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MARY MARSHALL - AFFIRMED
EXAMINED BY MS COOPER

CHAIR: Good afternoon, everybody. Ms Cooper, I can hardly see you. Welcome back.

MS COOPER: Thank you.

CHAIR: And we have Mary Marshall with us.

A. Hello.

CHAIR: What would you like me to call you, Mary or Mrs Marshall or Ms Marshall?

A. Mary, thank you.

CHAIR: That's nice, okay. Mary, before Sonja Cooper asks you questions, I will just ask you to take the affirmation; is that all right?

A. Yes. (Witness affirmed).

CHAIR: Thank you very much. I will leave you now with Ms Cooper.

MS COOPER:

Q. Just to confirm, your full name is Mary Elizabeth Marshall?

A. Yes.

Q. And you are giving your evidence from Sydney, Australia?

A. That's correct.

Q. Mary, I know that you have an opening statement that you would like to read before we start on your evidence properly, so I'll ask you to do that opening statement.

A. You would like me to commence with it?

Q. Yes.

A. Okay. Tena koutou katoa. I am speaking to you from Sydney Australia and acknowledge the Gadigal people of Eora Nation on whose land I am living. Dia Daoibh to all Irish diaspora living in Aotearoa New Zealand.

1 A salute to all survivors and for victims who had no
2 voice and for those who have suicided, we are your voices
3 and you are all here with us.

4 My name is, as stated, Mary Elizabeth Marshall. I am 61
5 years old. Just staying alive is winning. My life is
6 severely impacted by depression which came on me completely
7 by 14 years of age. Despite my best efforts, it has never
8 left.

9 The abuse inflicted on me throughout my attendance of
10 Roman Catholic schools has continued to haunt me and shape
11 a poor quality of life. I still feel like an absolute
12 freak that I was sexually abused by a nun. The shame,
13 however, is not mine. For me, just staying alive is
14 winning.

15 Q. Thank you Mary. Just going through your evidence, you're
16 going to describe your experiences of going to Catholic
17 schools.

18 A. Right.

19 Q. And just to help show who you are, we're going to start
20 with a couple of photographs. If we can first call out
21 document 29. We will wait for that to come up, Mary.
22 Mary, if you could just explain to those looking at it how
23 old you are and what this ceremony is?

24 A. This is called a Holy Communion and it's very significant
25 to Irish and Scottish, Welsh people who adopted Catholicism
26 as their religion because it's a rite of passage and before
27 Christianity we had our own rites of passage, so the Holy
28 Communion is sealing that spirit and future as belonging to
29 God and it's really very significant.

30 Q. We will next call out Document 31, I think it is, document
31 30. So, that's two photos there. So, if you can talk
32 first to the top photo, how old you were?

33 A. Yep, sorry. The top photo is myself. I'm 14 years of age
34 and it's very unusual for a 14-year-old on a summer's day
35 to be wearing huge baggy clothes. That's all I'm going to

1 say. I think anyone can see there's something wrong. And
2 I remember that day because it was an effort to smile.

3 The second photo is myself. I was arrested at 16 in
4 Auckland. That's - I'm actually very stoned in that
5 photograph and I know that person is me but there's no-one
6 home in that girl and I was on a mission to kill myself and
7 almost succeeded. So, that's a photo, I put those
8 decorations round it when I went into therapy. That is a
9 significant part of my life, 14 years of addiction, and
10 that's a very sad photo but it's the truth, that I was
11 killing myself. And the reason I was arrested, was I
12 had - I was a relatively naïve user. I did the, you know,
13 stock standard stereotype graduation towards heroin, I
14 didn't understand things like rohypnols and how to use
15 them, so I ended up having a seizure and was arrested on
16 the pub floor unconscious, yeah, and was ordered into
17 treatment through the Courts.

18 Q. We'll talk more about the impacts of what happened to you
19 but let's go back to then your experiences in care.

20 You're going to talk, first of all we'll just set the
21 scene, you attended St Patrick's Cathedral School in
22 Ponsonby Auckland at around 12 years of age and you were
23 there for approximately a year and a half, weren't you?

24 A. Yes.

25 Q. And then after that, you went to St Dominic's Catholic
26 College in Henderson Auckland?

27 A. That's correct.

28 Q. So, you were in form 4, aged 14?

29 A. Yes.

30 Q. And you were there for just over two years, weren't you?

31 A. Yes.

32 Q. You explained the abuse that you suffered at both those
33 schools?

34 A. Yes.

1 Q. In a letter that was sent to the National Office for
2 Professional Standards or NOPS which is the organisation -

3 A. Yes.

4 Q. - that runs the Catholic redress process. But, as best as
5 you can, I'd like you first to talk to your experiences at
6 St Patrick's College?

7 A. Right.

8 Q. Sorry, St Patrick's Cathedral School, I should say.

9 A. Ponsonby. I experienced throughout my schooling, levels of
10 violence that cannot be justified, psychological abuse to
11 the extent it cannot be justified and a crushing of my
12 spirit. The abuse was physical, it was deliberate, it was
13 sadomasochistic.

14 Q. Mary, can you give some examples of that physical abuse?

15 A. One example I gave is I passed a note to a friend when a
16 nun was speaking, you know, in a lesson and I passed a note
17 to a friend and my head was smashed into the blackboard, I
18 was grabbed by the hair, I was told to come out front,
19 grabbed by the hair and I was smashed into the blackboard.
20 There has been numerous other things that happened but it's
21 strange how after years of that sort of thing happening to
22 you, one or two stand out and I think it's because they've
23 killed something in you and you get a flashback of it. I
24 always remember that, I just remember my head going
25 smashing into the blackboard and her clawing at my hair.

26 You see, describing it now, at that stage and at that
27 point in my life it was normalised. Children had no
28 rights. I mean, I would go home with welts all down the
29 back of my legs, on my hands, bruising. They knew how to
30 hit you so that your school gym covered it and I did not
31 receive any significant injuries to my face and I do not
32 recall my face being attacked. It was your upper torso,
33 arms, legs, buttocks and this was calculated abuse of a
34 child and they were confident, I notice now as an older
35 woman, you know, they were confident to do it because they

1 were confident no-one would ever challenge what they've
2 done and they knew the child would cover up the marks. And
3 even if your Mum or your Dad saw them, that you would
4 always be in the wrong because the nuns were Godly saintly
5 women who have dedicated their lives to serve Jesus, to
6 serve the great I am and you must have done something to
7 deserve that. So, this was normalised and this was how not
8 just myself but many lived for years as children growing
9 up.

10 Q. So, you've described being strapped with thick leather
11 belts and straps and you've said -

12 A. Yes, sorry.

13 Q. And you said that this was at least two times a week for
14 the year and a half you were at St Patrick's?

15 A. Yes, yes.

16 Q. And you've also described being shamed and humiliated in
17 front of others, can you talk about that?

18 A. I can only speak my truth, I can speak for no-one else but
19 my own story but I just want to say that I believe the more
20 sensitive you were, it's like they smelt it out in you, and
21 the more sensitive your spirit was, and I had like - I'm an
22 artistic person and I'm a dreamer, I was a dreamer type
23 child and I couldn't tell the time until I was about 13. I
24 didn't think how the majority thought about. I couldn't
25 see numbers. I saw in colours and pictures and I just want
26 to make this comment now so that it's documented, I believe
27 they chose children like that because they could break,
28 they tried to break us. It was like they read our spirit
29 or something, I really believe that. And the humiliations
30 were about not comprehending, like asking you a sum, like I
31 don't know, 9 and 9, they could see the torment on your
32 face, it was so sadistic. I knew they'd come for me and
33 they came every time, it was predictable, and for others.

34 So, the humiliation was deliberate and also saying
35 things to you, that you were sort of, I was going to say

1 something, there were comments made that you would never
2 amount to much in life and this was often mixed in with
3 scriptures. So, it was just this twisted masochistic kind
4 of spiel onto a developing mind of a child and into your
5 spirit because words have power and they never returned,
6 boy that's what the holy scripture said and yet they did
7 this to myself and to many others. I'll leave it at that,
8 thank you.

9 Q. Can we turn then to St Dominic's Catholic College. Are you
10 able to tell the Commission about your experiences there?

11 A. Yes. My experience of St Dominic's college, I am playing
12 for time here Sonja while I find the document. I've got it
13 here in front of me, sorry everyone. My experience at St
14 Dominic's College changed my life forever. I was targeted
15 by a nun who does not have - they no longer have upheld
16 this suppression thing, is that correct, Sonja, I can state
17 her name?

18 Q. Yes, you can.

19 A. Thank you. Her name is Sr Grignon, her real name is
20 Kathleen McAleese and I'm going to refer to her as Kathleen
21 McAleese because a paedophile has no privileges and should
22 never be awarded them. However, I want to say to the
23 McAleese clan or any relatives, this is not about you.
24 This is about one member who has betrayed your clan and
25 destroyed my life. It is not about you. So, Kathleen
26 McAleese was a biology teacher. I have to stop because
27 even just when I speak I get a picture, you know I get a
28 mini flashback so just bear with me, who taught in the
29 biology lab and she began to take an interest in me which
30 progressed to her stalking me. I'm not going to go into
31 deep details but I will give you enough to anyone listening
32 so that you can understand the significance of what
33 happened. I waited for my Dad to pick me up after school
34 in the old car, in his old car. She must have been
35 watching me the whole time because all the other children

1 had left, all the kids had gone home and I'd wait for Dad
2 out in this field or if it was raining Dad said wait in the
3 alcove and I'll pick you up there.

