

Survivors' experiences of abuse and neglect in faith-based care

Summary and key messages



JUNE 2024



Abuse in Care
Royal Commission of Inquiry

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and in the Care of Faith-based Institutions to assist accessibility

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Whakairihia ki te tihi o Maungārongo

He karakia

E tāmara mā, koutou te pūtake o ēnei kōwhiringa, kua horaina nei
E tohe tonu nei i te ara o te tika
E ngaki tonu ana i te mārā tipu
Anei koutou te whakairihia ki te tihi o
Maungārongo, kia tau te mauri.

Rukuhia te pū o te hinengaro
kia tāea ko te kukunitanga mai o te whakaaro nui.
Kia piere ko te ngākau mahora
kia tūwhera mai he wairua tau.

Koinei ngā pou whakairinga i te tāhuhu
o te Whare o Tū Te Mauriora.
Te āhuru mōwai o Te Pae o Rehua,
kaimuru i te hinapōuri,
kaitohu i te manawa hā ora,
kaihohou i te pai.

Nau mai e koutou kua uhia e ngā haukino
o te wā, kua pēhia e ngā whakawai a ngā tipua nei,
a te Ringatūkino rāua ko te Kanohihuna.

Koutou i whītiki i te tātua o te toa,
i kākahu i te korowai o te pono,
i whakamau i te tīpare o tō mana motuhake,
toko ake ki te pūaotanga o te āpōpō e tatari mai nei i tua o te pae,
nōu te ao e whakaata mai nei.

Kāti rā, ā te tākiritanga mai o te ata,
ā te huanga ake o te awatea,
kia tau he māramatanga,
kia ū ko te pai, kia mau ko te tika.
Koinei ko te tangi a te ngākau e Rongo,
tūturu ōwhiti whakamaua
kia tina, tina!
Hui e, tāiki e!

– *Waihoroi Paraone Hōterene*

To you upon whom this inquiry has been centered
Resolute in your pursuit of justice
Relentless in your belief for life
You have only our highest regard and respect,
may your peace of mind be assured.

Look into the deepest recesses of your being
and discover the seeds of new hope,
where the temperate heart might find solace,
and the blithe spirit might rise again.

Let these be the pillars on which the House of Self,
reconciliation can stand.
Safe haven of Rehua,
dispatcher of sorrow,
restorer of the breath of life,
purveyor of kindness.

Those of you who have faced the ill winds
of time and made to suffer,
at the hands of abusers and the hidden faces of persecutors, draw near.

You who found courage,
cloaked yourselves with your truth,
who crowned yourself with dignity,
a new tomorrow awaits beyond the horizon,
your future beckons.

And so, as dawn rises, and a new day begins,
let clarity and understanding reign,
goodness surrounds you and
justice prevails.

Rongo god of peace, this the heart desires,
we beseech you,
let it be,
it is done.

– *Waihoroi Paraone Hōterene*



Pānui whakatūpato

Ka nui tā mātou tiaki me te hāpai ake i te mana o ngā purapura ora i māia rawa atua nei ki te whāriki i ā rātou kōrero ki konei. Kei te mōhio mātopu ka oho pea te mauri ētahi wāhanga o ngā kōrero nei e pā ana ki te tūkino, te whakatūroro me te pāmamae, ā, tērā pea ka tākirihiā ngā tauwharewarenga o te ngākau tangata i te kaha o te tumeke. Ahakoa kāore pea tēnei urupare e tau pai ki te wairua o te tangata, e pai ana te rongo i te pouri. Heoi, mehemea ka whakataumaha tēnei i ētahi o tō whānau, me whakapā atu ki tō tākuta, ki tō ratongo Hauora rānei. Whakatetia ngā kōrero a ētahi, kia tau te mauri, tiakina te wairua, ā, kia māmā te ngākau.



Distressing content warning

We honour and uphold the dignity of survivors who have so bravely shared their stories here. We acknowledge that some content contains explicit descriptions of tūkino – abuse, harm and trauma – and may evoke strong negative, emotional responses for readers. Although this response may be unpleasant and difficult to tolerate, it is also appropriate to feel upset. However, if you or someone in your close circle needs support, please contact your GP or healthcare provider. Respect others' truths, breathe deeply, take care of your spirit and be gentle with your heart.

The Royal Commission of Inquiry examined the abuse and neglect of children, young people and adults in State care and in the care of faith-based institutions. This summary provides an overview of survivors' experiences of abuse and neglect in faith-based care settings.

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Chapter 1: Introduction

1. The faith summary highlights the most important faith-specific issues that have arisen throughout the Inquiry and its investigations. This includes a snapshot of the abuse and neglect in care experiences of survivors from faith-based institutions and the specific impacts on them and their families, whānau, kainga and broader community.
2. Chapter 2 provides an executive summary of the experiences of survivors from faith-based care who were abused and neglected in care during the Inquiry period (1950 to 1999).
3. Chapter 3 outlines some background and context to faith-based care in Aotearoa New Zealand and the inclusion of faith-based care in this Inquiry.
4. Chapter 4 discusses the circumstances that contributed to survivors entering faith-based care.
5. Chapter 5 outlines the nature and extent of the abuse and neglect that survivors experienced in faith-based care.
6. Chapter 6 examines the lifelong and widespread impacts of abuse in care with a specific focus on faith-based care.
7. Chapter 7 discusses the faith-specific factors that contributed to abuse and neglect occurring in care. It also summarises the lessons learned and the changes made to prevent and respond to abuse and neglect by faith-based institutions that provided care.


Chapter 2: Executive summary

8. Faith-based care was prevalent in Aotearoa New Zealand throughout the Inquiry period but evolved as societal needs changed. Of the eight faiths the Inquiry investigated, many provided children's homes, unmarried mothers' homes, adoption and foster services, schools and residential institutions, and almost all provided pastoral care.
9. Faith-based care included informal care scenarios, where a faith-based institution assumed responsibility for the care of a child, young person or adult through a pastoral care relationship, and a trust-based relationship was formed between that individual and a person with power or authority conferred by a faith-based institution.
10. Māori survivor Paora Moyle (Ngāti Porou) told the Inquiry:
"Before I tell you my story, you need to understand that we're not what happened to us. We're what we do with it. We're what we become. I am the author of my own story. Survivors came to do this journey in the world to teach others about their own humanity and how to treat them accordingly."¹
11. Some survivors entered faith-based care through whānau or family association, while others with no religious affiliation were placed by the State when the demand for care exceeded State supply.
12. Survivors from faith-based settings reported all types of abuse and neglect with many variations of co-occurrence. Sexual abuse was identified in many faith-based care settings. Survivors were subjected to grooming, inappropriate touching, inappropriate conversations about sex and masturbation, sexual assault, rape, being forced to perform sexual acts on others, and combinations of these types of abuse. Survivors also saw or heard the sexual abuse of others and, in some cases, were forced to do so.
13. Underpinning much of this abuse was also abuse of religious and spiritual teaching and authority.
14. Survivors who were abused in faith-based settings suffered impacts to their spiritual, mental and physical health. The abuse also impacted their relationships with loved ones, whānau, kainga and community, and connection to their culture. Sexual abuse within a spiritual or religious context severely damaged survivors' ability to find spiritual security anywhere with their spiritual and religious beliefs, and the concept of a loving God was radically altered, if not destroyed.
15. There were factors that caused or contributed to abuse in care that were common across all care settings, including abusers, lack of appropriate recruitment or vetting processes, a lack of ongoing training and inadequate monitoring and oversight.

¹ See Paora Moyle in Royal Commission of Inquiry into Abuse in Care, Survivor Experiences (2024, page 201).

16. In addition, faith-based care settings had some unique factors that contributed to abuse and neglect in their care and created barriers to disclosure. These factors included:
- > the misuse of religious power
 - > the moral authority and status of faith leaders and the access this power, authority and status gave them
 - > sexism and negative perceptions of women
 - > negative attitudes about sex and repression of sexuality
 - > racism and ableism based on religious concepts
 - > the interpretation of sexual abuse through the lens of sin and forgiveness.
17. Reverend Tara Tautari, on behalf of the Methodist Church of New Zealand at the Inquiry's Faith-based Institutional Response Hearing, said:
- “The Church carries the primary responsibility for ensuring the protection and wellbeing of those in its care. We failed in this sacred duty and are determined to make amends”.***²
18. Oversight and monitoring of faith-based institutions providing care was lacking, both in terms of external oversight by the State and internal oversight by the faiths themselves. Most faith-based institutions were not held to account and few lessons were learned during the Inquiry period.
19. The Inquiry made strong recommendations to Government in its report He Purapura Ora, he Māra Tipu, establishing a new puretumu torowhānui scheme to cover abuse in the care of both State and faith-based institutions. As the Government has not yet established the recommended puretumu torowhānui scheme, faith-based institutions have not yet had the opportunity to join it or to take the other related steps the Inquiry recommended.

² Transcript of evidence of Reverend Tara Tautari, on behalf of the Methodist Church of New Zealand, at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, page 250).



"The boys' home
stripped me of all my
innocence, dignity, my
self-belief and self-esteem.
Hope was taken from me just
like that."

MR OA
Survivor

Chapter 3: Background and context

The inclusion and scope of faith-based care

20. When the Government first established this Inquiry in February 2018 its scope was limited to abuse and neglect in State care. This included some aspects of indirect care by faith-based institutions where the State placed children into facilities run by churches, such as orphanages or residential facilities.
21. During consultation on the Inquiry's Terms of Reference there was a strong call from many in the faith-based community – including from several churches, as well as academics, survivors and their advocates – to expand the scope to include a broader examination of abuse in faith-based care.
22. When the Inquiry was fully established in November 2018,³ its finalised Terms of Reference had a broader scope, explicitly including abuse and neglect of people in the care of faith-based institutions.
23. Faith-based care has its own unique features, which are specific to each faith-based institution.⁴ Faith-based care settings include education, foster care and formal residential care (sometimes provided on behalf of the State – indirect care), such as children's and young people's residential institutions.⁵ As confirmed by the Terms of Reference amendment in 2023, faith-based care also extended to situations where a faith-based institution was responsible for the care of an individual through an informal or pastoral care relationship.⁶
24. Some examples of pastoral care relationships include youth groups activities, Bible study groups, Sunday school or children's church activities, day trips and errands, pastoral or spiritual direction, mentoring, training, or visiting congregations or community members in their homes.⁷
25. As a result of their position of authority, members of and those working for faith-based institutions who exercise a pastoral care role may have significant influence over an individual, whānau, kainga, family or other group's identity, beliefs, and life choices in interpreting a religious or belief system, and / or in guiding others on their religious or spiritual path.

³ Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions Order 2018 (LI 2018/223).

⁴ Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-Based Institutions, Terms of Reference, clause 17.4.

⁵ Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-Based Institutions, Terms of Reference, clause 17.4(b).

⁶ Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions Amendment Order (No 2) 2023 (LI 2023/250).

⁷ Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-Based Institutions, Minute 16, Faith-based Care (31 January 2022, para 15).

26. The Inquiry could not investigate all faiths practising in Aotearoa New Zealand. The Inquiry investigated abuse and neglect in the care of eight faith-based institutions:
- > Catholic Church
 - > Anglican Church
 - > The Salvation Army in Aotearoa New Zealand
 - > Methodist Church
 - > Presbyterian Church
 - > Gloriavale Christian Community
 - > Plymouth Brethren Christian Church
 - > Jehovah's Witnesses.⁸

History and development of faith-based care in Aotearoa New Zealand

27. In the 19th century, faith-based care was often the only available option for care outside of the family unit, particularly for Pākehā with few or no family networks. For most of the 19th century, the State did not see itself as responsible for the care of those in need, preferring to leave that to the individual's family or church community.⁹
28. Churches were also trusted institutions, seen as safe places that could provide good care for children, young people and adults in care. The faiths have a long history of providing care.¹⁰
29. Churches, particularly the Catholic, Anglican, Methodist and Presbyterian churches and The Salvation Army, were involved in care provision during the Inquiry period. In addition to the pastoral care provided by all churches, some also operated schools and / or provided other services, such as unmarried mothers homes, adoption, foster care services and some residences for disabled people.
30. The total number of children's homes grew rapidly during the early 20th century. In 1900, five orphanages were registered as charities, but by the mid-1920s, Aotearoa New Zealand had 85 private faith-based institutions and orphanages, housing approximately 4,000 children.¹¹

8 For further information on Jehovah's Witnesses refer to the Royal Commission of Inquiry into Abuse in Care, Jehovah's Witnesses: Case Study (2024).

9 Lineham, PJ, "Trends in religious history in New Zealand: From institutional to social history," History Compass, Volume 12, No 4 (2014, page 336).

10 Bloy, M, The 1601 Elizabethan Poor Law (The Victorian Web, 2002).

11 Dalley, B, Family matters: Child welfare in twentieth-century New Zealand (Auckland University Press, 1998, page 134).

31. By 1950, the State was regularly subsidising Christian social services.¹² Other areas of church social services also received increased financial support.¹³ From 1956, the government subsidised faith-based children's homes through a 'capitation subsidy' of 10 shillings a week per child, the equivalent of around \$31 dollars in 2024. A subsidy for up to half the cost of any approved building work was also available.¹⁴
32. With growing pressure on accommodation in State institutions over the 1960s and 1970s, private and religious-run homes played an increasingly important role as an 'overflow' for the overburdened State institutions. In 1977, around a quarter of the children living in church homes were State wards.¹⁵ In 1985, 36 percent of the children and young people living in homes run by voluntary agencies were State wards.¹⁶
33. By the 1970s, a distinct church sector emerged, which operated as a well-resourced component of the non-government, non-profit sector expanding Christian social services beyond traditional structures¹⁷.
34. Church activities received substantial State funding until the 1980s, with a large increase in State funding from the 1960s to the 1980s.

