyn Village, a retirement village in Auckland. This PTO was removed in 2020 when the Bishop of Auckland became familiar with this matter when responding to the notices to produce.

238 I believe that his situation would not be repeated under the new Title D process. I also do not believe the moving of Mr GRO-B-1 was deliberate in order to avoid complaints. After all he had confessed to his offending and the move to Auckland appears to have related to his wife's medical condition.

Louise Deans

239 I have read the evidence that Louise Deans has provided to the Commission. I have also read the book that she has published: *Whistle Blower: Abuse of Power in the Church – a New Zealand Story*. I acknowledge her courage in sharing her experience.

240 In Ms Deans' evidence she includes a heading entitled *Recommendations*. I completely accept the first point that abuse should never happen in the Anglican Church. This is why, following Ms Deans' initial complaint against Rob McCullough for sexual harassment, the Anglican Church took steps in response.

241 For example, amendments were made to Title D at the 1992 General Synod/Te Hinota Whānui to include sexual harassment within the definition of misconduct.

242 At the same time I understand that a new focus on boundaries training was introduced.

243 The issue of financial punishment raised by Ms Deans is a difficult one especially given the provisions of the criminal law when it comes to what happens to perpetrators.

244 Ms Deans also suggests that the Anglican Church needs to bear some financial responsibility which the Church accepts.

245 I do, however, note that financial responsibility needs to be based on clear principles. There are clearly cases where our supervision falls short or we do not respond to claims as we should.

- 246 However, the Anglican Church also cannot stop bad people from doing terrible things and I am not sure the Anglican Church should be responsible in those circumstances. This is an issue that the Anglican Church would welcome guidance from the Commission on.
- 247 Ms Deans also considers that a change in institutional perspective is needed in the handling of complaints so the response is less self-protective. I agree and there has been a considerable change in institutional perspective.
- 248 I also want to say that I reject entirely any suggestion that secular law does not apply to the Anglican Church and its clergy. If that was said by Bishop Maurice Goodall then that does not reflect my understanding.
- 249 For example, the new Title D process largely takes the responsibility away from a Bishop and places it in the hands of independent professionals. To that extent, the new Title D is a deliberate choice to change the institutional perspective and ensure all complaints are properly handled.
- 250 Likewise, there has been a greater focus on boundaries training and the standards expected of clergy since Ms Deans was ordained over 30 years ago.

Jacinda Thompson

- 251 I want to briefly comment on the evidence of Jacinda Thompson particularly as it relates to the Title D process.
- 252 As Ms Thompson notes in her witness statement, she found the Title D process to be difficult for a number of reasons. It was the issues raised by Ms Thompson's case that was one of the reasons for the recent review of the Title D process.
- 253 As a result, a number of the concerns raised in the statement have been addressed. For example, the concerns about the role of Bishops in the process, the difficulty of complaining about Bishops, and also the issues relating to publication have all been addressed in the revised Title D.

- 254 Some of the issues raised remain outstanding and will be considered by the General Synod/Te Hinota Whānui in 2022 including the presence of non-Church members on Tribunals involving allegations of abuse and harassment.
- 255 I want to publicly thank and acknowledge Ms Thompson for the courage shown as well as the constructive engagement with the process we went through to reform Title D.
- 256 Ms Thompson raised the issue of pro-active consultation with those who have experienced our processes. I am going to ask the Registrar to ensure there is a formal consultation process as the new Ministry Standards Commission gets underway.
- Robert Oakly⁵**
- 257 I have read the evidence that Robert Oakly has provided the Commission.
- 258 There are a number of statements that Mr Oakly has made that I would like to personally respond to. In particular, Mr Oakly requests an apology and acceptance of what has happened to him and others around the country over these past years.
- 259 In this statement I want to immediately apologise unreservedly to Mr Oakly on behalf of the Anglican Church. The abuse suffered should never have occurred. I am aware that the Primate's will jointly address this further.
- 260 I understand Mr Oakly's concern for other survivors. I know there are other survivors who suffered abuse by the same perpetrator as Mr Oakly. This is shameful to the Anglican Church.
- 261 The Anglican Church deeply regrets that it does not appear to have been aware of the actions of the perpetrator until he was convicted of criminal offences. I have confirmed that the Diocese of Nelson is happy for the records it holds on Archdeacon Jameson to be shared with Mr Oakly.

⁵ The non-privileged documents relating to this claim are located in the bundle previously at [AC.00528 – AC.00675], now at WITN0265096 – WITN0265159.

262 I want to assure Mr Oakly that the information the Anglican Church has received from its various institutions and disclosed to the Commission does indicate that there have been a number of victims of abuse.

263 Again, this is a situation where Archdeacon Jameson should have been deposed and removed from Holy Orders.

CONCLUDING REMARKS

264 The Anglican Church is most grateful for the inclusion in the Terms of Reference of this Inquiry. The reasons we advocated so strongly for inclusion was to ensure that survivors of abuse received a thorough and independent investigation into any real or perceived abuse within the Anglican Church.

265 The Inquiry provides survivors and public with a degree of transparency and legitimacy that the Anglican Church simply would not be able to offer on its own. It is my hope that the Inquiry not only enables the Anglican Church to learn from the past but that it also enables survivors to come forward and receive redress.

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.

GRO-C

.....
The Most Reverend Philip Richardson

Dated: 12/2/2021