4 We started - I would see her walking around and there
5 was no-one at the school, everyone had left and I saw her a
6 few times and I just said, you know, being respectful
7 "hello Sister" but I really hated nuns by then but you just
8 went through the "hello Sister" but I never thought
9 anything of it. I thought it was strange that he was
10 around. But then the bell rang one day, I go out to go out
11 into the field and all the kids are leaving and she said
12 "go into the science lab". And I was, I thought, I didn't
13 know, you know, I was 14, I was innocent, I need to say I
14 was a virgin. I'd never even kissed a boy, I was extremely
15 naïve. And she locked the door. I walked in, I thought I
16 was in trouble but I couldn't think of what I'd done. So,
17 I walked into the science lab and she locked the door and
18 she proceeded to try and access my body but I had the
19 presence of mind to run and run round and round those
20 tables and I screamed with all my might. I'd been brought
21 up to protect my body and protect myself and to always
22 fight back, you know, and that's probably what saved me
23 that time, is it just kicked in. What my Dad would say is
24 never give up, you never give up, you always fight back, so
25 that kicked in and I screamed because that's one thing Mum
26 told me, you always scream, if anyone attacks you, you
27 scream. So, I screamed and screamed and screamed and she
28 looked scared and she opened the door. And my Dad picked
29 me up and I couldn't tell him.

30 And then a few weeks later - do I continue with this,
31 Sonja?

32 Q. As much as you feel able to, Mary.

33 A. Okay. A couple of weeks approximately passed. I couldn't
34 tell anyone. I knew something was terribly wrong and I
35 knew all my holy picture cards and all that rosary beads

1 and all the saints and angels and Jesus himself, I knew
2 something terrible was going to happen and no-one could
3 help me. Approximately two weeks later I thought, you
4 know, I thought I was safe, I'd become hypervigilant, I was
5 terrified when the bell rang and I thought I was – I was
6 beginning to think she won't do it again. I let my guard
7 down and suddenly it was raining that day, it was lightly
8 raining, and I stood in the alcove. She must have been
9 hiding somewhere. How the hell she knew, anyway, and I
10 stood there and suddenly she was there before me. It's
11 truly like something out of Dante's hell and she laughed,
12 profoundly evil, and she sexually assaulted me and I fought
13 her off but I was unable to prevent her touching my body
14 etc.

15 I ran and I've been running all my life. And I ran to
16 the car and I got in the car and I just kept saying, "Dad,
17 I've got to tell you something. Dad, I want to tell you
18 something" and then I just kept saying his name "Dad, Dad"
19 and he was exhausted from work, you know, and he was
20 driving along, and I think he thought I wanted him to give
21 me one of his cigarettes because sometimes he'd say, "All
22 right, you can have one" because he knew I was smoking
23 cigarettes, you know, sneaking them, and I think he – and
24 when we were at the lights he sort of looked at me and
25 went, "What's wrong? What's wrong?" and I couldn't tell
26 him because my mind, my mind broke apart when that nun
27 sexually assaulted me. I died at 14, I literally felt the
28 splitting of my psyche, my mind, my soul, my spirit,
29 everything, like nothing made sense anymore. I just, you
30 know, it's just beyond putting words around and I'd left my
31 body. It's the strangest thing, I left my body and I don't
32 think I've ever come back in.

33 So, I was unable to tell my father, I just couldn't and
34 the shame I felt and what did it all mean? And whose fault
35 was it? And it was mine, it was mine, there must be

1 something wrong with me, you know, and nothing made sense.
2 And in the context of what was happening, the war and the
3 troubles in Ireland was happening and our people were being
4 killed like animals and hunted down and incarcerated
5 without charge all because they were a Catholic and they
6 were native Irish and that just added to the torment of it
7 all, so I could say nothing. And I'll leave it at that,
8 thank you.

9 Q. Mary, the next part I just wanted you to touch on, and
10 you've already started to talk about how that then impacted
11 on your life.

12 You've talked about drug abuse from the age of 16 and
13 ending up in treatment, so can you just talk as much as you
14 can about the longer-term impacts of what happened to you?

15 A. Well because I was unable to tell anyone, but I am not here
16 to give anyone a lesson on what trauma does to you but you
17 need to understand when there's no intervention at the time
18 of the trauma, the longer you leave it, the more entrenched
19 layers of damage kick in, and that's simply what happened
20 to me. I was alone with the angels and the holy picture
21 cards and the rosary beads and our martyrs and our martyrs
22 in Ireland and humans and Mum, I could hear Mum whispering
23 to the people in Ireland, I could hear her whispering the
24 rosary beads, and I'm in my living hell with no-one to tell
25 and that's how I began using actually when I was 14, I just
26 took whatever I could get my hands on. And I drank and I
27 drugged and I left home. I started screaming, my behaviour
28 became out of control, it's textbook case but it needs to
29 be documented that it all came out sideways and
30 myself-destruction, I began to hate my parents because I
31 felt it was them, it was somehow their fault too that I was
32 in my prison and I couldn't tell them anything, so they had
33 to be punished too. So, I took, I told my Dad, you know,
34 that I hated the Catholic Church and I'd scream, I'd

1 deliberately blasphemy, I knew how to wind them up,
2 particularly Dad.

3 It's very sad, it's very sad how the damage comes out
4 sideways. And I told my mother I would dance on her grave
5 when she died and she whacked, and I couldn't believe what
6 I was turning into and I became violent and I left home at
7 16 and I was already an alcoholic. I was sick with
8 depression. I self-harmed. I would do anything to get the
9 drugs, and we all know what that means and we all know that
10 damaged young men and women on the streets, what happens to
11 them. And so, that's what happened to me. And so it just
12 progressed from there. I did progress to intravenous using
13 as I grew older and numerous suicide attempts and in and
14 out of detox and rehabilitation, both in New Zealand and
15 then here in Australia. I got clean by myself at 28.

16 Q. And you also educated yourself as well, didn't you?

17 A. Yes, I did. I was brought up with a lot of value on
18 education and my parents worked their guts out to give us
19 education and they trusted that Catholic Church and that
20 institution. And my revenge has been to stay alive to get
21 educated. I got a degree. And not only that, I installed
22 the integrity of our culture without Catholicism's claw on
23 it and their colonising Jesus which has destroyed
24 generations of our people and other tribes, people over the
25 earth. So, I did Celtic studies in my language and things
26 that built my spirit up and tried to reclaim the dignity.

27 Q. And then you did a lot of work yourself, didn't you, with
28 vulnerable people?

29 A. Yeah, I did and I have never had the us and them thing
30 happen. I've worked, I love Aboriginal Australia and I'm
31 proud to say I worked with Stolen Generation. I have
32 Aboriginal friends and I've been very privileged for them
33 to trust me and that we're brothers and sisters.

34 I've also worked with a lot of homelessness and it's
35 never, I'm no Mother Teresa and I think Mother Teresa was a

1 phony myself. Another propped up propaganda thing, you
2 know. I worked in homelessness for a long time. It's
3 never a one-way street. Just because someone doesn't have
4 material wealth or education does not lessen their value
5 because the riches are in your spirit and the riches are in
6 your culture but it empowers you to be educated and stuff.
7 So, I felt a sense of duty to go to those who suffer most,
8 not because I'm a Mother Teresa type at all, I am a very
9 broken person and a flawed person and I've never hidden
10 that, but I learnt professionalism and I learnt how to
11 assist and when to path people on where it was too
12 triggering for me. And, yes, I am proud of that and I hope
13 – the privilege is mine.

14 And one thing I'd like to say here was I have always
15 been aware the society I grew up in New Zealand was so
16 sick, it was so sick and the damage came from the sickness
17 of the systems and scientific racism and Anglo-Saxon
18 mentality, a cruel evil system, and that underpinned the
19 destruction of so many lives and I'm well aware the day
20 that I was arrested in New Zealand I am certain that if I'd
21 been Māori or Pasifika I wouldn't have had the privilege of
22 a Judge saying, "Well, let's put her in, let's get her some
23 help". They would have torn, if I'd been Pasifika or Māori
24 they would have torn my family apart and I would have been
25 incarcerated at some point, you know probably by the time I
26 was 18. I really need to say this to you Aotearoa
27 New Zealand, you have failed the people of the land, you've
28 failed everyone. You need to listen. You need to stop it.
29 Sorry.

30 Q. That's all right, I know you want to –

31 A. I have leave it at that.

32 Q. – you wanted to say that.

33 A. Yeah, I did.

1 Q. Let's talk about bringing your claim against the Catholic
2 Church. How did you come to make your complaint? What
3 motivated you to do that?

4 A. Well because I had worked with the Aboriginal community and
5 I also worked in lower socioeconomic, I've learnt all the
6 speak, you see, I know all the rhetoric, I am a lower
7 socioeconomic person myself but I went to lower
8 socioeconomic areas, so many of these people had been
9 abused as minors, either through being in care or through
10 religion. And so, what had happened was that people were
11 coming forward in Australia. It was truly like a
12 nightmare. I would turn on the news and it was just too
13 much, I just couldn't take it and I began to fall apart
14 because you can't out-run this type of damage and I began
15 falling apart and I'm lucky I had a neighbour downstairs, a
16 really old guy, and I would just go and sit with him and
17 tears would just roll down my face, I couldn't believe I
18 was crying. I couldn't tell him, but he knew. I said,
19 "It's unbearable, it's unbearable". I was just losing it
20 and then I began with flashbacks, my own history came to
21 the fore. And I knew, I was lying in bed, I just want to
22 say this quickly. To my Aboriginal friends Sharon and Ray,
23 now you understand why I couldn't do anything more. I
24 stopped work, I stopped everything. I felt - I don't know,
25 I suppose in layman's terms I was having a breakdown. I
26 couldn't function anymore and I was forced to face up to my
27 own history.