Faith-based care settings during the Inquiry period

35. At the beginning of the Inquiry period, faith-based institutions were among the largest providers of residential care for children in Aotearoa New Zealand. Many of the faiths ran children's homes including the Catholic, Anglican and Methodist churches, the Presbyterian Support Organisations and The Salvation Army. By 1960, 53 out of the 68 registered children's homes were run by faith-based institutions.¹⁸
36. There were also receiving homes (or reception centres) which were short-term residences for babies and very young children, such as The Nest, run by The Salvation Army, or Catholic-run orphanages such as the Star of the Sea and the Home of Compassion.¹⁹

12 Tennant, M, O'Brien, M & Sanders, J, *The history of the non-profit sector in New Zealand* (Office for the Community and Voluntary Sector, 2008, page 20).

13 Evans, J, "Government support of the church in the modern era," *Journal of Law and Religion*, Volume 13, Issue 2 (1998, page 518); Evans, J, *Church state relations in New Zealand 1940–1990, with particular reference to the Presbyterian and Methodist churches*, Doctoral Thesis, University of Otago (1992, page 43).

14 Cahill, T, Mitchell, A, Nixon, A, Sherry, B & Wetterstrom, J, *Church social services: A report of an Inquiry into childcare services* (Department of Social Welfare, 1977, page 12).

15 Tennant, M, *The fabric of welfare: Voluntary organisations, government and welfare in New Zealand, 1840–2005* (Bridget Williams Books, 2007, page 104).

16 Craig, T & Mills, M, *Care and control: The role of institutions in New Zealand* (New Zealand Planning Council, 1987, page 37).

17 Evans, J, *Church state relations in New Zealand 1940–1990, with particular reference to the Presbyterian and Methodist churches*, Doctoral Thesis, University of Otago (1992).

18 Evans, J, "Government support of the church in the modern era," *Journal of Law and Religion*, Volume 13, Issue 2 (1998, page 519).

19 Brief of evidence of Sonja Cooper and Amanda Hill on behalf of Cooper Legal at the Inquiry's Contextual Hearing (Royal Commission of Inquiry into Abuse in Care, 5 September 2019, para 38).

37. Across the Inquiry period, the Anglican, Presbyterian and Catholic Churches and The Salvation Army were affiliated with children's homes. Research conducted by the Inquiry showed at least:
- > 15 homes affiliated with the Anglican church²⁰
 - > 18 homes affiliated with the Presbyterian Church²¹
 - > 10 homes affiliated with The Salvation Army²²
 - > 33 homes affiliated with the Catholic Church²³
 - > six homes affiliated with the Methodist Church.²⁴
38. As well as operating children's homes, the faiths also facilitated children entering private foster homes during the Inquiry period, co-ordinated within their religious communities. It is difficult to understand from the records how many there were or their locations.
39. Some survivors who experienced abuse in Catholic orphanages told the Inquiry that they were sent away to foster placements with Catholic families during the school holidays, when the orphanages would close for several weeks.²⁵ Other foster care arrangements were more informal.
40. Faith-based adoptions were facilitated by the Catholic, Anglican and Presbyterian churches and The Salvation Army.²⁶ From the 1940s to 1955, although social worker approval was required, most legal adoptions were arranged privately, often through the various homes housing unmarried mothers.²⁷
41. Catholic agencies remained significantly involved in the decades that followed, facilitating adoptions that were then processed through the State.²⁸ Catholic social service agencies also worked with the Māori Mission in finding homes for Māori and Pacific babies.²⁹

20 Department of Social Welfare, Directory of residential facilities for disturbed children in New Zealand (1975, pages 22, 24, 26–27, 29, 31, 34); Oranga Tamariki, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 14, Schedule 2 (22 January 2021, pages 2, 12, 21).

21 Department of Social Welfare, Directory of residential facilities for disturbed children in New Zealand (1975, pages 21, 23–24, 28, 30, 37–39); Presbyterian Support Southland, Submission settings out a narrative and analysis of the information requested in Schedule A (2024, page 2); Oranga Tamariki, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 14, Schedule 2 (22 January 2021, pages 12–13).

22 Department of Social Welfare, Directory of residential facilities for disturbed children in New Zealand (1975, pages 24, 27–28, 32, 37); Oranga Tamariki, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 14, Schedule 2 (22 January 2021, pages 7, 14); Hawke's Bay children's holding trust, Our history (accessed 22 March 2024), <https://hbcht.org.nz/our-history/>; Cussen, I, Help where help was needed: Single mothers and the Salvation Army Bethany home in 1960s–70s Auckland (Auckland History Initiative, 5 August 2021) <https://ahi.auckland.ac.nz/2021/08/05/help-where-help-was-needed-single-mothers-and-the-salvation-army-bethany-home-in-1960s-70s-auckland/>.

23 Department of Social Welfare, Directory of residential facilities for disturbed children in New Zealand (1975, pages 22–23, 31–32, 34–35, 38); Ponter, E, Interface: A review of Catholic social services New Zealand (National Directorate, Catholic Social Services 1986, pages 7–8); Oranga Tamariki, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 14, Schedule 2 (22 January 2021, pages 5–6, 12, 14–16, 20–23).

24 Department of Social Welfare, Directory of residential facilities for disturbed children in New Zealand (1975, pages 21, 25, 35)

25 Letter from Cooper Legal to the National Office for Professional Standards on behalf of Alexandra Murray (23 May 2018), pages 6–7; Witness statements of Ms NJ (10 February 2022, page 6); Anne Hill (28 September 2020, page 5) and Linda (Taylor) Raby and Janice Taylor (5 March 2021, paras 123, 128–129). Private session of Mr SI (5 August 2021, page 7).

26 Witness statement of Dr Anne Else (9 October 2019, page 3).

27 Witness statement of Dr Anne Else (9 October 2019, page 4).

28 Witness statement of Lesley Hooper on behalf of the Catholic Bishops and Congregational Leaders in Aotearoa New Zealand (16 June 2022, page 6).

29 Archdiocese of Wellington, Social Welfare Work in the Archdiocese (n.d., page 2).

42. For much of the Inquiry period, faith-based institutions have been providers of education in Aotearoa New Zealand. Catholic, Anglican, Methodist and Presbyterian churches, and the Gloriavale Christian Community, have all run or have affiliation with schools in Aotearoa New Zealand.
43. In the 19th century, missionaries from the various faiths played a role in establishing schools in Aotearoa New Zealand. Starting in 1844 with the opening of the Anglican St Stephen's School in Tāmaki Makaurau Auckland, different faiths began establishing Māori boarding schools throughout the country.
44. These schools were established specifically for Māori, with the aim of providing them with the best education and to create future Māori leaders, as well as evangelise Māori. However, the leadership of these schools was predominantly non-Māori.
45. From the mid-1840s to the 1980s, these schools were the main (if not only) Māori-specific secondary school option. It was not until about the 1980s that other Māori-specific schools, such as kura kaupapa, were established.
46. While few faith-based institutions catered for Deaf adults and disabled adults, some private and church-based organisations did open residential homes for Deaf people and disabled people. Private institutions such as Hōhepa Homes, in Te Matau-a-Māui Hawke's Bay, opened its first residential services in 1956.³⁰

³⁰ National Advisory Committee on Health and Disability, To have an 'ordinary life' – Kia whai oranga 'noa': Background papers to inform the National Advisory Committee on Health and Disability (2004, page 30).

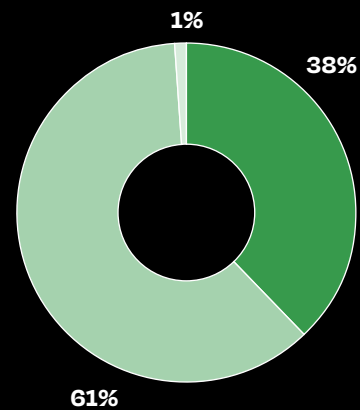
Key facts about registered survivors in faith-based care



Total Number of Survivors: **841**

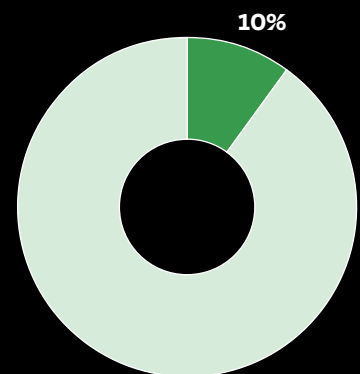
Gender

	NUMBER OF SURVIVORS	PERCENT
Female	318	38%
Male	517	61%
Gender diverse, Non-Binary, Other, Prefer Not to Say, No Data	6	1%



Part of Takatāpui, Rainbow and MVPFAFF+ community

	NUMBER OF SURVIVORS	PERCENT
Takatāpui, Rainbow and MVPFAFF+ community	83	10%



Age

	YEARS OLD
Average age when entered care	9

Chapter 4: Circumstances that led children, young people and adults to faith-based care

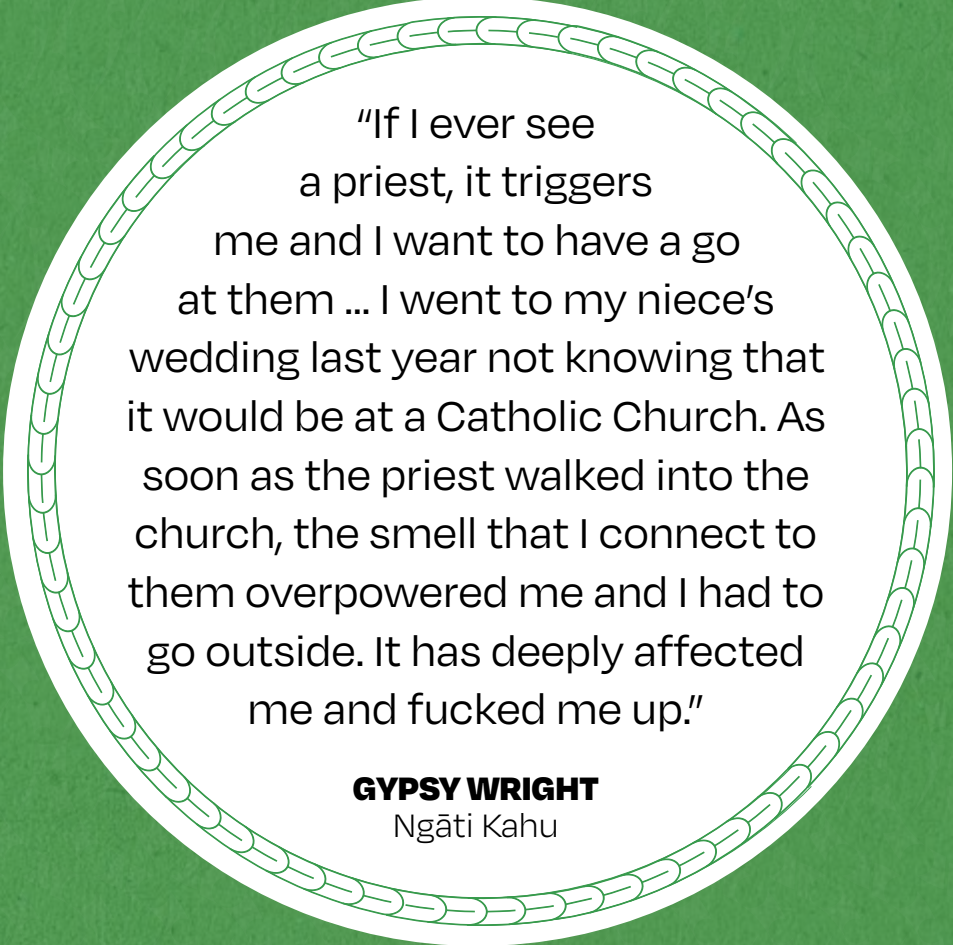
47. A large proportion of children and young people entered into faith-based care settings through voluntary placement from their families, particularly for faith-based welfare residential care, faith-based education and pastoral care. The Inquiry heard from approximately 811 registered survivors whose first entries into care were faith-based settings. Of those survivors, 50 percent reported first experiencing and entering care through faith-based schools or pastoral care.³¹
48. Entries into faith-based schools and pastoral care were often voluntary – either of a person’s own accord or of their whānau, and were often influenced by whānau, religious background and societal factors. For example, at Gloriavale Christian Community, the pathway into care was a result of being born into, or having your family join the church.
49. In the welfare space, faith-based residential care by the Anglican, Catholic, Methodist and Presbyterian churches and The Salvation Army predominantly focused on running orphanages. These types of facilities were residential and funded by the State, independently or a combination of both. Children and young people were placed there either voluntarily by their families, faith intervention or by the State.
50. Despite sometimes being called orphanages, few children and young people who lived in these faith-based care settings had lost both parents. By the 1970s, orphanages had largely been renamed children’s homes to reflect this. Children and young people were placed in a faith-based children’s home either temporarily (in what is known today as respite care) or permanently due to family hardships such as parental illness or relationship breakdowns.³² NZ European survivor Michael Ellis, who was at St Joseph’s Girls’ Orphanage in Te Awa Kairangi ki Uta Upper Hutt (Catholic), said:
- “I think most of the kids there were children of sole parents ... either a parent who had abandoned the other parent or had died. There weren’t any true orphans there. From memory, I think it was all a case of one parent who couldn’t cope and so you were placed into the convent for a period of time.”³³*
51. Between 1984 and 1985, 104 children and young people were admitted to The Salvation Army residential children’s homes. Seventy-two percent were admitted for reasons related to parents, rather than the child, with most referrals coming either from the family itself or from doctors involved with the family.³⁴

31 DOT Loves Data, Analysis of pathways into care counts (Royal Commission of Inquiry into Abuse in Care, 2023).

32 Department of Education, Child welfare: State care of children, special schools, and infant-life protection report (1958, page 16); Craig, T & Mills, M, Care and control: The role of institutions in New Zealand (New Zealand Planning Council, 1987, page 38).

33 Private session transcript of Michael Ellis (2 March 2020, page 7).

34 Craig, T & Mills, M, Care and control: The role of institutions in New Zealand (New Zealand Planning Council, 1987, page 38).



"If I ever see
a priest, it triggers
me and I want to have a go
at them ... I went to my niece's
wedding last year not knowing that
it would be at a Catholic Church. As
soon as the priest walked into the
church, the smell that I connect to
them overpowered me and I had to
go outside. It has deeply affected
me and fucked me up."

GYPSY WRIGHT

Ngāti Kahu

52. The use of faith-based welfare residential care began to decline in the second half of the 20th century. A 1982 Government review noted that since the 1950s, faith-based organisations had "little by little" withdrawn from providing welfare residential facilities to care for children and young people, in favour of social work services and aged care.³⁵
53. As care provided by faith-based children's homes declined, faith-based foster care became more prominent. Social service agencies associated with the Anglican, Catholic, Methodist and Presbyterian churches and The Salvation Army organised and facilitated foster care placements.
54. The pathway into foster care in many respects mirrored the circumstances of placement in faith-based children's homes and other faith-based welfare residential care settings. These included single parent families requiring support to look after their children, for reasons such as poor health or financial hardship.
55. Whānau voluntarily placed their children and young people into faith-based institutions as a form of respite, due to distress and financial difficulties and placed their children into faith-based schools in the hopes they would receive higher quality education.
56. For survivors who spoke to the Inquiry, faith-based education was the most common pathway into the faith-based care where they suffered abuse.³⁶ Children and young people were often sent to faith-based schools because of their families' religion or because their parents believed these schools provided a higher standard of education than State schools.
57. The Catholic Church was most prominent in the provision of private schooling, particularly early in the Inquiry period, before many of their schools became State integrated. Statistics show that in 1975 11 percent of primary and secondary aged students were enrolled in private schools, and 78 percent of that group were at Catholic schools.³⁷

³⁵ Carson, R, *New horizons: A review of the residential services of the Department of Social Welfare* (Department of Social Welfare, 1982, page 121).

³⁶ Te Rōpū Tautoko, *Table of reports of abuse in the care of the Catholic Church* (17 December 2021).

³⁷ Note: 65,046 primary and secondary (or college) students were enrolled at Catholic schools in 1975 (See Submission filed on behalf of Catholic Bishops and Congregational Leaders in Aotearoa New Zealand in response to Notice to Produce No 1 (5 May 2020, page 19, Table 3); In 1975, there were a total of 745,077 primary and secondary students in Aotearoa New Zealand, with 82,549 enrolled across all private schools (See Department of Education, *Report of the Department of Education for the period ended 31 March 1977* (1977, page 42, Table 1) which lists the roll numbers at educational institutions at 1 July 1977).

58. Dilworth School, which is affiliated to the Anglican Church in Aotearoa New Zealand, was specifically established under philanthropist James Dilworth's will and offered what was considered to be a 'premier' education at full scholarship. Boys were typically enrolled at a very young age, usually 8 or 9 years old. Many came to the school following family trauma or dysfunction, a serious accident or illness suffered by a parent or, due to the death, separation or divorce of parents. Most boys did not have a father.³⁸
59. Pastoral care was provided by the Catholic, Anglican, Methodist, Presbyterian and Plymouth Brethren churches and Gloriavale Christian Community. The pathway to pastoral care was often through the religious affiliation of survivors' families and the inherent trust, conferral of authority and status given to those in positions of authority. Where a pastoral relationship is related to the faith-based institution's work or is enabled through the institution's conferral of authority, a child, young person or adult in care may be said to be in the care of the faith-based institution.³⁹ Children, young people and adults in care formed pastoral care relationships with faith leaders who had authority and / or power, and whose relationship with the children, young person or adult in care, related to the institution's work or enabled through the faith's conferral of authority.
60. For other survivors, such as Pacific survivors, their kainga were part of a much wider community where religion was part of their everyday life and culture. This contributed to survivors entering into and accessing faith-based care. Pacific survivors spoke about how religion and culture were so interwoven that families would willingly open their homes to members of the church and clergy and enrol their children in religious schools.⁴⁰
61. This was a similar case for tamariki and rangatahi Māori who were voluntarily placed into faith-based boarding schools for Māori. Many were placed into boarding schools in the hopes that they would have access to their culture. Some also had familial and intergenerational ties to a particular faith and school. Scholarships were also available for Māori and Pacific children and young people to enter into specific faith-based schools, contributing to entries – these were provided by the State, faiths and iwi to students that met certain criteria to ensure they received secondary education that otherwise would be denied to them.

38 Dilworth Independent Inquiry, An independent inquiry into abuse at Dilworth School (2023, page 3).

39 Royal Commission of Inquiry into Abuse in Care, Minute 16: Faith-based care (31 January 2022, paras 15–16).

40 Tamasese, T, Parsons, T, King, P & Waldegrave, C, A qualitative investigation into Pacific families, communities and organisations social and economic contribution to Pacific migrant settlement outcomes in New Zealand (Family Centre Pacific Section and the Social Policy Research Unit, n.d., pages 68–69); For examples of survivor voice see Witness statements of Ms CU (10 June 2021, para 16) and Rūpene Amato (16 July 2021, pages 5–6).

62. In other cases, children and young people were required by the State to enter into faith-based care, such as faith-based welfare residential care and faith-based education. Many State wards were placed into faith-based care, especially foster care, due to over-crowding in State-based social welfare care options. Similarly, the State also placed Māori State wards into faith-based boarding schools for Māori in response to the limited capacity of social welfare institutions.
63. The number of children and young people who entered for this reason increased significantly from the 1960s.⁴¹ By 1977, around a quarter of children in faith-based children's homes were State wards.⁴² Some infant or child residents of faith-based homes became wards of the State once they were too old to be in care.⁴³
64. Given the over-representation of tamariki and rangatahi Māori in social welfare care settings, Māori were likely disproportionately affected by the State's tendency to shift State wards from overflowing social welfare care settings to faith-based care settings, particularly during the 1960s and 1970s.⁴⁴
65. Faith-based care for people with disabilities was limited over the Inquiry period. There was however a small number of faith-based institutions, including social welfare residential care, and schools that provided care for disabled children, young people and adults. The Inquiry's interim report *Stolen Lives, Marked Souls: The inquiry into the Order of the Brothers of St John of God at Marylands School and Hebron Trust* is a case study into abuse and neglect of disabled children and young people in faith-based care.⁴⁵

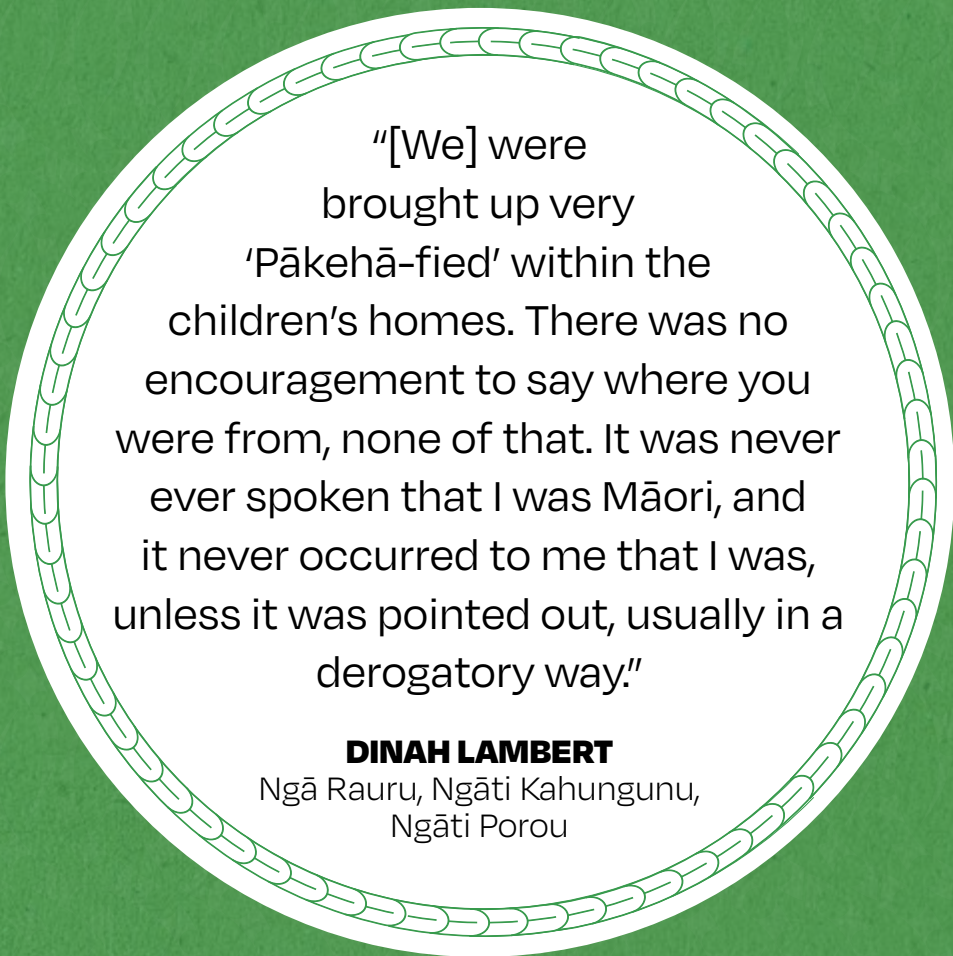
41 Tennant, M, *The fabric of welfare: Voluntary organisations, government, and welfare in New Zealand 1840–2005* (Bridget William Books, 2007, page 107).

42 Tennant, M, *The fabric of welfare: Voluntary organisations, government, and welfare in New Zealand 1840–2005* (Bridget William Books, 2007, page 107).

43 Dalley, B, *Family matters: Child welfare in twentieth-century New Zealand* (Auckland University Press, 1998, page 235); Stanley, E, *The road to hell: State violence against children in postwar New Zealand* (Auckland University Press, 2016, page 2).

44 Tennant, M, *The fabric of welfare: Voluntary organisations, government, and welfare in New Zealand 1840–2005* (Bridget William Books, 2007, page 107).

45 Royal Commission of Inquiry into Abuse in Care, *Stolen lives, marked souls: The inquiry into the Order of the Brothers of St John of God at Marylands School and Hebron Trust* (2023).



"[We] were brought up very 'Pākehā-fied' within the children's homes. There was no encouragement to say where you were from, none of that. It was never ever spoken that I was Māori, and it never occurred to me that I was, unless it was pointed out, usually in a derogatory way!"

DINAH LAMBERT

Ngā Rauru, Ngāti Kahungunu,
Ngāti Porou

Chapter 5: Nature and extent of abuse and neglect in faith-based care

Nature of abuse in faith-based care

66. Of the faiths that were investigated by the Inquiry, the Catholic, Methodist, Presbyterian and Anglican churches and The Salvation Army have acknowledged the abuse and harm that has been perpetrated within their institutions as being unacceptable.⁴⁶ Gloriavale Christian Community has acknowledged there has been intergenerational sexual abuse in its community, and that children were physically abused there.⁴⁷
67. Many survivors did not know at the time what they were experiencing was abuse or how serious the abuse was. Due to barriers to disclosure and poor record-keeping, the true nature and extent of abuse in faith-based care is unlikely to ever be known.
68. In many instances, others were aware of, or even facilitated, abuse and neglect, but failed to take appropriate action. Children and young people who disclosed abuse were often disbelieved or punished. The status and perceived trustworthiness of clergy and religious leaders in society played a crucial role in people not believing survivors or intervening in abuse.
69. Survivors from faith-based settings reported all types of abuse and neglect with many variations of co-occurrence. Underpinning much of this abuse, however, was an abuse of religious and spiritual teaching and authority.
70. Sexual abuse was identified in many care settings. Survivors were subjected to grooming, inappropriate touching, inappropriate conversations about sex and masturbation, sexual assault, rape, being forced to perform sexual acts on others (including peers, themselves or the abuser), and combinations of these types of abuse. Survivors also witnessed (by seeing or hearing) the sexual abuse of others and, in some cases, were forced to do so. Some survivors spoke about instances of what seemed like organised sexual abuse.

46 Transcript of opening statement from the Catholic Church on Education at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 17 October 2022, page 109); Transcript of closing statement from the Catholic Church at the Inquiry's Faith-based Institutional Response Hearing (20 October 2022, page 582); Transcript of evidence for the Methodist Church and Wesley College at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, pages 271 and 280); Transcript of evidence of Jo O'Neill for Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 278); Transcript of the opening statement by Dilworth School and Dilworth Trust Board at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, pages 332–334); Transcript of Right Reverend Ross Bay, Most Reverend Donald Tamihere and Most Reverend Philip Richardson at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 20 October 2022, pages 544, 550); Witness statement of Colonel Gerald Walker on behalf of The Salvation Army (18 September 2020, para 2.1–2.3); Transcript of evidence of Colonel Gerald Francis Walker for The Salvation Army New Zealand at the Inquiry's Faith-Based Redress Hearing (Royal Commission of Inquiry into Abuse in Care, 15 March 2021, pages 20–21, 33).