28 I was lying in bed and I just sat bolt upright and I
29 thought I'm going to die and take this all with me and
30 nothing will change, nothing. This stuff will go on
31 forever, from generation to generation. And the courage
32 and the bravery, particularly for stolen generation, I felt
33 ashamed that I felt like I couldn't do this. I rung the
34 Police. They told me to come in. They were highly
35 professional. I brought as much documentation as I could

1 and I filed a formal, I think it took 3-4 hours to do, a
2 complaint.

3 Q. Let's put this in time. This is late 2015, isn't it, Mary?

4 A. Yeah, it is, yes.

5 Q. And so, you made a detailed sworn statement to the Sydney
6 Police?

7 A. Yes.

8 Q. And what happened?

9 A. Well then they said to me because I just couldn't bear the
10 thought of going to New Zealand and now my brother and my
11 two sisters will understand why I hated home so much. I'd
12 rather die and go there because it's so triggering.

13 So, the Police said they will contact someone from the
14 Sex Crimes Unit, Historical Sex Crimes, whatever, and it
15 was Detective James Watson and he contacted me and he was
16 lovely, and I just want to say to James Watson, I never
17 sent you a proper thank you, so thank you, from my heart
18 thank you so much. And he was so kind and he was so
19 compassionate and he went out there to the school and spoke
20 to the people. He rung me and said, you know, that he had
21 a picture of the perpetrator and, you know, gave me time to
22 prepare for the shock of seeing this person after all these
23 years.

24 And then he mentioned to me, and so did the Sydney
25 Police, that there was a Royal Commission possibly coming
26 up. Because the perpetrator, because Katherine McAleese is
27 deceased, there was nothing he could do at that point but
28 he told me about the Royal Commission and quite frankly I
29 thought it was going to take years for New Zealand to ever
30 get that happening. Detective Watson told me that it would
31 be forever on record. And then the Royal Commission did
32 happen and here we are.

33 Q. So, you came to contact Cooper Legal after you were told by
34 the Police that no prosecution could be brought, so how did
35 you come to contact our firm?

1 A. Well, how I came to contact Cooper Legal was I know you
2 can't trust the Catholics with things and the Catholics –
3 we're not anti-Catholic, we cannot trust the hierarchy of
4 the Catholic Churches, it's a river of pus and they will do
5 anything to shut down any victim survivor.

6 So, I knew from what I'd seen happen to other people
7 that wasn't an option.

8 Unfortunately, it still lingers in me, this thing to be
9 loyal to them and I sort of thought maybe I should just –
10 there's got to be – no, don't do it, I'm telling you, any
11 survivor out there, don't trust them, don't do it.

12 So, I started researching online thinking there's got to
13 be someone. I'm not a legal person and I thought well now
14 I'm truly screwed because I can't fund my own legal thing,
15 so I started reading what survivors were saying about the
16 legal process and that's how I came about researching
17 Cooper Legal and I trust the voices of survivors who used
18 their process. And then I researched you, Sonja, because I
19 wanted to be sure that it wasn't some predatory money
20 grabbing Legal Team leasing vulnerable clients, I was all
21 paranoid. So, I researched you thoroughly too but you
22 don't know that.

23 Q. I do now.

24 A. Yeah. I was deeply impressed that you've been fighting for
25 the people of New Zealand, for Aotearoa, for the people of
26 New Zealand, for Pasifika people, for all people abused and
27 the ones ignored most, you know in prison, in care and
28 things like that, and so I thought, nah, this is it, this
29 is right. I knew in my spirit this is the right move, you
30 know.

31 So, I think I sent an email. I felt really embarrassed
32 because I don't understand legal stuff at all and I just
33 bluffed my way, sort of, like, they said you'll need this.
34 I looked words up and things like that, so I think I sent a
35 letter or – no, I sent a letter. Did I send a letter? And

1 I decided to go, yeah, I emailed and then I said about
2 finding, they sent me this thing saying, you know, about
3 finances and I thought, well, do you know what? The
4 government owes us, the government owes us. It was Church
5 and State that did it to us all and now we're old, so I
6 have no shame in taking Legal Aid and no-one should, no
7 survivor should. Take that Legal Aid, that money belongs
8 to us and so does the Vatican money. So, I took the Legal
9 Aid and this is where I – there's been three years of legal
10 process and I'm very grateful.

11 Q. So, just to get that timeframe, we've got you instructing
12 us at the end of October 2018, funding coming through in
13 November?

14 A. Yes.

15 Q. And then time is spent to prepare what we call a Letter of
16 Demand, but it set out what happened to you that went
17 across to NOPS in July 2019?

18 A. Yes.

19 Q. You'll recall that you were advised by us that your claim
20 in relation to the Sisters of Mercy had to go direct to the
21 Sisters of Mercy?

22 A. Yeah.

23 Q. Because *A Path to Healing* only deals with sexual abuse by
24 clergy?

25 A. That's correct, yeah.

26 Q. And so, what happened then was that that part of your claim
27 was sent direct to the Sisters of Mercy, wasn't it?

28 A. Yes, yeah.

29 Q. And then an investigator was also appointed in August 2019
30 to look into your claim, do you recall that?

31 A. Yes.

32 Q. And, as you say in your statement –

33 A. Yes, I do.

34 Q. – you were told at that stage, so we're obviously
35 pre-Covid, that you would need to meet with the

1 investigator and that there would be some discussions about
2 how that would work because you were living in Australia?

3 A. Yes.

4 Q. And you then remember that as part of the investigation
5 process, in early October 2019 the investigator was
6 provided with a bundle of documents, including your claim
7 document, a copy of the statement that you had made to the
8 Police?

9 A. Yeah.

10 Q. Records of your school attendance and medical records that
11 you had at that time?

12 A. Yes, yes.

13 Q. And you were happy for that information to go across to the
14 investigator, weren't you?

15 A. Yeah, I assumed it would be taken seriously and treated in
16 a professional manner, I did because it was coming from a
17 legal perspective and I expected a professional response,
18 yeah.

19 **CHAIR:** Ms Cooper, I am sorry to interrupt your evidence,
20 Mary. I just want to check, who appointed the
21 investigator? Was it —

22 **MR COOPER:** NOPS.

23 **CHAIR:** It was NOPS to do that?

24 **MS COOPER:** Yes, NOPS always appoints the investigator and
25 typically they are retired Police Officers.

26 **CHAIR:** I see this is one of those.

27 **MS COOPER:** Yes.

28 Q. We will deal with the claims separately, we will deal with
29 your engagement with the investigator in relation to St
30 Patrick's.

31 A. Okay. Excuse me a minute while I lean over the table.

32 Yes, got it, yes.

33 Q. Excellent.

34 A. Sorry.

1 Q. Before we look at that actual report, we're going to look
2 at the series of emails that you had to respond to.

3 A. Okay.

4 Q. First of all, you were sent a draft statement to look at
5 which the investigator had prepared?

6 A. Yes.

7 Q. And you were asked to answer a number of further questions
8 to clarify and expand on the draft statements. And at this
9 stage if we can call out document 8 and questions 1-7.

10 Mary, that's the email of 10 November 2019, document 8;
11 have you got that?

12 A. Yes.

13 Q. Excellent.

14 A. I have, Sonja. Yeah, I've got that.

15 Q. These are the questions you were asked to clarify and
16 expand on?

17 A. Yes.

18 Q. Were you able to recall what years you attended St
19 Patrick's College? With regards a particular assault you
20 refer to, this is your head being smashed into the
21 blackboard?

22 A. Yes.

23 Q. The note there was it was clearly witnessed by other
24 classmates, did you know the names of any of those girls?
25 Did you recall the name of the Sister who did this? Were
26 other girls at St Patrick's also subjected to the same type
27 of abuse you underwent? Were the assaults and abuse
28 undertaken by just the one nun or a number of them? If so,
29 how many? Did you recall any of their names? Did you tell
30 anyone about the abuse you were being subjected to at St
31 Patrick's? Did anyone, your parents, siblings, friends
32 notice or remark on the welts you suffered as a result of
33 the beatings?

34 How did you feel about those questions, Mary?

1 A. I felt they were appropriate but yet, it didn't seem to – I
2 thought they were appropriate and I probably would ask the
3 same if someone, you know, what can you recall? But we're
4 talking historical abuse and we're talking years and years
5 and years of this sort of treatment and so, I felt that
6 was, you know, fair play, you know, he's just asking but
7 it's not a realistic, the historical trauma and abuse like
8 that, when it's not just one incident or the one named,
9 there was years of it and so I sort of felt overwhelmed. I
10 thought, well, you know, we'll be here until Armageddon
11 trying to write down all the incidences. I did recall a
12 classmate and I can see faces and I can see, like, flashes
13 of things but we're talking day after day year after year.
14 We're talking ongoing trauma so that it becomes a blur.
15 And so, I gave them as much as I could and, yes, I did
16 think the questioning was appropriate in the way it was
17 written and I think, you know, that it was right to ask
18 those questions. I hadn't realised at that point what a
19 dropkick you were Shadbolt shame on you, shame on the
20 Catholic Church.

21 Q. So then you sent a revised statement about St Patrick's
22 College and you read that, made some alterations, signed it
23 and that was that one done, wasn't it?

24 A. Yes.

25 Q. Then we turn to the St Dominic's claim.

26 A. Yes.

27 Q. Again, you're sent a draft statement completed by the
28 investigator to review, and that's in relation to St
29 Dominic's College?

30 A. Yeah.

31 Q. And you're again asked a number of further questions to
32 clarify and expand on that. So, again, now we call out
33 document 10, questions 1-8. Have you got that?