47 Transcript of Howard Wendell Temple and Rachel Stedfast Joint Questioning at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 13 October 2022, pages 61, 68).

71. There are examples of those in faith-based care being viewed through a religious lens as sinful or in need of redemption, which often dehumanised them and was used to justify further abuse. Survivors told the Inquiry they were being called 'evil', 'daughter of Satan', and sinners. Women in unmarried mothers' homes were told they were 'filthy', 'dirty' and called 'whores'.⁴⁸
72. This was magnified for many in Māori, Rainbow and disabled groups, as religious teaching sometimes painted them as specific targets.
73. In some faith-based settings, Māori survivors were regularly subjected to whakaiti through being told that their culture and whakapapa was 'dirty' and satanic, which was a co-occurrence with spiritual abuse.⁴⁹
74. Pacific Peoples were also affected by the misuse of spiritual authority in unique ways. For many faith-based settings, this framing was woven into the purpose and systems of the institutions, which relied on their spiritual authority and standing in the community to legitimise their 'care' practices.
75. The Inquiry also heard of instances where Pacific survivors experienced sexual abuse in pastoral care. These instances demonstrate how pastoral sexual abuse transgressed tapuakiga / talitonuga for Pacific survivors. The actions of the abusers tarnished the sacredness of survivors' spiritual relationship and the authority vested in the church by their communities. This disrupted the vā within their kainga and between their kainga and the church.
76. Pacific survivors had particularly strong challenges for disclosing pastoral sexual abuse within their kainga and communities. Religious leaders are often held in high esteem in Pacific communities and challenging this can bring individuals and their kainga into disrepute.
77. The Inquiry heard of religious leaders taking advantage of the trust and vulnerability within pastoral care to sexually, psychologically, emotionally and spiritually abuse survivors. Sexual abuse in pastoral care often involved grooming, particularly when survivors were in vulnerable states or when they were children. Survivors discussed abuse in pastoral care that occurred both as children and adults. Abuse for adults frequently occurred within pastoral or mentoring relationships, when survivors were experiencing a difficult period in their life, or when they were in a training programme such as a seminary.

48 Witness statement of Nikky Kristoffersen (21 October 2020, page 24).

49 Witness statements of Dinah Lambert (1 December 2021, para 81) and Ms KM (10 June 2021, page 5); Private session transcript of a survivor (17 February 2021, page 5).

78. The Inquiry heard from some survivors of faith-based settings who talked about the manipulation they experienced in the form of spiritual abuse, whereby religious leaders used religious authority and claims of closeness to God to dominate, control or coerce them. Examples included survivors believing the abuse was God's will, that they were special because they were chosen by a religious leader, that it was their fault and they were a bad person, a sinner or evil.⁵⁰
79. Religious abuse was extremely prominent as a part of clerical sexual abuse within churches. The power dynamics of relationships between religious leaders and those in their care were central to this abuse.⁵¹ The Inquiry heard how religious leaders were not only powerful, but also trusted and respected by whānau, kainga and communities, which allowed them to have unique access to children, young people and adults. This enabled abuse to occur, and intensified barriers to reporting. This status, combined with the importance of obedience in faith-based care settings, often made it difficult for survivors to identify abuse or question the abusive behaviour. In some cases, abusers used their status and 'closeness to God' as a means or silencing survivors.
80. Pākehā survivor Helen Mafi, who experienced sexual abuse while attending Baradene College of the Sacred Heart (Catholic) in Tāmaki Makaurau Auckland, told the Inquiry:
- "I really believed that Jesus was going to come and save me but I couldn't understand why he didn't come down and say something like, 'Leave that little girl alone'. But none of that happened and I couldn't understand why he didn't save me and I hated him."***
81. The abuse and neglect suffered in faith-based children's homes and residences was similar to those experienced in social welfare residences and institutions. This included psychological and physical abuse and neglect, being separated and isolated from their families and whānau, sexual abuse perpetrated by staff and peers, and abuse being used to control and reform survivors.

50 Witness statements of Mr MO (4 May 2022, page 5); Peter Hart (25 July 2022, pages 4–6); Maggie Wilkinson (17 September 2020, para 71); Jacinda Thompson (30 September 2020, page 3) and Melody Pilgrim (8 May 2021, pages 2, 6–7).

51 Transcript of evidence of Dr Peter Wilkinson and Professor Desmond Cahill for the Inquiry's Contextual Hearing (Royal Commission of Inquiry into Abuse in Care, 8 November 2019, page 1103).

82. Survivors discussed widespread neglect in faith-based children's orphanages and residences, some of which was religiously justified as part of the harsh treatment that was supposed to reflect the sinful nature of those in care and reform them.⁵² Across various denominational settings, survivors were deprived of basic needs including nutrition,⁵³ hygiene⁵⁴ and clothing.⁵⁵ Some remember having to eat rotten food,⁵⁶ or food being withheld as punishment.⁵⁷ Māori survivors of faith-based children's orphanages and residences sometimes experienced racism with spiritual or religious overtones.
83. Some disabled survivors described experiencing neglect in faith-based residences, similar to State residences, where their basic needs were not met. Survivor Tracy Peters, who was sent to The Nest (The Salvation Army) located in Kirikiriroa Hamilton by her mother, said that because of injuries, she "couldn't play with the other kids. The staff gave up using my homemade wheelchair and would just leave me in the same spot for hours. I often wet myself because I couldn't get an adult's attention to go to the bathroom."⁵⁸
84. Racism and cultural neglect appeared in many forms for Māori and Pacific survivors in faith-based orphanages and residences. At times, this co-occurred with spiritual abuse and neglect.
85. Many Māori survivors told the Inquiry their identity was stripped from them while in care at faith-based orphanages and residences. The Inquiry heard that in some locations this abuse and neglect was informed by a religious belief that Māori culture was inferior to Pākehā Christian culture. Some Māori survivors in care were led to believe they were inherently 'sinful'.⁵⁹ Māori survivor Dinah Lambert (Ngā Rauru, Ngāti Kahungunu, Ngāti Porou) said:

"[We] were brought up very 'Pākehā-fied' within the children's homes. There was no encouragement to say where you were from, none of that. It was never ever spoken that I was Māori, and it never occurred to me that I was, unless it was pointed out, usually in a derogatory way."⁶⁰

52 Private session transcript of Mr NO (11 October 2019, page 25); Witness statement of June Lovett (14 December 2021, page 6).

53 Private session transcripts of Michael Ellis (2 March 2020, page 5); Raewyn Davies (9 March 2020, pages 4–5); Elizabeth Petersen and Sandra MacDonald (26 August 2021, pages 6–8) and Thomyris Cameron (15 October 2019, page 13); Written accounts of Ms CQ (7 September 2021, paras 15–16, 28); Dale Batchelor (10 September 2019, paras 24, 25) and Cathie Manchester (28 May 2019, page 25); Witness statements of Linda Taylor and Janice Taylor (11 March 2021, paras 13–15); Ann Thompson (15 February 2022 para 14); Mr NO (14 April 2021, para 22) and Mr N (8 September 2021, para 44).

54 Private session of Dale Batchelor (10 September 2019, page 41); Witness statements of Linda Taylor and Janice Taylor (11 March 2021, para 113); Ann Thompson (15 February 2022, para 16) and Nikky Kristofferson (21 October 2020, para 128).

55 Witness statements of Linda Taylor and Janice Taylor (11 March 2021, para 113); Ann Thompson (15 February 2022, para 16); Mr N (8 September 2021, para 50) and June Lovett (14 December 2021, para 94).

56 Witness statement of Ann Thompson (15 February 2022, pages 4–5, para 28).

57 Letter from Cooper Legal to the National Office for Professional Standards (23 May 2018, page 4); Private session transcript of Mr UA (27 January 2021, page 21).

58 Witness statement of Tracy Peters (7 October 2021, para 3.2).

59 Witness statement of Dinah Lambert (1 December 2021, para 81); Private session transcript of Rexene Landy (17 February 2021, page 5).

60 Witness statement of Dinah Lambert (1 December 2021, para 81).

86. Many survivors of faith-based foster care were placed in foster care through arrangements made by the children's orphanage or other faith-based organisation they had been in. This occurred in centres run by the Anglican Church, Catholic Church, Methodist Social Services, Presbyterian Support Southland and Dingwall Trust.
87. The formality and oversight of these arrangements is unclear. Some survivors discussed being fostered out to families on holiday placements, others also had permanent foster arrangements through faith-based services. Survivor Ms TC recalled being picked up from the Methodist Children's Home in Ōtautahi Christchurch by strangers: "We don't even know who these people are. They just pick us up and take us." In one of these family settings, she was sexually abused by another child.⁶¹
88. In unmarried mothers' homes, the Inquiry heard that women and girls were subjected to psychological and physical abuse and neglect throughout their pregnancy and childbirth, including physical and financial abuse such as forced labour, being demonised and degraded, denied adequate food, denied information about their medications and procedures, and being beaten during and after childbirth.
89. Survivor Maggie Wilkinson described St Mary's Home for Unwed Mothers (Anglican) in Ōtāhuhu, Tāmaki Makarau Auckland, as a "prison for sad girls".⁶²
90. Patricia Salter, who was sent to Childhaven Home for Unwed Mothers in Epsom, Tāmaki Makaurau Auckland, at age 14, remembered feeling "a lot of shame in Childhaven. Nobody stopped to ask how a 14-year old child had become pregnant or whether I had been abused or traumatised."⁶³ Patricia also shared how she was dehumanised and neglected while she was giving birth to her child:

"When I went into labour, I was sent to Auckland Hospital. I was treated like dirt. While I was having the baby, the doctor or nurse slapped me across the face. After the baby was born, they stitched me up with no anaesthetic or pain relief. The baby was taken away from me straightaway. I had no say. I have never seen that baby again. I have blacked out a lot of what happened at that time because it was so traumatic."⁶⁴

61 Private session transcript of Ms TC (23 June 2021, page 15).

62 Witness statement of Maggie Wilkinson (17 September 2020, page 6).

63 Witness statement of Patricia Salter (20 September 2022, para 3.2).

64 Witness statement of Patricia Salter (20 September 2022, paras 3.5–3.6).

91. Women and girls in unmarried mothers' homes were forced to work, often while heavily pregnant, including cleaning and providing food for residents of other wings at the hospital. The Inquiry heard evidence of women at St Mary's Home for Unwed Mothers (Anglican) being forced to pay board through their sickness benefits and to work as domestics.⁶⁵
92. Churches facilitated adoptions through the unmarried mothers' homes they ran, including the Catholic Church, The Salvation Army and the Anglican Church. Survivors from these homes told the Inquiry that they were pressured, bullied or coerced into adopting out their babies. This pressure stemmed from the premise that having children outside of wedlock was 'sinful' and shameful, and that their babies were to be saved through adoption. Susan Williams, who was in The Salvation Army's Bethany Home in Te Whanganui-a-Tara Wellington, said:
- "We were all brainwashed into adoption. It was the only option we were ever told about ... finding out years later I could have got the Domestic Purposes Benefit ... never any mention that we had options."***⁶⁶
93. Many adoptions were 'closed' adoptions to strangers conducted according to the 'clean break' theory, which held that it was better for adopted children to have no idea of their origin or whakapapa (genealogy and background). The 'clean break' approach was supported by the Pākehā view that if a child was 'illegitimate' this should be kept hidden for the benefit of the child.⁶⁷
94. In faith-based education, survivors experienced similar abuse and neglect to those in faith-based residential settings. Boarding schools in particular were risky environments due to their regimented and closed nature, where staff had unrestricted access to students. Abuse was often justified as corporal punishment and discipline. In some schools, sexual abuse was pervasive and organised between staff members.

⁶⁵ Transcript of evidence of Maggie Wilkinson for the Inquiry's Faith-based Redress Hearing (Royal Commission of Inquiry into Abuse in Care, 9 December 2020, page 754).

⁶⁶ Witness statement of Susan Williams (16 February 2022, page 4).

⁶⁷ Statutory Declaration on behalf of Oranga Tamariki, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 340 (25 February 2022, page 8).

95. In faith-based schools, abusers were clergy, priests, religious leaders, religious brothers and nuns, and lay people who were in the positions of mentors, teachers and disciplinarians. These roles were used as opportunities to physically, sexually and psychologically abuse children. The Inquiry heard about entrenched cultures of physical, psychological and emotional violence at faith-based schools, enforced and encouraged by school staff and students. Survivor Patrick Cleary, who attended St Patrick's College, Silverstream run by the Society of Mary (Catholic) in the early 1950s explained how "some of the benighted priests enjoyed cultivating a reign of terror".⁶⁸ Abuse occurred in boarding and day schools.
96. Some survivors who were sexually abused in Christian Brothers schools told the Inquiry that some of the abusers were aware of one another's sexual offending. In some instances, survivors experienced co-offending where they were sexually abused by more than one brother at the same time. Mr KT, who was sexually abused by Brother Victor Sullivan and Brother Desmond Fay, told the Inquiry: "On two separate occasions, while being 'smacked' across Brother Sullivan's knee, I had my head held by Brother Fay and pulled forward to force my mouth around his limp penis."⁶⁹ Steven Fraser gave evidence of being fondled by Brother Sullivan while Brother Fay watched and laughed.⁷⁰
97. Survivors also experienced abuse in faith-based schools from peers. Senior students were used or instructed by staff to 'discipline' juniors in sometimes violent ways. This abuse could be sexual in nature or feature sexual aspects within violent physical assault. Peer abuse was common as part of initiations (or 'hazing'), especially at boarding schools.⁷¹ Initiations were often violent and involved psychological, physical and sometimes sexual abuse.⁷² This was amplified by a 'no narking' culture.⁷³
98. Survivors of Māori faith-based boarding schools reported abuse that was similar to other settings, including physical, psychological and sexual abuse, as well as cultural and educational neglect that was specific to Māori culture. Some physical abuse in these settings featured inappropriate applications of cultural practices. Māori survivors of mainstream boarding schools experienced common types of abuse as well as racial discrimination.

68 Letter from Patrick Cleary regarding abuse at St Patrick's (1 August 2018, page 2).

69 Witness statement of Mr KT (14 September 2020, page 6).

70 Written account of Steven Fraser (17 September 2021, page 14).

71 Witness statements of Rodney Anderson (20 September 2021, page 4); Nooroa Robert (13 August 2022, page 8) and Mr TE (14 September 2022, page 3).

72 Witness statements of Reverend Heidi Nayak (5 September 2022, pages 7–8) and Mr TE (14 September 2022, page 3).

73 Witness statement of Mr TE (14 September 2022, page 3).

99. Racial targeting also occurred for Māori in mixed-ethnicity faith-based schools. NZ European, Māori survivor Mr SW (Ngāi Tahu) described being part of a generation of Māori who were targeted for abuse by staff at St Edmund's School (Catholic) in Ōtepoti Dunedin. He said: "It was so endemic back then. In my time at that school there were three Māori pupils. We were targeted like those few Asian or Polish pupils because we were different."⁷⁴
100. Deaf survivors and disabled survivors, including both tāngata Turi and tāngata whaikaha of faith-based boarding schools reported abuse and neglect that devalued them, disregarded their inherent human value and denied and disrespected their diverse learning needs. Survivor Maurice McGregor, who is of Fijian and NZ European descent, described an experience at a Catholic school where he was made to stand in front of the class and read. This was humiliating as he could not read or write. The teachers did not realise that he was dyslexic:
- "The worst thing was, like, sometimes the teachers try and make me stand up and try and read in front of the class, and I couldn't, and it was embarrassing. I still don't read, today, very much, you know, it was like the class would ridicule me and laugh at me and stuff like that. Same with writing and that, it was – my knuckles were forever getting rapped from the teachers."⁷⁵*
101. The Inquiry heard of abuse and neglect occurring in Gloriavale Christian Community. Much of the abuse stemmed from the authoritarian control leadership had over the community and co-occurred with spiritual abuse. Survivors spoke about the psychological and spiritual abuse community leaders perpetrated, including through the use of shame, manipulation, humiliation and isolation; the economic and educational neglect suffered; discrimination suffered by Rainbow, Māori, and disabled survivors; and the normalised and pervasive physical and sexual abuse.
102. The exclusive nature of Gloriavale also led to economic abuse⁷⁶ and educational neglect. Due to their separation from society, Gloriavale members view work that supports their community economies as essential. This is conducted through either community or family-owned businesses or activities, which can also deal with the general public. Education and training of community members is therefore geared towards these ends, usually along strict gendered lines.

⁷⁴ Witness statement of Mr SW (9 September 2020, page 7).

⁷⁵ Private session transcript of Maurice McGregor (19 January 2022, page 14).

⁷⁶ See *Pilgrim v The Attorney-General* [2023] NZEmpC 105 and *Pilgrim v The Attorney-General* [2023] NZEmpC 227.

103. Survivors from Gloriavale report being made to work long hours with no compensation from as young as 4 years old.⁷⁷ Isaac Pilgrim, who worked for the community from 7 years old, said: "Everyone was used to working in a perpetual state of exhaustion."⁷⁸ After being injured at work at 15 years old, he had to keep working and was denied outside help due to community rules against drawing ACC, reflecting medical neglect.⁷⁹

Extent of abuse and neglect in faith-based care

104. The Inquiry is not aware of any research conducted to try to understand the extent of abuse and neglect across faith-based care settings in Aotearoa New Zealand. As a result, there is no reliable figure on the extent of abuse in faith-based care during the Inquiry period.
105. As discussed in the Inquiry's interim report *He Purapura Ora, he Māra Tipu, From Redress to Pūretumu Torowhānui*, faith-based institutions were found to have poor access to information and record-keeping processes.⁸⁰ This included where information was withheld from survivors, accidentally or deliberately destroyed by the institution, lost, incorrectly recorded or incomplete. Any data on abuse in faith-based care should therefore be considered in the context of inadequate record-keeping, as well as the high barriers to disclosure as identified in Part 7 of the Final Report.
106. The Inquiry commissioned MartinJenkins to write a report assessing the numbers of people in care, and numbers who were abused in care, within the scope of the Inquiry's Terms of Reference. The report, which used the timeframe of 1950 to 2019, estimated that approximately 254,000 people were in faith-based care settings (excluding pastoral care) over the Inquiry period. Of this number, 143,000 (56 percent) were in faith-based children's homes, orphanages, and foster homes; 1,600 (0.6 percent) were in faith-based residential disability care settings; and 109,000 (43 percent) were in faith-based boarding schools.⁸¹

77 First witness statement of Mr QM (16 August 2021, pages 20–21); Witness statement of Louise Taylor (15 September 2022, para 2.1.1.3).

78 Witness statement of Isaac Pilgrim (8 July 2021, page 3).

79 Witness statement of Isaac Pilgrim (8 July 2021, page 2).

80 Royal Commission of Inquiry into Abuse in Care, *He Purapura Ora, he Māra Tipu: From redress to Pūretumu Torowhānui* (2021, pages 257–260).

81 MartinJenkins, *Indicative estimates of the size of cohorts and levels of abuse in State and faith-based care – 1950 to 2019* (2020, page 45).

107. MartinJenkins also determined how many people probably experienced abuse in faith-based care settings. Their analysis of available data provided a low estimate of 53,388 (21 percent of the survivors who experienced these settings from 1950 to 2019), as well as a high estimate of 105,713 (41.6 percent).⁸² The report also confirmed that faith-based settings probably had the highest prevalence of abuse, with 33 to 38 percent of those who experienced these settings probably abused.⁸³
108. Some churches have undertaken their own exercises to understand the extent of the abuse within their own faith. For example, Te Rōpū Tautoko (Catholic) as part of its Information Gathering Project, analysed information provided by Catholic entities. From 1950 to 2022, it found a total of 7,807 diocesan clergy and religious present in Aotearoa New Zealand, and a total of 1,680 reports of alleged abuse held by church entities. These reports of abuse were made against 1,122 individual clergy members – 14.4 percent of the total number from 1950 to 2022.⁸⁴
109. The Inquiry heard from more than 800 survivors who had experienced abuse and neglect while in the care of faith-based institutions.⁸⁵ Analysis of accounts from survivors of faith-based care showed that the abuse types most commonly experienced varied between different groups. Sexual abuse was the most commonly experienced type in this setting (48 percent), followed by emotional abuse (40 percent) and physical abuse (38 percent).⁸⁶
110. Sexual abuse was found to be more prevalent in faith-based settings as opposed to State settings, in particular at Dilworth School (Anglican) and Marylands School (Catholic).⁸⁷ In addition, more than half of survivors who provided evidence to the Inquiry after going through a Catholic institutional setting were sexually abused.⁸⁸
111. Dr Christopher Longhurst, a survivor who was 11 years old when he started at a private intermediate school (Catholic), shared his experience with the Inquiry:
- “I do not identify as a victim. I am a person who has survived clerical child sexual abuse and other kinds of abuse at the hands of Catholic priests and members of the clergy, including bishops, and I am proud to have survived that abuse.”***⁸⁹
112. Further data analysis can be found in Part 4 of the Final Report.

82 MartinJenkins, Indicative estimates of the size of cohorts and levels of abuse in State and faith-based care – 1950 to 2019 (2020, page 44).

83 TDB Advisory, Peer review of MartinJenkins report: A report prepared for Royal Commission of Inquiry into Abuse in Care (2020, page 4).

84 Te Rōpū Tautoko, Information Gathering Project Fact Sheet (1 February 2022) <https://www.catholic.org.nz/assets/Uploads/20220201-Tautoko-IGP-Fact-Sheet-1-Feb.pdf>

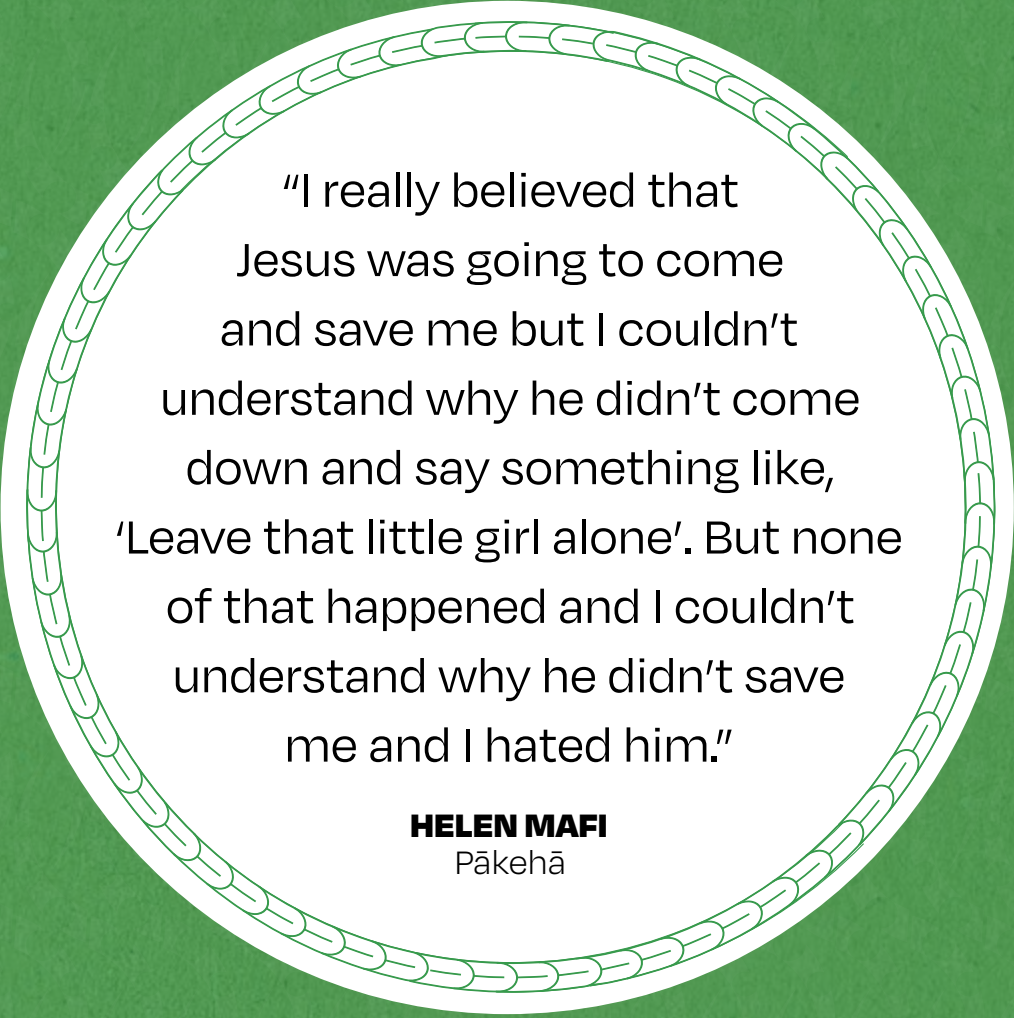
85 DOT Loves Data, Final report: Quantitative analysis of abuse in care (Royal Commission of Inquiry into Abuse in Care, September 2023, page 56).

86 DOT Loves Data, Data request addition (Royal Commission of Inquiry into Abuse in Care, September 2023, page 9).

87 DOT Loves Data, Final report: Quantitative analysis of abuse in care (Royal Commission of Inquiry into Abuse in Care, September 2023, pages 64–65).

88 DOT Loves Data, Final report: Quantitative analysis of abuse in care (Royal Commission of Inquiry into Abuse in Care, September 2023, pages 64–65).

89 Witness statement of Dr Christopher Longhurst (24 May 2023, para 39).



"I really believed that Jesus was going to come and save me but I couldn't understand why he didn't come down and say something like, 'Leave that little girl alone'. But none of that happened and I couldn't understand why he didn't save me and I hated him."

HELEN MAFI

Pākehā

Chapter 6: Impacts of abuse and neglect in faith-based care

Abuse impacted survivors' spiritual, mental and physical health

113. The extensive and interconnected impacts of abuse in faith-based institutions have distinct elements due to the culture, attitudes and beliefs within these organisations. The power held by those in religious ministry meant that care in faith-based settings provided opportunities for spiritual abuse and manipulation. Spiritual abuse intersected with, and enabled, physical, sexual or emotional abuse. It intensified the impacts of that abuse by giving it a spiritual dimension, for example, feeling guilty or 'sinful' after sexual abuse.