34 **CHAIR:** Do you have the exhibit number?

35 **MS COOPER:** Exhibit 10.

1 **CHAIR:** Exhibit 10 but there's a case number as well?

2 **MS COOPER:** I just have the witness number that's in the
3 brief. Witness 0014010.

4 A. Have you got it?

5 Q. Yes, I do, it's up on the screen. You'll just have to
6 squint, Mary. There we have eight questions this time.

7 A. Right.

8 Q. Were you able to provide the name of the best friend from
9 St Dominic's who was expelled? When was the last time you
10 had any contact with her? Were you aware of any other
11 girls that were abused by Sr Grignon? If so, did you have
12 any names? Did the girls talk amongst themselves as to
13 what was happening with the nuns and any abuse they were
14 subjected to? Were you able to recall roughly when the
15 incidents took place? Were they in your first or second
16 year? Who was the first person you told of the incidents
17 with the Sister and when? In your statement to New South
18 Wales Police you referred to a Sr Grenuell, was this a
19 typographical error? Did you have a photo with Sr Grignon
20 in it, if so could you please provide? In regards to the
21 remedy sought, what would you like to obtain from the
22 process?

23 Again, how did you feel about those questions?

24 A. At that point, I still felt, I found the questions and all
25 the craziness of it, at this point I still felt that it was
26 - it was overwhelming, it was overwhelming, but I still
27 felt at this point that they were taking it seriously and
28 that it was going to follow a professional progression of
29 investigation. And I gave as much information as I could.

30 Q. And you say in your statement that you were feeling quite
31 overwhelmed, as you've just, with the memories and sorrow?

32 A. Yeah.

33 Q. And you were feeling angry, rage I think is the word?

34 A. Rage, yeah. What happened was going through this process,
35 just a word to survivors who haven't yet, get as much

1 support as you can before doing it. It's raw and I was
2 being ripped apart, layer upon layer of grief. It's
3 shocking, it's shocking how deep the damage is. And so, I
4 was just, I was getting nightmares and flashbacks and I
5 began feeling the feelings I felt as a child, of just
6 wanting to die over and over again and crawl out of my skin
7 and fly away and you're better off dead, you know the whole
8 thing. And a word of warning to survivors who have not
9 taken, if you have a history of addiction like myself, you
10 will be triggered to use again. And so, I was grappling
11 with all that.

12 Q. So, we move -

13 A. And I answered those questions as best as I could.

14 Q. So, the next thing you were asked to do was to look at an
15 aerial photograph of St Dominic's and we'll just call that
16 out, it's document 12, so it's WITN0014012. You were asked
17 to mark on that photo where your father would pick you up,
18 the location of the alcove and the location of the science
19 lab.

20 Before I read out your email response to that -

21 A. That is just ridiculous.

22 Q. What was your response to that photo?

23 A. Okay. Well, my one was even more blurred than that. I
24 will let you read out the response, Sonja.

25 Q. If we can call out WITN0014013 and we are at the bottom of
26 page 2, to start call out from "Sam have just sent you
27 document" through to where - yes, that's exactly right.

28 So, your response was, "That map is ridiculous for an
29 investigator to send. It is hard to enlarge and confusing.
30 Why did he not provide me with an older map? We are
31 talking about decades ago. You can tell him from me to get
32 real and professional. I might be damaged but am educated
33 with a degree in welfare work = equals not a fool. I gave
34 detailed description in Police report of the layout of the
35 building and where the abuse occurred. Surely he can

1 locate an older map of the buildings from St Dominic's or
2 find one online. Thanks Mary Marshall (not angry with you
3 Sam but just the pathetic level of professionalism by an
4 ex-copper now investigator for crimes of the Roman Catholic
5 religion - does he think we are all morons)". You're
6 covering your mouth?

7 A. Listen, I'd figured out by then what they were doing and I
8 just thought they're playing me. And if they're playing
9 me, they're doing it to every other person that comes
10 forward. It's sinister, it's evil, it's disgraceful and
11 people are suiciding from being treated like this, you
12 know, that have suffered so profoundly and I don't know how
13 they sleep at night. I'll tell you how they sleep at
14 night, they're Satan's children, that's how they sleep at
15 night. Human life means nothing to them and that was my
16 big alert. No-one would send a victim of trauma a blurry
17 modern map when you're dealing with historical abuse and I
18 knew then this was only going to get worse.

19 Q. So, moving on. After that, you're then asked to provide
20 consent for the investigator to talk to your brother about
21 how you behaved from the age of 14?

22 A. Mm-hmm.

23 Q. And then you were asked for more information and we'll call
24 out WITN0014014, so document 14, Mary, and it's the second
25 page.

26 A. Got it.

27 Q. Call out the bullet points. So we've got more questions.
28 When you attended St Dominic's, where was the family
29 living? Your father picked you up each day, what was his
30 occupation? Did any of your siblings attend St Dominic's?
31 Details of the names, ages of your siblings and whether you
32 were in contact with them. And did you know where they
33 live? After leaving St Dominic's did you go to another
34 school or work? And when did you leave your parent's home?

1 What did you feel about being asked to provide the
2 details of your father's occupation and your siblings?
3 A. If it wasn't so evil, I'd pee myself laughing. It's the
4 Catholic hierarchy, they're pacing you out, it is
5 profoundly disgusting, they're pacing you out, culturally,
6 financially, what status does your family have in the
7 Catholic Church? What does occupation, what has my
8 father's occupation got to do with me as his grown adult
9 daughter speaking of being abused? How dare they try and
10 nut you down using your family. It's just appalling. What
11 relevance has my siblings got to do to abuse by a
12 paedophile? It is just appalling and then I knew that they
13 were just playing me and I could do nothing. I was raging
14 inside and I had to make a choice of I either pull out now.
15 But, no, I'm not going to pull out now, I'm going to keep
16 going with this. I sat there night after night, I couldn't
17 sleep just thinking about it and I knew what they were
18 doing and I thought I'm taking you bastards on, is what I
19 thought. And you can document that. I'm going to take you
20 bastards down because if they're doing this to me, they're
21 doing it to others and they're only letting a few cases
22 through, you know, with compensation and look what we did
23 for them. The rest of us are just – this is how they're
24 casing people out. Anyway, sorry for that rant but I'm old
25 and I could die tomorrow so I have to say my truth. So, I
26 let them contact my brother, but I want to say to the
27 Catholic community you have to rise up against this, this
28 is just shameful evil. This has got no relevance, you
29 know, to – yeah.

30 Q. Sorry –

31 A. I let them contact my brother.

32 Q. It's all right, Mary, I was going to ask, it went a next
33 step, didn't it, because the next thing that the
34 investigator wanted to look into was a comment, one comment

1 from your medical notes from 1980 which stated that you
2 were terrified of your father who beat you?

3 A. Yes. True to form, the river of pus never disappoints.
4 They always use the same tactic. You know, shame on you
5 bros. I can lay a fire for you in the next life too.

6 So, what he'd done was he'd tried to nut me down with
7 information on the family and then I didn't speak to my
8 brother, I didn't tell my brother nothing because I wanted
9 them to get an unbiased view. So, he contacted my brother
10 and then, this is so sick, he went out to Wolfe Home, I was
11 in two treatment centres when I was very young. Well, 21
12 is not that young any more but I was in there 16.5-17, and
13 then I tried to get clean for my 21st, and I think this is
14 where that note is from.

15 So, when you're doing group work and stuff like that,
16 you write generalised notes of what people say in a group.
17 So, an RN [registered nurse] has written, I have this in
18 front of me here, that she - sorry, I've got the wrong - oh
19 yeah, that she is scared of her father and all that. My
20 Dad was coming out there with a great big carton of
21 cigarettes for my 21st and it was my Dad that stood by me
22 and of course I was scared of my Dad because he would have
23 done anything to stop my self-destruction and that's what I
24 had been discussing in the group, that I'm really scared of
25 Dad because one night Dad went round trying to find me
26 because he'd heard about me using, dropping on the ground
27 and stuff like that, and he went round all those pubs.
28 Contextually, Bruce Shadbolt went in there, the Catholic
29 investigator, trawled through old files and took out of
30 context comments made by a health professional on things
31 I'd said. That's all you could find Bruce love, you make
32 me sick to my gut. And the tactics moved from trying to
33 terrorise and shame you, shame you about your background,
34 find some dirt on you, and so now he was out trawling
35 through files trying to portray my father, my family, as

1 though they were perpetrators, as though the fault lay with
2 them. Well, let me tell you something, we want the money
3 back we gave to the Catholic Church for the uniforms, for
4 the titan, all of it, it belongs to us. Sorry.

5 Q. So, you talk about in your statement that this was actually
6 starting to make you feel quite overwhelmed, these
7 continuing requests for further information, including
8 information from a former psychiatrist.

9 A. Oh yeah, I'd forgotten that, yeah.

10 Q. And then in the end you said no more, finish the report
11 without it, didn't you?

12 A. That's right because, you know, because survivors are
13 fragile and when you play with them again posing to be
14 representing them and to be professional, you know it was
15 devastating to me to be treated like this. I can only
16 speak for myself, you know, and I thought the only revenge
17 is they're doing it to us all again, they'll do it to us
18 all again, and they did. I've been screwed over again.
19 It's so sick and so when – with my self-medicating, like,
20 you just have layer upon layer of trauma and you can easily
21 be portrayed as an unstable person and I knew what he was
22 doing. So, I recommended Dr Angelo De Gioannis, who is a
23 highly skilled respected psychiatrist, he probably ended up
24 in treatment himself (my sister said) after treating me,
25 and I saw him to contain myself and to learn how to live
26 and to learn how not to use and, you know, I did a lot of
27 work with that man and it was huge for me to trust and to
28 reach out, and I did trust that man and I still do and I
29 felt that he was exceptional because I did have a – I did
30 have a suicide attempt about a year into therapy with him,
31 I stole a vial of [inaudible] and took an overdose. It's
32 crazy. I thought there's someone who knows me really well
33 and stood by me and I gave him that person to contact. I
34 gave him other therapists to contact. He's a liar, you are
35 a liar Bruce Shadbolt. He said he couldn't get hold of

1 Angelo and he asked me, he asked me to contact, to sort
2 something out. This is laughable and he was given
3 alternative people to contact. There's something else that
4 I know I want to say about that.