114. Expert witness Dr Thomas Doyle told the Inquiry:

*"The spiritual trauma suffered by victims of clerics is real. Some refer to it as 'soul murder' and if one speaks to enough victims this label is tragically apparent. The priest has been an icon of the transcendent ... Two psychologists who have been extensively involved in working with Catholic victims have agreed that sexual violation by a priest has a profoundly traumatic effect precisely because of the spiritual dimension."*⁹⁰

115. Some survivors spoke about being triggered when encountering situations, they associated with their religious abusers. Māori survivor Gypsy Wright (Ngāti Kahu) told the Inquiry:

*"If I ever see a priest, it triggers me and I want to have a go at them. I can't help myself. I went to my niece's wedding last year not knowing that it would be at a Catholic Church. As soon as the priest walked into the church, the smell that I connect to them overpowered me and I had to go outside. It has deeply affected me and fucked me up with no doubt. I missed out on seeing my niece get married because I could not handle being there."*⁹¹

90 Witness statement of Dr Thomas Doyle (9 March 2021, para 324). See also Dr Leslie Lothstein, Institute for Living, Connecticut, Interview with Katherine DiGuilio (June 17, 2002, published in National Catholic Reporter, 9 August 2002).

91 Witness statement of Donald Wright (1 July 2021, para 100).

Faith-based institutions failed to respond to reports of abuse and neglect

116. Survivors who were abused in faith-based settings such as education, care homes, adoption, foster care and pastoral care experienced abuse that impacted their spiritual, mental and physical health. Abuse also impacted their relationships with loved ones, whānau, kainga and community, and their connection to their culture. Survivor Mr OA said:

“The boys’ home stripped me of all my innocence, dignity, my self-belief and self-esteem. Hope was taken from me just like that.”⁹²

117. Dr Doyle told the Inquiry that sexual abuse within a spiritual or religious context can severely damage a survivor’s ability to find spiritual security anywhere. He also said that previous spiritual and religious beliefs and the concept of a loving God can be radically altered, if not destroyed.⁹³

118. Survivors spoke of not believing in God anymore after being abused by religious leaders. Survivor Carla Mann shared: “Religion has been something I dabbled in for a short time, but I didn’t last very long. I would think that if there was a God, how could he have let these things happen to me”.⁹⁴

119. The abuse or neglect in care experienced by a survivor from a representative of God can result in a loss of trust and confidence in the faith, the faith institution or in everything or everyone. The Inquiry heard from survivors who had been abused by people in ministry that their religious upbringing made them feel a sense of blame or responsibility for the abuse. As some survivors were taught to believe a person in ministry was God-like and incapable of sin, this led the survivor to think that they were themselves a sinner, that the abuse was their fault, or they were complicit in some way.

120. Pākehā survivor Jacinda Thompson was sexually and psychologically abused under the guise of pastoral care through grief counselling by her parish priest, following the death of her baby son:

“I thought it must all be my fault; [he] was a man of God. I thought that I had hurt everyone; that if I’d dealt with my grief better, none of it would have happened.”⁹⁵

⁹² Witness statement of Mr OA (19 October 2020, para 24).

⁹³ Witness statement of Dr Thomas Doyle (9 March 2021, page 118, para 329).

⁹⁴ Witness statement of Carla Mann (15 March 2022, page 10).

⁹⁵ Witness statement of Jacinda Thompson (30 September 2020, para 13).

121. The Inquiry heard that when faith-based institutions responded inappropriately to allegations of abuse and neglect, or failed to act, the abuse would often continue, either with the same victim or with other victims. Survivors who reported abuse were significantly negatively impacted by the lack of action from, or inappropriate response of, institutions and sometimes their families. Survivor Ms NI, who was abused by a Presbyterian minister in Napier, told the Inquiry:

“The trauma level of what [he] did to me was not huge compared to the impact of the lack of action. The effects of the lack of action on my self-esteem and self-worth, the relationship with my mother, have been huge. If it had been dealt with then, my life would have been different ...”

“Over the years I have dreamt about confronting him directly, but I never did. By the time I realised I could, it was too late, and he had died. There are institutional structures that have protected the perpetrators of abuse and shattered the lives of their victims in the process. Churches need to acknowledge their part and do better, much better than just putting fancy words on their websites.”⁹⁶

Survivors lost family and friends if they reported abuse

122. Survivors who left their faith voluntarily or were excommunicated could experience a loss of faith and a subsequent loss of family, friends, and community as they were sometimes barred from contacting remaining members, including family.
123. Clem Ready told the Inquiry he and his wife are shunned from the Gloriavale Christian Community but remain living on the site in a tiny room with limited access to basic facilities. He said:

“At the age of 67 I am still working full-time in an effort to meet the financial needs of myself and my wife. Having been denied the fruits of our, and our children’s, very considerable labour for 43 and 45 years respectively Sharon and I have very few assets and have effectively been denied our retirement.”⁹⁷

Impacts for Takatāpui, Rainbow and MVPFAFF+ survivors

124. Takatāpui, Rainbow and MVPFAFF+ survivors told the Inquiry that they were targeted and experienced abuse and neglect in either or both faith-based and psychiatric settings due to their sexual orientation.
125. Rainbow survivors of faith-based care told the Inquiry that homophobia and traditional gender expectations within the church affected their feelings of self-worth.

⁹⁶ Witness statement of Ms NI (28 April 2022, para 46).

⁹⁷ Witness statement of Clem Ready (30 May 2022, page 35).

126. Gender identity discrimination is new to many Pacific Peoples and Māori, and its development has been influenced by religion and colonisation.⁹⁸ At the Inquiry's Pacific Rainbow MVPFAFF+ talanoa, survivors shared the cultural acceptance of fa'afafine within Samoan culture.⁹⁹
127. Mr UB, a Rainbow MVPFAFF+ survivor and expert witness, told the Inquiry that, as a Māori and Tongan fakaleiti, he survived two instances of conversion practice – one that was initiated by the church and the other that was initiated by his school.¹⁰⁰ In the first instance, Mr UB was made to attend a counselling session where “a discussion was had about the incompatibility between being gay and the beliefs of the church”.¹⁰¹ As a result, he began to withdraw from the church. Reflecting on his experiences, Mr UB shared that they taught him that “Christianity is unwilling to entertain the idea that Rainbow people are worthy recipients of gods [sic] love” and that this “undermines the idea that Christianity is in any way sincere.”¹⁰²

Impacts for Māori survivors

128. Survivors at faith-based boarding schools for Māori experienced similar forms of abuse as in other settings, including sexual, physical, emotional and psychological abuse. They also experienced specific forms of cultural abuse and neglect. Survivors therefore shared many of the same impacts as other survivors of other settings, including:

- a. whakamā
- b. mental distress including Post-Traumatic Stress Disorder
- c. substance abuse and addictions
- d. loss of identity and disconnection from culture, whakapapa, whānau, hapū and iwi
- e. loss of trust
- f. loneliness
- g. undertaking an activity or activities that resulted in imprisonment and grappling with associated prejudice from whānau, hapū, iwi and communities
- h. educational and cultural neglect
- i. feeling 'incarcerated mentally'.

98 Royal Commission of Inquiry into Abuse in Care engagement, Pacific Rainbow MVPFAFF+ talanoa (22 September 2022, pages 24–25, 28, 41–45).

99 Royal Commission of Inquiry into Abuse in Care engagement, Pacific Rainbow MVPFAFF+ talanoa (22 September 2022, pages 17–18).

100 Witness statement of Mr UB (3 April 2022, para 55).

101 Witness statement of Mr UB (3 April 2022, para 57).

102 Witness statement of Mr UB (3 April 2022, para 64).

129. Some survivors who experienced abuse at faith-based boarding schools for Māori, died by taking their own lives.¹⁰³ Survivors of faith-based schools for Māori often rejected their culture outright after being abused in an environment that was supposed to be grounded in te ao Māori. Some no longer identify as Māori.
130. Kamahl Andrew Teau Fukuoka Tupetagi told the Inquiry he was abused at Hāto Pāora College in Aorangi Feilding. He had grown up in a Pākehā world and was physically and psychologically abused by senior students for his lack of Māoritanga. He was punished if he made mistakes during culture practice, sang the wrong words, did not know the words, did the wrong actions, or did not speak Māori properly. Tragically for Kamahl Andrew Teau Fukuoka Tupetagi, his only opportunity to connect with his culture was in the severely abusive environment at Hāto Pāora:

*"I would have wanted to have much more involvement with my own culture, as I think it would have given me a sense of myself and a sense of belonging ... My learning was at Hāto Pāora, at a time when I experienced an enormous amount of abuse."*¹⁰⁴

131. Mr KZ (Tainui, Ngāti Apa) hated himself because of the sexual abuse he suffered at Hāto Pāora:¹⁰⁵

*"Hato Pāora was a school focused on being Māori and being Catholic. After what happened to me there, I lost my faith in God, I am trying to reconnect with faith at the moment. Hato Pāora also made me dislike my Māori heritage and I feel like I lost my connection with my culture."*¹⁰⁶

132. For those survivors in this setting that did positively connect with their Māori identity, some described the impact of abuse in terms of tikanga Māori. Mr LN said:

*"While I am not a practising Catholic, I have a strong sense of Christian belief and spirituality. That, together with my Māoritanga, are things that anchor me ... I feel like [that teacher] stole my mana. I felt dirty, and ashamed and there was nobody to help me."*¹⁰⁷

103 Collective submission of attendees at Hato Pāora and Hato Pētera Wānanga (4 October 2022, page 2).

104 Witness statement of Kamahl Andrew Teau Fukuoka Tupetagi (3 October 2021, paras 153–154).

105 Witness statement of Mr KZ (24 May 2022, paras 46–47).

106 Witness statement of Mr KZ (24 May 2022, paras 46–47).

107 Witness statement of Mr LN (19 July 2022, paras 39–43).

Impacts for unmarried mothers and survivors who were adopted out

133. Survivors who were forced to give up their babies for adoption experienced immeasurable and intergenerational trauma.
134. Māori survivor Ms AF was adopted into a Catholic family: "There was a violent structure to my adoption. They were complicit in stripping me of my whakapapa and this violence was felt throughout my life. When I was adopted, it severed my connection to my whānau and whenua."¹⁰⁸ When she became pregnant at 18 years old, she was sent to a "Catholic Nun's home for unwed mothers"¹⁰⁹ and forced to adopt her son out¹¹⁰ damaging relationships within her biological and adoptive whānau.¹¹¹
135. Survivors who were adopted out through close or forced adoptions spoke about being severed from their whānau, whenua and knowledge of their whakapapa – essentially robbing them of their identity, and an identity they could pass on to future generations. Māori survivors explained that being adopted by Pākehā legally disconnected them from their culture, whānau and whenua and from their knowledge of their whakapapa. This loss of connection continued through subsequent generations.¹¹²

Impacts on families and communities

136. Abuse in faith-settings have had wider impacts on families and communities. This abuse has led to the breakdown of many families, where the allegations or experiences survivors were not believed. In some instances, families chose their faith and church over their family members. Survivors were ostracised and close friendships and lifelong relationships were destroyed by the abuse that occurred. School communities have also been impacted by abuse and neglect in faith-based schools. Where there has been abuse by peers or staff, not only does the abuse affect the student and their family,¹¹³ there is also a ripple effect impacting other students, their parents and families, other staff members and the wider school community, including previous students and alumni.

108 Witness statement of Ms AF (13 August 2021, page 15, para 14.6).

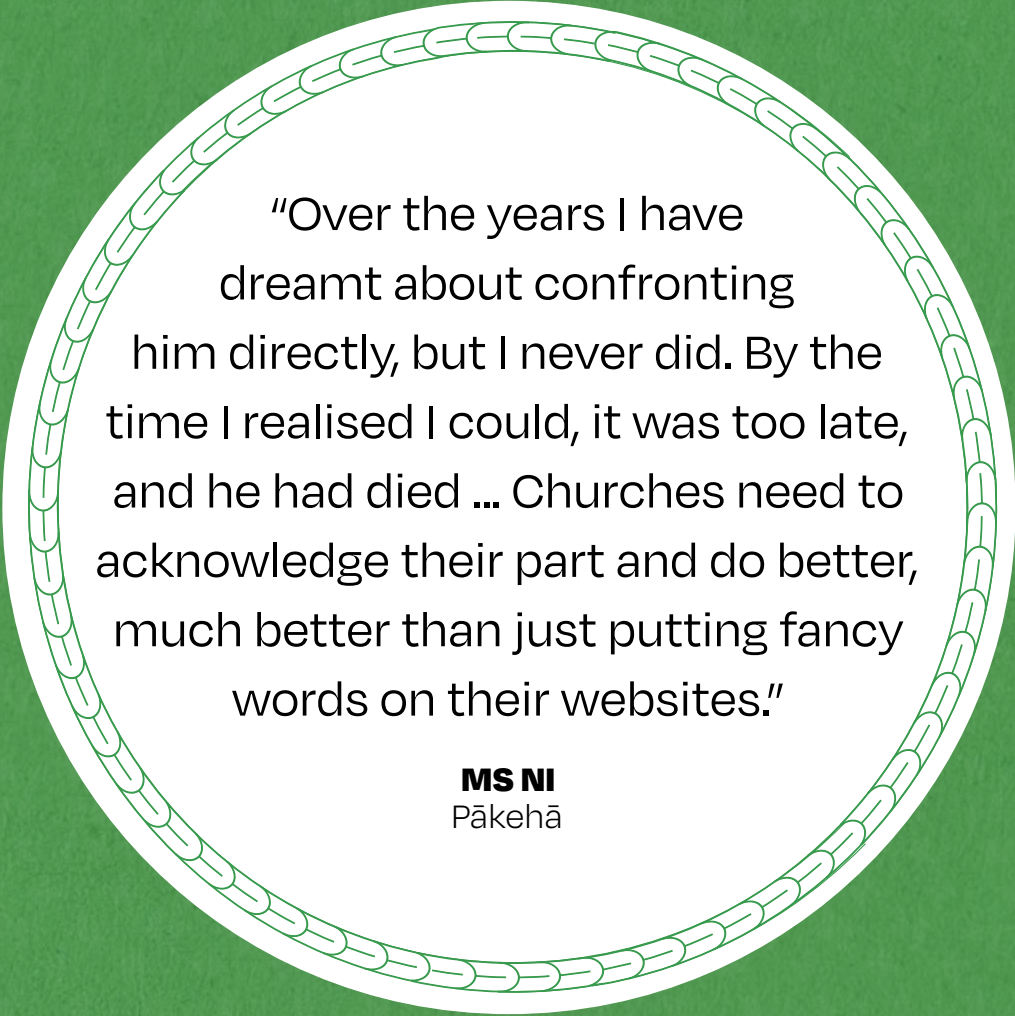
109 Witness statement of Ms AF (13 August 2021, page 7, para 8.1).