5 This is not easy to say but it needs to be said and you
6 need to hear, let me say it, Sonja.

7 Q. There was one thing that was a last question it -

8 A. Sonja, can I just say it?

9 Q. Sure.

10 A. I just need to say it, sorry, because it's overwhelming.
11 Bruce Shadbolt was privy, the Catholic investigator was
12 privy to other trauma that followed on, which is really
13 common with people that are traumatised, that self-medicate
14 with illicit. You're out there, you're vulnerable, you're
15 on the streets. At 15, I went with a dealer and NOPS is
16 privy to this information which is documented and can be
17 validated and I was violently raped while I was scoring
18 drugs. I was promised drugs but I was raped instead. I am
19 very fortunate to be alive. It was a violent rape. And I
20 told him that I was treated, I was terrified to go to the
21 Police and also I was using illicit drugs. So, I went to
22 this clinic in Karangahape Road in Auckland and a school
23 friend gave me the buff money and I sneaked out of school
24 because she told me you can take this pill and you won't
25 get pregnant. That was good enough for me. I still had
26 the marks, I covered it up with my long hair, the man had
27 tried to strangle me to stop me screaming. And I went to
28 that clinic and I cried my guts out and they were so kind
29 to me and I refused to tell the Police but I took that
30 morning after pill. And then there's another medical
31 centre in Auckland because my Dad took me there when I was
32 sick with Hep C, The People Centre it was called and Dad
33 had friends and he was all into it, for the people, by the
34 people, you know it was all, Dad really admired it, and he
35 took me there for treatment when I was sick with Hep C,

1 that was another address I gave him. Bruce Shadbolt, you
2 wrote in your report none of these people were contactable
3 and that I had not given you enough information. You are a
4 disgrace. A quick Google on the internet will pull up both
5 organisation. It's just disgraceful. It's beyond the word
6 disgraceful.

7 Q. And so, before the –

8 A. Sorry, I want that on the record.

9 Q. Yes, it's all being documented, Mary. So, the last
10 question that was asked of you before the report went off,
11 was why you thought your friend had been expelled and you
12 provided the answer that same day?

13 A. Oh.

14 Q. And the reason that's become significant is something we'll
15 come to when we look at the investigator's report. And
16 then you're told, aren't you, that the report is being
17 finalised and it's gone off to the Complaints Assessment
18 Committee?

19 A. Yeah.

20 Q. So, we're now just going to look at the report and then we
21 might take a break after that. So, that's –

22 A. That would be really nice.

23 Q. So, that's –

24 A. That would be good.

25 Q. WITN0014018. So, you received –

26 A. I'm feeling a bit overwhelmed, sorry.

27 **CHAIR:** Would you like to take a break now rather than wait
28 for it?

29 **MS COOPER:** Perhaps, Mary, shall we take the break now.

30 A. No.

31 Q. No? You'd like to get this bit done.

32 A. I'm sorry, I do need to have a break.

33 Q. You do need to have a break.

34 A. Thank you.

1 **CHAIR:** We will take the break now. We will take a 15-
2 minute break and let us know when you're ready to continue.

3 **MS COOPER:** Thank you, Judge.

4

5 **Hearing adjourned from 2.36 p.m. until 2.50 p.m.**

6 **CHAIR:** Hello, Mary. Are you okay?

7 A. I'm okay, thank you. Thank you for the break.

8 **CHAIR:** Not at all, no, you deserve it. So, I'll put you
9 back in the hands of Ms Cooper again, thank you.

10 **MS COOPER:**

11 Q. So, Mary, you'll remember that we were just about to look
12 at the investigator's report?

13 A. Right.

14 Q. And this is what you received, the information you and
15 Cooper Legal received in terms of what had gone to the
16 Committee. This is WITN0014018 and if we can start with
17 page 9, with the heading "Accused Person", if that can be
18 called out, please. Have you got that?

19 A. Yeah, on the screen, yeah, yeah.

20 Q. You'll see there that in terms of Sr Grignon, all we got
21 was her name, wasn't it?

22 A. Yeah.

23 Q. And then we've got the heading "Dominican Sisters
24 Enquiries" and so if we go over to the next page and we
25 highlight that section. So, again, the only information
26 that you're given is "On the 29th of November 2019 I spoke
27 to (redacted) Sr Alphonsus, she recalls that she was
28 Principal at St Dominic's for three years, since 1972-1974.
29 She does not remember a student named Mary Marshall. She
30 does not believe that Sr Grignon could have ever done
31 anything like has been alleged". The rest blacked out.
32 And then, "As Sr Grignon was in charge of the boarders, she
33 could not have lingered around anywhere after school had
34 finished as she would have had to be back with the boarders
35 catering for their requirements". And then redacted again.

1 Added that "there were no complaints against any of the
2 staff whilst she was principal" and then the rest blacked
3 out.

4 We have the "School friend enquiry" at the bottom of
5 page 10 and over to page 11 which is now up?

6 A. Yes.

7 Q. And, again, it's got what you said and then what your best
8 friend said. So, again, it looks like three bullet points.
9 Recalls you as a friend, that her mother remembered you
10 staying with the family but she does not remember this and
11 that you never mentioned anything to her about anything
12 that may have happened to her at school. And then more
13 information blacked out, "a bit rebellious, as was Mary".
14 And then this is the critical bit, "Contrary to what Mary
15 said in her statement, your best friend was not expelled
16 from St Dominic's College".

17 And then we move over to page 16, where we get to the
18 summary. So, if we call up from "Witnesses/Corroborative
19 Evidence", call out from there to the end of the document.
20 Again "no independent witnesses to this offending. No
21 evidence of related incidents or offences from St Dominic's
22 Catholic College and the Dominican Sisters have no records
23 of any complaints against Sr Grignon". The information
24 provided by you and your written complaint regarding your
25 best friend being expelled has been found to be inaccurate
26 and you had been asked through your lawyer why you thought
27 your best friend had been expelled, at that stage the
28 investigator said he was yet to receive a response but once
29 that was received that would be forwarded to NOPS.

30 Then "credibility and reliability", you will see the
31 comment made there was, "I cannot comment of the
32 credibility or otherwise of Mary. As Mary lives in Sydney
33 all my dealings with her had been through her solicitor at
34 Cooper Legal. Cooper Legal were unwilling for me to meet
35 or talk to Mary without their presence".

1 And finally, "Credibility of the accused", "The accused
2 Sister is deceased, having died in 1983".

3 What was your response to that report, Mary?

4 A. I just felt sick to my gut. I will first address my
5 friend. We didn't discuss, I do not recall discussing any
6 of the abuse that was heaped upon us with any other person
7 receiving it or not receiving it. And my friend at that
8 time had been distressed and told me that she was leaving
9 the school and I thought, to the best of my knowledge, she
10 was being expelled and I told my mother because I'm
11 consciously not saying her name, sorry I have to remember
12 don't say the person's name, and I was so upset and my
13 friend also told me that things were happening in the
14 boarding floor, she was a boarder, that were really, really
15 wrong and she was upset and I was just horrified. And then
16 she said "they will expel me" and then she wasn't there
17 anymore. So, my statement stands that I described it as a
18 friend saying "I'm going to get expelled". What more can I
19 say? You know, I want to know what else my friend said
20 that was blacked out and I have not seen this childhood
21 friend since that time. I don't believe that it means my
22 experience of abuse is no longer valid. There's obviously
23 I misconstrued as a young child, you know, or as early
24 teenage years at school, I misconstrued a conversation with
25 a school friend who was never seen at that school again and
26 I assumed had been expelled. And she did use the word
27 "expelled" and she did state to me there were things
28 happening at that boarding school that were terrible and I
29 felt sick, I felt sick to my heart, but no-one clarified it
30 and that's all I can say about it. And I believe that that
31 was used. He spoke to my brother, there's two things which
32 matches up with things I didn't even know that my brother
33 said, Mum said at 14 she went from a lovely girl, I can't
34 remember the statement, I just cried for days about it.
35 What happened to her? Why didn't he look at those? Why

1 did he pick that? A conversation at a school, my best
2 friend had just left and I thought it meant she had been
3 expelled because she had said the word "expelled", "They
4 will probably expel me" and I just stated it as I
5 remembered it and then they contacted her, she said, "No, I
6 never said that". But, to the best of my memory, that's
7 what she said. Everything else matched up. So, I believe
8 that was used to try and portray me as not a credible
9 person and what I'm saying can't possibly be true. Why
10 would the emphasis be put on that and not on investigating
11 the acts/crimes of the Roman Catholic Church? Why was the
12 emphasis put on that? My brother himself, who I never
13 contacted to they will him any of this so they got an
14 unbiased view, he himself said "my sister is honest".

15 Q. And what -

16 A. You know, nothing - sorry.

17 Q. I was going to ask you, what was your response and what is
18 your response to the complaint that you didn't meet with
19 the investigator in the absence of your lawyers?