110 Witness statement of Ms AF (13 August 2021, page 8, para 8.2).

111 Witness statement of Ms AF (13 August 2021, page 13, paras 12.8 and 12.10).

112 Witness statement of Ms AF (13 August 2021, page 2).

113 Transcript of evidence of Tina Cleary (30 November 2020, pages 80–82); Witness statement of Mr BF (20 September 2020, page 6).

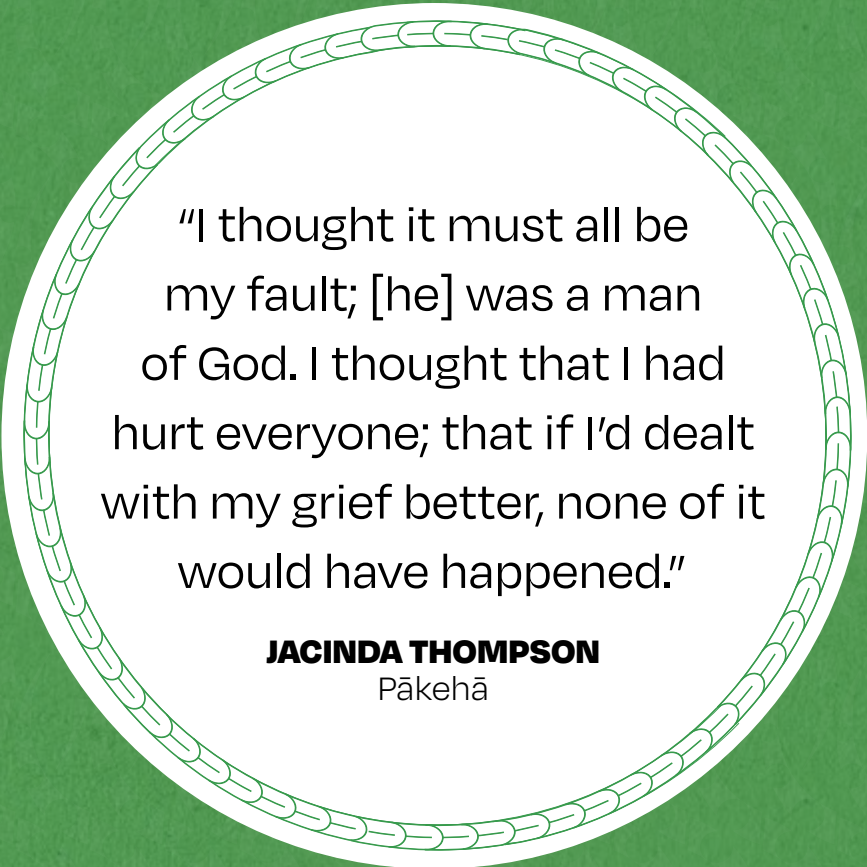


"Over the years I have dreamt about confronting him directly, but I never did. By the time I realised I could, it was too late, and he had died ... Churches need to acknowledge their part and do better, much better than just putting fancy words on their websites."

MS NI
Pākehā

Chapter 7: Factors that led to abuse in faith-based care

137. There were common factors across all care settings that caused or contributed to abuse and neglect such as the abusers, the lack of vetting and training, inadequate monitoring and oversight and ineffective complaints processes. Part 7 of the Final Report can be read for a fuller account.
138. Part 7 of the final report also describes the factors that the Inquiry identified as having caused or contributed to the abuse and neglect of children, young people and adults in State and faith-based care. In addition, Part 7 identifies the lessons learned and the changes made to prevent and respond to abuse and neglect. Part 7 concludes by setting out findings relating to:
- > breaches of relevant standards
 - > factors that caused or contributed to abuse and neglect in care
 - > fault
 - > lessons learned.
139. The Inquiry identified that four factors all caused or contributed to the abuse and neglect of survivors in the care of faith-based institutions. These included:
- > factors relating to the people at the centre of abuse and neglect
 - > institutional factors
 - > structural and systemic factors
 - > societal factors.
140. Children, young people and adults in State and faith-based care were diverse, with diverse care and support needs. Although each person in care was unique, every person needed support, strong protection, and safeguarding. Strong protection refers to a set of internationally-recognised factors that contribute to resilience because they promote healthy development and well-being and can reduce the risk of experiencing abuse and neglect. These factors are a combination of personal, parental, and environmental factors.
141. The rights guaranteed in te Tiriti o Waitangi reinforce many protective factors. For example, connection to whakapapa, whānau, hapū and iwi are taonga protected by te Tiriti o Waitangi.
142. Had these rights been upheld during the Inquiry period – such as the right to tino rangatiratanga over kāinga, and the right to continue to live in accordance with indigenous traditions and worldview guaranteed by the principle of options – these rights would have been amplified protective factors for tamariki, rangatahi, and pakeke Māori, reducing entry into care and the risk of abuse and neglect in care.



"I thought it must all be my fault; [he] was a man of God. I thought that I had hurt everyone; that if I'd dealt with my grief better, none of it would have happened."

JACINDA THOMPSON

Pākehā

143. Human rights recognise that children, young people, adults, people with disabilities and Māori as indigenous to Aotearoa New Zealand are distinct groups that also require special measures, particularly protective measures. In care settings, this means special protection measures like comprehensive standards of care needed to be in place. During the Inquiry period, the lack of special protections or measures for people in care were factors that contributed to abuse and neglect.
144. During the Inquiry period, many whānau and communities needed support to care for their children, young people and adults at home or within their community. Without this support, many children, young people and adults were placed in State and / or faith-based institutions.
145. Many of the personal circumstances that made it more likely a child, young person or adult would enter care often became the factors for why they were more susceptible to, or at an increased risk of, abuse and neglect in care. These factors were underpinned by societal attitudes, like discrimination based on racism, ableism, disablism, sexism, homophobia, transphobia and negative stereotypes about children and young people.
146. These factors included:
- a. being raised in poverty and experiencing deprivation
 - b. being disabled with unmet needs
 - c. being Māori and racially targeted
 - d. being Pacific and racially targeted
 - e. being Deaf with unmet needs
 - f. experiencing mental distress with unmet needs
 - g. being Takatāpui, Rainbow, MVPFAFF+, gender diverse or transgender and being targeted
 - h. if a person had experienced significant or multiple adverse childhood events before entering care
 - i. having a deferential attitude to people in positions of authority, including faith leaders and medical professionals
 - j. other reasons such as age or gender.

147. People placed in care needed support, strong protection and to be safeguarded against abuse and neglect. Instead, many were placed in care facilities with institutional environments and practices that heightened the risk of abuse and neglect.
148. Abusers misused their positions of power and control over people in care to inflict at times extreme and violent abuse, or to neglect people in their care. Abusers sometimes took calculated steps to conceal their actions which allowed them to continue, at times, acting with impunity.
149. Many staff and carers who witnessed abuse and neglect, or were told about it, did nothing. Some bystanders did complain or raise concerns, but often with limited success.
150. The systemic or institutional factors that contributed to abuse and neglect in care during the Inquiry period, which are described in detail in Part 7 of the Final Report, included:
- a. standards of care were inconsistent and routinely breached
 - b. complaints processes were absent or easily undermined, with few records kept
 - c. senior State and faith leaders prioritised the reputations of institutions and abusers over people in care
 - d. oversight and monitoring was ineffective
 - e. rights guaranteed under te Tiriti o Waitangi and human rights were largely absent
 - f. people in care were dehumanised and denied dignity
 - g. people in care were isolated from whānau, kainga, communities and advocates
 - h. there was little accountability for abuse and neglect.
151. All of the systemic or institutional factors that contributed to abuse and neglect were present in faith-based institutions. Part 7 of the Final Report describes these in detail.

152. There were specific additional factors that caused or contributed to abuse and neglect in faith-based institutions including:
- a. the misuse of religious power
 - b. the moral authority and status of faith leaders and the access that this power, authority and status gave them
 - c. barriers to disclosure
 - d. certain discriminatory attitudes, policies, and practices which contributed to abuse and neglect, including sexism and the negative perceptions of women as well as the negative attitudes about sex and repression of sexuality
 - e. harmful use of beliefs and practices that created environments that fostered abuse and neglect, including the interpretation of abuse through the lens of sin and forgiveness.
153. Most faith-based institutions also failed to take accountability for abuse and neglect of children, young people and adults in their care. Most of the faiths that were investigated acknowledged this failure to the Inquiry.

The authority of religious leaders created opportunities for abuse (clericalism)

154. The authority of religious institutions and clergy / church leaders created conditions for abuse and neglect to occur in faith-based care settings.¹¹⁴ Christian teachings emphasised the importance of obedience to authority figures, especially parental or parent-like figures.¹¹⁵ Perpetrators of abuse in religious institutions held unique positions of respectability and moral authority.¹¹⁶ This power imbalance between clergy / church leaders versus community members was maintained in all the faiths the Inquiry investigated. In Protestant and Catholic churches it was known as a culture of 'clericalism', which is the result of practices that uphold the power of clergy over others.¹¹⁷

114 Beyer, L, Higgins, D & Bromfield, L, Understanding organisational risk factors for child maltreatment: A review of literature (National Child Protection Clearinghouse, Australian Institute of Family Studies, page 43); Pilgrim, D, "Child abuse in Irish Catholic settings: A non-reductionist account," Child Abuse Review, Volume 21 (2012, page 407).

115 Redmond, SA, "Christian 'virtues' and recovery from child sexual abuse" in Brown, JC & Bohn, CR (eds), Christianity, patriarchy and abuse: A feminist critique (Pilgrim Press, 1989, page 78).

116 Regan, E, "Church, culture and credibility: A perspective from Ireland," New Blackfriars (2013, page 166); Mathews, B, New international frontiers in child sexual abuse: Theory, problems and progress (Springer International Publishing, 2019, page 163).

117 Plante, TG, "Clericalism contributes to religious, spiritual, and behavioural struggles among Catholic Priests," Religions, Volume 11, No 5 (2020, page 2).

155. Clericalism or the authority of church leaders created opportunities for abuse as it allowed for unique access to people in care. People with religious authority, or people associated with the authority of a church such as volunteers and laity, were often closely involved in the lives of families. Some used that opportunity to groom family members in order to sexually abuse their children.¹¹⁸ Consistent with international findings,¹¹⁹ many survivors said the trust and status of clergy and religious leaders meant they were granted unsupervised access to people in care in a way other people might struggle to gain.
156. Survivors told the Inquiry that clergy or religious leaders could take them away on trips¹²⁰ or back to their homes,¹²¹ and it was not seen as inappropriate for children or young people to be in a priest's bedroom.¹²²
157. The religious status and power afforded to abusers in ministry acted as an integral part of abuse for many survivors. Clergy were often revered with a "mixture of awe and fear" due to their power and spiritual authority,¹²³ and their unique powers of "moral persuasion" which created opportunities for abuse and exploitation.¹²⁴ Part 4 of the Final Report describes survivors' experiences of spiritual abuse, including how religion was used as a means of control and justification for abuse.
158. For many survivors, obedience to religious authority was so ingrained they complied with the orders of clergy or other religious leaders, even when it involved abuse or made them uncomfortable.¹²⁵ Survivor Dr Christopher Longhurst was sexually abused during his interview for the seminary. He described his abuser to the Inquiry: "[He] has authority and influence and power. He's like my prospective – it's more than an employer. He's the guy who will make the recommendation to the bishop for me to go into the seminary. This is my dream ... you know, this is my next step in life after high school."¹²⁶

118 Royal Commission into Institutional Responses to Child Sexual Abuse (Australia), Final Report: Religious Institutions: Volume 16, Book 1 (2017, page 23).

119 Cashmore, J, & Shackel, R, "Responding to historical child sexual abuse and the needs of survivors," Current Issues in Criminal Justice, Volume 26, No 1 (2014, pages 1–4); Royal Commission into Institutional Responses to Abuse in State Care (Australia), Final Report: Preface and executive summary (2017, pages 10, 51, 55, 68 & 77).

120 Witness statement of Neil Harding 1 (13 October 2020, para 59).

121 Witness statements of Mr NB (16 August 2021, para 40) and Ms C (21 September 2020, paras 8-9).

122 Witness statement of Mr QH (17 January 2021, para 6.6).

123 Benkert, M, & Doyle, TP, "Clericalism, religious duress and its psychological impact on victims of clergy sexual abuse" in Pastoral Psychology Volume 58, No 3 (2009, page 224).