20 A. I deliberately chose a legal secular path because everyone,
21 the dog on the street knows, they play you for fools, never
22 meet with them, never meet with them on your own. They're
23 going to play you over. Nut you back, screw you down, this
24 is how they roll and it's evident even in that report what
25 they're doing.

26 Q. Because -

27 A. And I know, I need to - sorry, I need to say this, I know
28 that I'm not the only victim of that nun because no
29 paedophile is satisfied with one victim. And so, do you
30 know, if there are women, now women, you know, that have
31 been abused by her, come forward because, you know, I'm not
32 saying do it for me, do it for yourselves because this is
33 how they keep abusing minors by dulling down the reality,
34 by moving away from the facts and the facts are I was
35 sexually abused by a nun at St Dominic's College Auckland

1 Henderson, in Henderson Auckland, sorry. And the
2 ramifications of that abuse destroyed my life and I've
3 destroyed other people's lives acting out from it. So,
4 there was no point, there was no point in meeting with
5 people that treat survivors like this and why the hell
6 someone who hasn't scraped together some education is all I
7 can say because they're devils, they tried to find dirt on
8 me, they tried to find dirt on my family. And if that's
9 the only thing they can take me down with, is a
10 misconstrued of two young girls discussing something when
11 that friend was no longer there after she told me, you
12 know, it's laughable, that's all I can say.

13 Q. Just one thing I did want to clarify with you, you were
14 prepared to come to New Zealand to meet with the
15 investigator, weren't you, and he said that wasn't
16 necessary?

17 A. That's right. He backed me into the corner, where I just
18 felt so desperate, now I'm just raged and angry but I felt
19 so broken and desperate and retraumatised that I said of my
20 own volition, I will scrape together a couple of hundred
21 and come over, and this was huge, I was just like I'm going
22 to have to bust through the triggers and traumas and
23 sorrows. I have enormous sorrows, I lost friends over
24 there who had tragic lives, so I said I would do that? If
25 I was playing games, why would I put myself through all
26 this suffering and they know that, and to pick out that
27 person and say, oh well, that discredits her and, as for
28 no-one else coming forward, well hello, I'm 61, does it
29 feel good to be sitting here saying a paedophile nun
30 terrorised and sexually abused me? No, it doesn't, so
31 you're not going to have a queue waiting, knocking on the
32 door asking for buskers because the misplaced shame, it's
33 still on me. I still want to die, even just sitting here
34 knowing that people back home and knowing my family will

1 see all this but it has to be done. And that's all I can
2 say.

3 Q. So then, let's move forward then to -

4 A. Sorry.

5 Q. So, moving forward now to how the settlement processes
6 resolved or did not resolve themselves.

7 We'll start with the Sisters of Mercy because we've left
8 them for some time. So, you'll remember that on the 20th
9 of December last year you received a letter or Cooper Legal
10 received a letter on your behalf with a former offer of
11 settlement for what had happened to you at St Patrick's?

12 A. Yes.

13 Q. We're just going to call out the bottom paragraph of that
14 letter.

15 A. Yes.

16 Q. Yes, that's correct. And then, so those two paragraphs.
17 You'll see there that the response on behalf of the Sisters
18 of Mercy was that because your allegations were general and
19 concerned largely corporal punishment and emotional or
20 psychological abuse and those who may have been responsible
21 were now unavailable to put the allegations to, it was the
22 Sisters of Mercy's view that the best response, rather than
23 contest any of the allegations, was to accept that your
24 time there contributed to the harm you suffered,
25 particularly psychologically, and for that the Sisters of
26 Mercy sincerely apologised. They also offered you
27 settlement of your claim by paying \$10,000 and they
28 enclosed a Draft Deed of Settlement.

29 And you will see there on the next page they offered you
30 the opportunity to meet face-to-face at a venue of your
31 choosing with a member of the current leadership team for
32 the purpose of a personal apology which you had said you're
33 not interested in, and I'll ask you to comment on that and
34 that that offer was repeated in the Draft Deed.

1 So, Mary, before we move on about how you felt about
2 that, I just did want you to comment on why you felt
3 strongly that you couldn't have a face-to-face apology?
4 A. Well, the damage is so profound, the flashbacks, the
5 nightmares, the triggers, anything to do with Catholicism
6 makes my skin crawl. The sight of a nun makes me want to
7 vomit. The same for anything to do with the Catholic
8 Church. There's no point. I don't want to be in their
9 presence. It's too late, it's too late. You can't get
10 back what was taken like that. It's forever, we live with
11 this forever, it doesn't go away. And I'm a smart person,
12 you know, I've been brought back to be a fighter and I'm
13 telling you it doesn't go away and I don't want to see
14 anyone represent them, their organisation, and what those
15 Sisters of Mercy didn't do, I ask for concrete changes for
16 the protection of minors. Yes, we deserve money, but the
17 more important thing is the next generation of children.
18 This is just going to go on forever. You know, the money
19 was pathetic. What's \$10,000? What's \$1 million to low
20 socioeconomic people like me but it was better than nothing
21 but the thing is, it didn't address the whole, at least
22 they did that but let me tell you, they didn't own what
23 they'd done and like concrete, this is what we'll be
24 putting in the school, this is how we'll protect people,
25 this will be if anything happens any student can go there.
26 They didn't look at all the concentrated facet of language
27 barriers, cultural barriers and things you need in place,
28 you know, for all different children. Nothing. Here, take
29 this money, we're terribly sorry and let's make it sound a
30 bit more genuine. Let's come and meet her in person, you
31 know. And it's not that I'm bitter because there are some
32 people who are sincere, but you've just got no concept what
33 you've done. You've got no concept of the pain we're in.
34 It's just, it's just outrageous and I don't want to say any
35 more about it. Thanks.

1 Q. So, are you all right to look at the deed that you signed?

2 A. Excuse me, Sonja, it's the Sisters of No Mercy - not mercy.
3 The Sisters of No Mercy.

4 Q. We are just going to get you to look at the Deed of
5 Settlement. Are you all right to do that?

6 A. Yep.

7 Q. That's WITN0014020 and we're just going to look at
8 paragraph 2. So, there it expressed the apology to you for
9 the harsh treatment you experienced and again repeated that
10 offer to hear from you directly and offer you a personal
11 apology. And you didn't get a separate letter of apology,
12 did you?

13 A. No and I suspect, and I told you this Sonja, they don't
14 want to give me a letter because they know some people,
15 like myself, I would have put that online and I think
16 that's why they don't do it because they know more and more
17 of us just can't take this anymore and we're willing to put
18 our names and faces. I suspect that's another reason why
19 they didn't do it and that they offered a face-to-face.
20 It's always about them, it's never about the survivor.

21 Q. Just another point that you say in your statement, is that
22 the \$10,000 didn't cover your Legal Aid debt so that had to
23 be a request made to Legal Aid to write that off to make
24 sure that you got the \$10,000 in your hand, didn't it?

25 A. Yes.

26 Q. And that was done?

27 A. Yes.

28 Q. Legal Aid made that decision, didn't they?

29 A. Yes, they did.

30 Q. So then let's turn to the Dominican Sisters. There are
31 three letters from the Dominican Sisters and we're just
32 going to look at two of them. But the first letter arrived
33 on the 18th of June 2020 and that said that the Committee
34 had considered the investigator's report but could not find
35 your complaint proven on the balance of probabilities and

1 that the Dominican Sisters agreed with the decision that
2 the complaint was not proven.

3 A. Yes.

4 Q. And then the next day we received another version of the
5 same letter. We're just going to call that out, that's
6 WITN0014022. And if we can just highlight the second and
7 third paragraphs, those sections, thank you. If we can
8 call those paragraphs out too.

9 This is the second version?

10 A. Yes.

11 Q. Which says, "We have no other reported complaints against
12 the Sister. The many living Sisters who still remember her
13 totally reject any suggestion that she would have acted in
14 the way that has been alleged".

15 And then the next paragraph down, "We are also very
16 sorry that you feel that your experience of the Catholic
17 Church has been one of oppression and cruelty".

18 And if we can just pull that letter out in its entirety,
19 you will see there it's not signed. It's addressed to you
20 though, isn't it?

21 A. That's right, yeah.

22 Q. And then we'll call out the next document which came on the
23 Saturday 20 June 2020, so this is version three?

24 A. There were three versions.

25 Q. WITN0014023 and there is the version that was ultimately
26 sent to you as your response. And again, if we highlight
27 those same paragraphs and call them out, a slight
28 difference in the wording.

29 So, instead of "the many living Sisters who still
30 remember her", it now says, "We who remember her totally
31 reject any suggestion that she would have acted in the way
32 that has been alleged". And then instead of, "We are also
33 very sorry that you feel that your experience of the
34 Catholic Church has been one of oppression and cruelty", it
35 now reads, "We are also sorry to read that your experience

1 of the Catholic Church has been one of oppression and
2 cruelty".

3 And, again, if we pull the entire letter out, do you see
4 it's still unsigned; isn't it?

5 A. Yeah.

6 Q. And that's the letter you received?

7 A. That's the letter I received.

8 Q. So, I just want you, you've already commented briefly but I
9 just want you to compare the responses of the Sisters of
10 Mercy on the one hand, and you've already said a little
11 about that in terms of the response from the Dominican
12 Sisters.

13 So, starting with the Sisters of Mercy, is there any
14 further comment you want to make about the way they
15 approached -

16 A. At least they were relatively willing. They made gestures.
17 They made - there are more degree of closure. I mean, if
18 you want to analyse it, when I say laughable, I'm not
19 talking funny laughable, it's laughable the compensation.
20 But, even if it had been \$100,000, I would still be saying
21 that, you know. But they made the effort. It gives us
22 some dignity, well it gives me, I can only speak for me, it
23 gave me some dignity, it gave me some validation and I have
24 to leave it at that. I've fought hard. The legal people
25 fought hard. They know what they're doing. I thought,
26 okay, I've had enough, that will do.

27 Q. And then -

28 A. So, it doesn't, hang on, sorry Sonja, but I don't want that
29 a precedent to the Catholic Church that you think you can
30 keep doing that, fobbing people off. You can't anymore.
31 You better sell some of your buildings because there's a
32 lot of people coming for you. You need to know that. We
33 own you now, you don't own us. Okay.

34 Q. So then compare that with the response from the Dominican
35 Sisters. What was your response to that?

1 A. The most important thing I wanted documented and heard
2 about this, is that this is why people are suiciding. This
3 is unbelievable that they could think they could send this
4 out to someone after putting them through a protracted
5 denigrating utter bullshit process and call it
6 professionalism and then send them a letter out like this.
7 The letter is unacceptable to be sent out like this. We're
8 talking about human beings and you talk about Jesus Christ.
9 You know, you're just devils and you know the fragility and
10 the vulnerability of survivors, yet you thought nothing
11 about sending this out to me.

12 Another thing that's very, very clear to me with the
13 three versions, is the colluding together. They've
14 obviously, "Oh, you know, it's dreadful", I know, I know
15 what goes on. You think we don't know? Well, the party is
16 over, we know what you're doing. "Oh, they're trying to
17 take down the Catholic Church" and you're just feeding the
18 congregations, you've got together and you've concluded
19 because the evidence is strong, I'm telling the truth, and
20 I am telling the truth, as God as my witness. And you've
21 got together and you've thought fob her off with the
22 balance of probabilities because no-one else has come
23 forward. I'll tell you why they haven't come forward,
24 they're either in the grave or they've drank themselves or
25 drugged themselves to death or they're enacting out abuse
26 on their kids or doing something destructive. Who would
27 want to come forward and they know all this. This is why
28 it's so shocking to me that they think they can get away
29 with this. Well, you just got the wrong person and I'm
30 just, it's just flabbergasting and patronising, "We are
31 very sorry that you remember all the pain as part of a
32 life", you know that patronising, oh God, you're truly the
33 vomit of the earth, you really where, to send this out to a
34 survivor of abuse from your organisation. "We are all so
35 sorry", yeah, well, I bet you are. It's all about

1 protecting the reputation of the Church. It's all about
2 that. It's nothing about the survivor. And I know that
3 you're cooked by my coming forward. You're not yet in the
4 lake of fire but I'm cooking you while you're still alive.
5 This is the truth and it's going to be exposed and others
6 are going to come forward now. It's an insult. Sorry but
7 it has to be said.

8 Q. One of the things that I did want to touch on because I
9 think it's important for this Commission, and you say it in
10 your evidence, is that you felt suicidal for a week after
11 receiving the letter and you had to get support through a
12 therapist?

13 A. Yes. Halfway through the investigator thing, I actually
14 felt like - the suicidal ideation just came on me so strong
15 and I've been dead a long time but it's just the second
16 death when you pull the pin and I thought, no, I'm worth
17 more, we're all worth more, all survivors are worth more
18 than going out that way. And I went down, I was hoping to
19 God there would be no-one there that knew me, I worked in
20 healthcare at some stage and drug and alcohol work, I
21 thought oh please, please, don't let there be anyone that
22 knows me, and I just said to them, I said, "Look, I can't
23 take any more, I can't take any more" and they knew it was
24 real. You're always concerned, I knew I was going to do it
25 if I didn't get help. And they come over, a team come over
26 to my place and because of the stress of all this, I wasn't
27 sleeping and I was having nightmares and flashbacks. I
28 just felt like I was, I just cried my guts out and luckily
29 I got a good psych nurse. You know, I had documents all
30 around me and, you know, and he said, "Look love", he said,
31 you know, "We've got to bring it down". He spoke into me,
32 he could see all the pain. And so, that really helped me.
33 And then I went and saw a psychiatrist at the unit to make
34 sure I hadn't gone mad. And I believe that this is what
35 they do to people. I thought, you know, as I was talking

1 to him I realised this is all part of it, where you start
2 beginning to doubt who you are, what's going on, am I
3 losing it? As I spoke to him I realised no, no, you know,
4 he said it's PTSD being retriggered over and over and
5 you've got depression you've been living with depression.
6 I didn't walk out of there healed or anything but I'll tell
7 you what, I walked out of there with fire in my belly and
8 that's why I am here today because I can see what they're
9 doing so clearly.

10 **CHAIR:** Mary, can I just ask a question and thank you for
11 the clarity in which you are seeing things. I am
12 interested in these three version. I am not sure how it
13 works, if it you can just explain, maybe Ms Cooper can
14 explain.

15 The third letter went to Mary, is that correct?

16 **MS COOPER:** So, all three versions of the letters were
17 emailed to us.

18 **CHAIR:** To Cooper Legal?

19 **MS COOPER:** To Cooper Legal.

20 **CHAIR:** Did they come with any rider? Did they say, "This
21 is what we're proposing to send" and ask for a discussion
22 or how did it work?

23 **MS COOPER:** So, my recollection is that -

24 **CHAIR:** You are now giving evidence from the bar.

25 **MS COOPER:** I know.

26 **CHAIR:** That is at my invitation, so I'm happy for that.

27 **MS COOPER:** So, my recollection is that the first one came
28 as a proposed apology. Very soon after that, as I say the
29 next day we got an email saying, "Disregard that one, there
30 was some typographical errors in it, here is a revised
31 version". And on the Saturday we got version number 3.
32 That in and of itself was disconcerting.

33 **CHAIR:** Yes. So, they came very close order one after the
34 other?

1 **MS COOPER:** Yes, yes. And I think it was 18, 19, 20 they
2 came.

3 **CHAIR:** The third version, did you then forward it on to
4 Mary?

5 **MS COOPER:** We did.

6 **COMMISSIONER ERUETI:** They were meant to be apologies, is
7 that correct?

8 **CHAIR:** That is another matter.

9 **MS COOPER:** Well, it's a response.

10 A. They rang me, Sam rang me on that. Sorry.

11 **CHAIR:** It's all right, you are allowed to speak.

12 **MS COOPER:** So, yes, so because we anticipated that that
13 would be upsetting, Sam Nightingale, one of our lawyers did
14 bring to say to Mary –

15 **CHAIR:** And prepare her for it?

16 **MS COOPER:** Exactly.

17 **CHAIR:** Thank you for clarifying that.

18 **MS COOPER:**

19 Q. Mary, before we get to the last part of your evidence, you
20 had some really useful comments in your statement about the
21 *Path to Healing* process and I just think it would be useful
22 to touch on some of those in the context of this public
23 hearing.

24 So, one of the things you comment on about is the
25 process being extremely protracted, we are at your
26 paragraph 81?

27 A. Yeah.

28 Q. And that there's no recognition of the suffering for the
29 survivor by having to constantly relive the past through
30 questioning?

31 A. Yeah.

32 Q. And you also refer to being exposed to you documents from
33 the past. Is there any more you'd like to comment on that?

34 A. Yeah. Well, it's obvious that the Catholic Church does not
35 understand trauma or historical trauma. They understand

1 very little about anything except the [inaudible]. When
2 you're exposed to documents from the past or admissions to
3 hospital and things like that, I haven't done time. I've
4 been arrested and in a jail cell overnight but I haven't
5 done time but eventually, you know, if you got in prison
6 and things, it's all traumatic, it's all linked to
7 everything that went wrong in your life and it brings back
8 memories and family or family you didn't have, so you're
9 constantly in this sort of – because you spend a lot of
10 your life blockading which is why drugs worked so great for
11 me. They just shut it down and they shut it down and they
12 shut it down, you know, and that's – so, seeing all these
13 documents, it's very, very traumatising. And for me, I can
14 only speak for me, the grief is huge as you get older.
15 We've got no damn good memories. We've just got a river of
16 sorrow.

17 Q. Mary, one of the – sorry, I don't want to talk –

18 A. These documents trigger it, they trigger it, they trigger
19 it all and I'm trying to think how to explain it. It's
20 really hard to live with what you did with yourself to cope
21 with what was done to you. I'm 61 and I dreaded getting
22 old because I started to think it's going to get worse as
23 you get older and guess what? I'm right. Although I never
24 told anyone that I worked with in a professional sense.
25 You know, I told them it was great to get clean and life is
26 wonderful and blah, blah, blah but deep in my heart I
27 thought, oh my God, they're going to hate me in another
28 40 years but it's better to die with your dignity and feel
29 the feelings and, you know, but I'm just saying they just
30 had no concept of digging up stuff. Why don't you prepare
31 a person? Why do you not understand? How hard is it to
32 have compassion of people that have been damaged as
33 children? How hard is it? You know, my God, what sort of
34 society of people is this? You know.

1 Q. One of the other things you say, Mary, is that you suggest
2 there needs to be rigorous monitoring by external
3 organisations who represent survivors and you suggest that
4 there should be cultural representation as well.

5 A. Yeah.

6 Q. And you've already talked about the importance of that.

7 A. Sorry.

8 Q. Are you all right?

9 A. Mm, all good, sorry, yeah, yeah. These are important
10 things.

11 Q. And you also suggest -

12 A. Hang on, what did you just -

13 Q. So, I just said there should be external monitoring and
14 that there should be representative of survivors and
15 cultural representation. And you also say that there
16 should be at least one member who is medically and/or
17 psychologically qualified in the trauma field on the
18 Committee?

19 A. That's right.

20 Q. As well as a survivor of Catholic abuse and you also
21 suggest it's important there be a non-Catholic member or
22 non-Catholic members on the Committee?

23 A. Yeah.

24 Q. So, why do you think that's important?

25 A. Because my own experience has been they played me for a
26 fool. I bet they wish now they'd just fobbed me off with a
27 bit of money and said "Go off into the sunset, you rat".
28 Well, why it's important is because they've accessed
29 indigenous cultures and native cultures, so they know how
30 to work us over. So, we need people from our individual
31 cultures to protect us from their cores. They know how to
32 twist and turn and play different cultures because many
33 indigenous people are very loyal people and have respect
34 for spiritual leaders. You know, so, you need someone
35 monitoring individuals' cultures and looking after them and

1 not letting them play with people's cultures to stop them
2 from telling the truth or seeking answers.

3 And you need a more – I believe in [inaudible] but I'm
4 not here to preach or anything. You need secular. I just
5 want you to know, I am not an atheist because that's
6 another thing they'll say, you know, these evil people.
7 I'm not an evil person and we need secular. Let me say
8 something for atheists, they fought hard for us, that's the
9 irony of it, they fought for us long before anyone did, you
10 know. And then, what was it? Culture. Am I rambling?

11 Q. I just be wanted to ask you, the last thing you talk about
12 is the issue of monetary compensation, you talk about that
13 needing to be a case by case assessment and looking at
14 survivors as individuals?

15 A. Yeah, that's right. You see, what they're doing is a one
16 size fits all and they're not. And I've only watched a few
17 people share here at the Commission and it broke me up so
18 much I couldn't watch it all, you know, because I'm feeling
19 it. We're all unique and individual and so, to dole out
20 money like it's going to wind back the sorrow and just
21 we'll do it overall, you can't do it like that. People
22 need to be assessed and the actual survivor should be
23 present and have a list of demands. You know, we should be
24 the ones saying this is what I want now at this point in my
25 life, knowing all I know now. We should be leading it.
26 And you can't trust them to deliver. So, the survivor, the
27 survivors need to set this up. This is what I personally
28 think. In Aotearoa New Zealand survivors should be given
29 funding to set up their own little Committee to decide and
30 they can represent each survivor. You know, like there's
31 things like some people have been so damaged by this, it
32 affected their ability to learn to read, to write, it's
33 affected them, their quality of life, you know, so
34 dramatically. So, you know, they're living, they're living
35 impoverished lives in that sense. This is just an example.

1 Give them opportunities. If they don't want to learn that
2 sort of stuff, that's fine, what would you like to do?
3 What did you want to do? What did you dream of before
4 everything is taken from you? This is how you treat people
5 that have been cruelly robbed of their childhoods, you
6 know. The Catholic Church has no idea how to and money has
7 to be part of it because the Catholic Church loves their
8 money and we are coming for it and there's plenty of it, so
9 don't worry survivors, we'll get our cut. And so, money
10 has to be part of it because that's the only way they will
11 learn. You know, I feel very strongly that these things
12 have never been brought to the fore. Money is not enough.
13 Everything should be looked after and I believe that a
14 survivor who has children, the trauma has gone through.
15 It's – you know, they've cursed us. It's in our DNA. And
16 so, the families should be looked after as well and not
17 from the Catholic Church, nothing to do with the Catholic
18 Church. The survivor has the right to ask for different
19 areas of help and that means in health, culture, education.
20 For example, in culture someone might want to learn their
21 language, the Catholic Church pays for that. Someone might
22 want to learn a trade, Catholic Church pays for it. A
23 survivor's family are struggling financially, the Catholic
24 Church pays for it. It needs to be done. Yeah, I'm not
25 talking unrealistic stuff, I'm talking reality. And that
26 money, by the way, does not come out of their compensation
27 payment either. Most of us have had horrific lives and
28 you're not going to hear all of it because this is public
29 and we have to protect ourselves and our clan and
30 relatives. You know, we have to keep walking on through
31 life. We're suffering profoundly in ways that won't be
32 known publically. Okay, done.

33 Q. Thank you, Mary. So look, before we get to the last part,
34 I do think it's important as part of your evidence you
35 shared some of your paintings and your illustrations and I

1 just did think it was important that we had just three of
2 them that we bring up.

3 So, the first one is 00140024. We'll just have that
4 come up.

5 A. Oh.

6 Q. We will just highlight the picture.

7 A. Um -

8 **CHAIR:** To be clear, these are your paintings, are they,
9 Mary?

10 **MS COOPER:** Yes, they are.

11 A. I am not a professional artist, I just need to say that.
12 Some of these paintings I did as therapy. That one is not
13 a therapy one, that's a statement on the society I grew up
14 in. That's Aotearoa New Zealand theatre 1959, the year I
15 was born and that is what dominated society. A disgusting
16 society.

17 Q. We'll call out the next picture we were going to show is
18 00140027. Again, we'll just highlight the picture there.
19 So, Mary, what were you representing in that picture?

20 A. That picture is from an exhibition I did through young
21 Irish to learn our language and the importance of our
22 language and the word is Sinsearach which means ancestry.
23 I believe that even though I have Irish citizenship I grew
24 up over there, we've been traumatised by colonial powers
25 and we have learnt to stay silent because we have
26 transferred our loyalty to what was taken from us and our
27 culture, we transferred it to the Catholic Church. And so,
28 DNA, our DNA sorry, is embedded with trauma and passed on
29 but, of course, I don't want to talk any more about it.

30 Q. So then we'll call out 31, 0014031.

31 A. Yes.

32 Q. That also has a wee picture of you?

33 A. Yeah, that was in Christchurch and there was me, my eldest
34 sister and me and my other sister, my second youngest
35 sister, I was the youngest, and that was a really happy day

1 and it was very wonderful and I knew I was loved and we
2 were altogether as a family, you know, I'm very blessed
3 like that, I have a family and it was just happy. I never
4 had - I could have never known what was ahead. And the
5 second is my body is not my property, and that's a very old
6 one from art therapy. I just knew, I began to realise I
7 didn't own my body, the Church owned -

8 Q. And then the last one, Mary, that we'll show is 000140032.

9 A. Yep.

10 Q. And, again, I think - I don't need you to read out the
11 words because it's on the painting, so that's your image of
12 the nun and you saying that your neck has been severed.
13 So, you're talking about leaving your body?

14 A. Yeah, that's correct, and it's of nightmares that I've
15 suffered, so I don't want pity from anyone but I've
16 suffered from these damn nightmares for so long and I
17 talked to - I don't know why no-one ever suggested to me,
18 they told me paint it out, you know, paint it out Mary, you
19 know how to paint, and it just come out of me, you know,
20 and it lessened the power of it all. Yeah, I donate that
21 painting to the Catholic Church.

22 Q. So, Mary, I know that you've prepared a closing statement,
23 so unless you had anything else I'd just ask you to read
24 that and then I know that you have a musical composition
25 that you want played as well. So, if you just want to read
26 out your closing statement? Are you all right to do that?

27 A. Yes, I am. To all survivors, kia kaha. I believe we will
28 win this struggle for justice and bring about changes to
29 the systems to protect all children from what we suffered.
30 It was Church and State who sealed our childhood fates but
31 the eugenics driven societal constructs must be exposed too
32 and destroyed. Church and State were and still are the
33 criminals.

34 To all Roman Catholic Irish living in Aotearoa
35 New Zealand, the code of silence regarding crimes of the

1 Roman Catholic Church must be done away with completely and
2 forever. Any misplaced loyalty regarding Catholic abuse of
3 minors is killing us. Work with us all in the demand for
4 justice and for changes to the system.

5 Thank you to Sonja, I am not sucking up to you Sonja but
6 you deserve a lot of credit, and her team because you've
7 been fighting for survivors long before anyone else gave a
8 damn. Thank you to all those who fought for a Royal
9 Commission and thank you so much to Rizpah and Alex
10 Rodriguez for helping me.

11 A quote from the Roman Bible, and I'm not saying is
12 cynically, it's living word, "Woe to you
13 Pharisees/hypocrites - you have neglected the weightier
14 provisions of the Laws of God, justice mercy and
15 faithfulness". That's Matthew, chapter 23, verse 23.

16 Q. Thank you, Mary. Is there anything else you'd like to say
17 at this point before I ask for the video to be played?

18 A. Yeah, I was just going to say, I was just going to say,
19 there's lagging, it's lagging.

20 Q. Okay. So, do you want the video to play now?

21 A. Lagging. No because I've got to salute. Can you hear me?
22 Irishman Don Baker, himself a survivor of Catholic abuse as
23 a minor, has given full permission for his song to be
24 played here. I salute you Don. Damien Dempsey and Sinead
25 O'Connor sing this song and it's called "Woe to the Holy
26 Vow".

27 Q. Thank you, Mary. Will you now answer questions?

28 **CHAIR:** Mary, I don't know if you can see me, I am the
29 Chair. I just want to say that we are not going to ask you
30 any more questions, we have asked as we've gone but you
31 have been so eloquent and so vocal that we want to just
32 leave your statement and your song with us as a true record
33 of what you had to say, so I do no more now than just to
34 invite Commissioner Steenson to thank you.

1 **COMMISSIONER STEENSON:** Tēna koe Mary. Whakawhetai ngā mihi
2 ki a koe i tēnei rā, ka aroha. thank you for your courage
3 and bravery, we really appreciate it and the privilege was
4 ours today. Nō reira tēnā koe.

5 **CHAIR:** We are now going to, you might like to stay with
6 us, we are now going to end our proceedings for the day
7 with a karakia and waiata. If you would like to stay with
8 us and be part of that, you're most welcome.

9 A. Thank you.

10

11

(Closing waiata and mihi)

12

13

14

Hearing adjourned at 4.08 p.m.