124 Raine, S, & Kent, S. A, "The grooming of children for sexual abuse in religious settings: Unique characteristics and select case studies" in Aggression and violent behaviour Volume 48 (2019, page 183).

125 Witness statements of Mr MO (4 May 2022, para 29) and Mr NE (17 June 2021, para 54).

126 Private session transcript of Dr Christopher Longhurst (22 February 2021, page 53).

159. This religious status and perceived closeness to God meant at times, survivors and their families felt special if a member of the clergy or a religious leader took an interest in them.¹²⁷ The Inquiry heard this religious authority and obedience was particularly prominent among Pacific survivors and their families, making barriers to reporting particularly strong.¹²⁸
160. Many survivors told the Inquiry that this hierarchy and supreme power held by clergy prevented other staff members from intervening to stop or report abuse. Research has demonstrated that people who work in extremely hierarchical organisations may fear speaking up for fear of repercussion, which can allow the abuse to keep happening.¹²⁹ Survivor Mr JB told the Inquiry that he believed nuns were among those who must have known about abuse being perpetrated by priests or religious members, and failed to intervene.¹³⁰ Survivors recalled that nuns who would at times show glimpses of kindness or compassion were otherwise disempowered by a hierarchical culture that relied on cruelty to control.¹³¹

The moral authority of religious institutions created a sense of impunity

161. There was a wider sense of trust in faith-based institutions among survivors' families that led to their placement in care and created a sense of impunity among these institutions who were well-perceived and therefore could 'do no wrong'.
162. Some survivors said their parents specifically chose to place them in faith-based institutions because they were assumed to be trustworthy places.¹³² This broad trust in faith-based institutions meant that beyond clergy and church leaders, reverence was extended to those employed by or volunteering for the faiths. As researchers have highlighted, because of the institutional standing of the churches, abuse often took place in the context of "unquestioned faith placed in sex offenders by children, parents and staff".¹³³

127 Witness statements of Vincent Reidy (21 September 2020, paras 2.7–2.8); Neil Harding (13 October 2020, para 57); Mr J (31 August 2020, para 1.20) and Ms K (21 September 2020, para 2.6).

128 Witness statements of Ms CU (10 June 2021, paras 67–71); Dr Sam Manuela (12 July 2021, para 68) and Folasaitu Dr Julia Ioane (21 July 2021, para 49).

129 Wardhaugh, J & Wilding, P, "Towards an explanation of the corruption of care," *Critical Social Policy*, Volume 37 (1993, pages 4–3); Green, L, "Theorizing sexuality, sexual abuse and residential children's homes: Adding gender to the equation," *British Journal of Social Work*, Volume 35, No 4 (2005, pages 453–481).

130 Witness statement of Mr JB (28 April 2022, page 11).

131 Private session transcript of survivor who wishes to remain anonymous (10 September 2019, page 42); Private session transcript of survivor who wishes to remain anonymous (28 May 2019, page 15).

132 Private session transcript of survivor who wishes to remain anonymous (27 January 2021, page 5); Witness statements of Rosina Hauti (8 July 2022, page 2) and Mrs D (21 September 2020, page 3).

133 McAlinden, A, 2006, cited in Raine, S & Kent, SA, "The grooming of children for sexual abuse in religious settings: Unique characteristics and select case studies," *Aggression and violent behaviour*, Volume 48 (2019, page 187).

163. Several survivors told the Inquiry that staff members and volunteers involved in faith-based residential care provision were viewed as good people who were doing charitable work. Some survivors recounted later seeing their abuser receive prestigious awards,¹³⁴ or being glorified on television,¹³⁵ for their services to the community.
164. This perception of faith-based institutions and their staff as virtuous and worthy of the utmost respect created the conditions for a failure to identify abuse, allowing abuse to continue.¹³⁶ Clericalism can create a culture of impunity, where religious leaders feel they are beyond criticism due to the absolute power they hold among their communities.¹³⁷ This sense of impunity can lead survivors to fear the consequences of disclosure, and / or contribute to the failure of the religious institution to respond to reports of abuse appropriately.¹³⁸ These barriers to disclosure mean the true extent of abuse in faith-based settings will never be known, as many survivors will never report their abuse.

Barriers to disclosure

165. Faith-based settings had unique barriers to reporting abuse or making complaints.¹³⁹ There was a strong preference for secrecy and silence, which created additional barriers to making complaints, because survivors had little hope that any disclosure of abuse would be dealt with appropriately or lead to those responsible being held to account.¹⁴⁰ Within the Plymouth Brethren Christian Church, people who did make complaints told the Inquiry they were often disbelieved or punished, or otherwise ostracised.¹⁴¹

134 Private session transcript of survivor who wishes to remain anonymous (3 September 2019, page 20).

135 Witness statements of Nooroa Robert (13 August 2022, page 11) and Ms CI (10 August 2022, page 2).

136 Morton, S, "Getting evidence into action to tackle institutional child abuse," *Child Abuse & Neglect*, Volume 74 (2017, page 112); Pilgrim, D, "Child abuse in Irish Catholic settings: A non-reductionist account," *Child Abuse Review*, Volume 21 (2012, page 408).

137 Tobin, TW, "Religious faith in the unjust meantime: The spiritual violence of clergy sexual abuse," *Feminist Philosophy Quarterly*, Volume 5, No 2 (2019, page 9).

138 Morton, S, "Getting evidence into action to tackle institutional child abuse," *Child Abuse & Neglect*, Volume 74 (2017, page 112); Pilgrim, D, "Child abuse in Irish Catholic settings: A non-reductionist account," *Child Abuse Review*, Volume 21 (2012, page 408).

139 Palmer, D, Final report: The role of organisational culture in child sexual abuse in institutional contexts (Royal Commission into Institutional Responses to Child Sexual Abuse (Australia), 2016, page 46); Hamilton, M, Religious practices that have contributed to a culture of secrecy regarding child sex abuse in five religious organizations (Child USA: The National Think Tank for Child Protection, 2020, page 3).

140 Royal Commission of Inquiry into Abuse in Care, He Purapura Ora, he Māra Tipu: From redress to Pūretumu Torowhānui, Volume 1 (2021, pages 172–173); Submission of Dr Thomas Doyle (9 March 2021, para 274).

141 Witness statements of Mr TW (23 June 2022, paras 84–86); Stephen Simmons (24 July 2022, page 3) and Ms KX (14 September 2022, para 42).

166. In some faith-based settings, religious doctrine or documents created a barrier. Howard Temple (current Overseeing Shepherd at Gloriavale) acknowledged that the Gloriavale Doctrine of Unity made it very difficult for members to raise concerns because if they were in conflict with a person, they could not be in unity with that person.¹⁴² It was also accepted that the Doctrine of Submission may have prevented children from raising allegations of abuse.¹⁴³
167. These barriers to disclosure mean many survivors will never report their abuse, increasing the risk of further abuse being able to occur.

Lack of known or clear complaints processes

168. For many children, young people and adults in care, the absence of an accessible complaints process and clarity on how their complaint would be responded to, was a significant barrier to raising concerns or making a complaint about the abuse or neglect they were experiencing.
169. Without a known, clear, and accessible complaints process, people in care were reliant on others, particularly those in positions of power, to intervene on their behalf and raise concerns with senior staff and managers. For many people in care, this could have been trusted family, whānau, kainga, communities or access to an independent advocate.

Discriminatory attitudes, policies and practices in religious institutions

Gendered roles and sexism in positions of authority

170. Historically churches have reflected the culture of the time in their approach to the status of women within their institutions, but they have also been conservative in their response to changing awareness of these issues.¹⁴⁴
171. Traditionally, formal religious roles were restricted to men in all Christian denominations.¹⁴⁵ Although early Christianity was notable for its respect for women, there is also a legacy of constraints on female leadership in the churches, despite frequent challenges from within.
172. Although there have been changes over time, in all eight faiths the Inquiry investigated, clergy and religious leaders have been highly gendered with control historically held by males.

142 Transcript of evidence of Howard Temple and Rachel Stedfast on behalf of Gloriavale Christian Community at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 13 October 2022, page 51).

143 Transcript of evidence of Howard Temple and Rachel Stedfast on behalf of Gloriavale Christian Community at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 13 October 2022, page 52).

144 Expert opinion of Peter Lineham (4 April 2024, page 1).

145 Expert opinion of Peter Lineham (4 April 2024, page 1).

173. Research has previously highlighted that prescribed gender roles and the absolute authority of males within faith-based institutions contributes to the occurrence of abuse and failed responses.¹⁴⁶ Patriarchal leadership structures result in what Susan Ross describes in relation to the Catholic Church as “unchecked, divinely sanctioned patriarchal power”.¹⁴⁷ These patriarchal hierarchies within faith-based institutions contribute to a culture where disclosing abuse is discouraged and victims are unsupported.¹⁴⁸
174. The exercise of male power over women and children can limit freedom of thinking and response among those who are not in this position of power.¹⁴⁹ This constraint was particularly evident where survivors told the Inquiry that female staff were party to abuses of power among male clergy but did not act to intervene or report it.¹⁵⁰ The power held by male abusers often meant their behaviours went unchecked.

Negative attitudes about sexuality

Women and girls

175. Beyond the institutional sexism of the exclusion of women from positions of power in some faith-based institutions, the Inquiry has also heard that women were subjected to interpersonal abuse motivated by sexism and negative attitudes about female or diverse sexuality. Much of this abuse stemmed from a belief that women’s sexuality was something to be controlled and / or feared.
176. Christianity has historically encouraged sexual restraint outside of marriage.¹⁵¹ A ‘proper’ Christian woman has been deemed one who remains a virgin until marriage so she is not “spoiled goods”.¹⁵² In some Pacific communities, pregnancy outside of marriage is still associated with shame, although more broadly in Aotearoa New Zealand attitudes towards sex outside of wedlock shifted over the course of the Inquiry period.¹⁵³

146 McPhillips, K, “Soul murder: Investigating spiritual trauma at the Royal Commission,” *Journal of Australian Studies*, Volume 42, No 2 (2018, page 236); Cullington, E, “Evil, sin, or doubt?: The dramas of clerical child abuse,” *Theatre Journal*, Volume 62, No 2 (2010, pages 245, 255–256 and 262).

147 Ross, SA, “Feminist theology and the clergy sexual abuse crisis,” *Theological Studies*, Volume 80, No 3 (2019, page 632).

148 Irenyi, M, Bromfield, L, Beyer, L & Higgins, D, “Child maltreatment in organisations: Risk factors and strategies for prevention,” *Child Abuse Prevention Issues*, Volume 25 (Australian Institute of Family Studies, 2006, pages 12–16).

149 Special Archdiocesan Commission of Enquiry into Sexual Abuse of Children by Members of the Clergy, *The report of the Archdiocesan Commission of Enquiry into the Sexual Abuse of Children by Members of the Clergy*, Archdiocese of St John’s, Newfoundland (1990, pages 12–16).

150 Transcript of evidence of Anne Hill at the Inquiry’s Faith-based Redress Hearing (Royal Commission of Inquiry into Abuse in Care, 1 December 2020, page 160).

151 Baumeister, RF & Twenge, JM, “Cultural suppression of female sexuality,” *Review of General Psychology*, Volume 6, No 2 (2002, pages 193–194).

152 Redmond, SA, “Christian ‘virtues’ and recovery from child sexual abuse” in Brown, JC & Bohn, CR (eds), *Christianity, patriarchy and abuse: A feminist critique* (Pilgrim Press, 1989, page 76).

153 Brookes, B, “Shame and its histories in the twentieth century,” *Journal of New Zealand Studies*, Volume 9 (2010, pages 46–51).

177. This deep-rooted stigma associated with female sexuality drove various forms of abuse across all the faith-based settings the Inquiry investigated. As discussed in Part 4 of the Final Report, survivors in a range of settings described being verbally abused using gendered slurs that implied they or their family members were promiscuous and were therefore worthless.¹⁵⁴ Such abuse commonly occurred in unwed mothers' homes, institutions which were themselves a product of the understanding that an unwed pregnancy was something to be ashamed of.¹⁵⁵ Survivors felt their perceived promiscuity was justification for poor treatment, as they were told they brought poor treatment on themselves by having sex outside of wedlock.
178. Beliefs about virginity also posed barriers to reporting abuse. Survivors of sexual abuse feared the consequences of reporting in case they were 'tainted' for what might be considered sex outside of wedlock rather than abuse.

Men and boys

179. As discussed in the Inquiry's *Stolen Lives, Marked Souls* report, there was less awareness of the sexual abuse of boys throughout the Inquiry period.¹⁵⁶ It was often perceived as something that did not happen to males, and there was an expectation that boys and men should just 'harden up'. This contributed to it being difficult for boys and men to talk about sexual abuse. This was particularly so when the perpetrator was a male, because of the negative perception of homosexuality and the additional shame inflicted by some faiths about homosexuality.
180. The negative perception of homosexuality created barriers to reporting sexual abuse among some male survivors. A survivor described the hypocrisy of the anti-homosexual sentiment of Catholic teachings compared to his experience of sexual abuse by male clergy.¹⁵⁷ Research has highlighted how boys who are sexually abused by another male can experience shame and stigma associated with homophobia and fear of being viewed as a homosexual.¹⁵⁸

154 Witness statements of Maggie Wilkinson (17 September 2020, para 29), Margie Robertson (6 June 2021, para 90), Ms OJ (14 December 2021, para 38) and Mrs D (21 September 2020, para 64).

155 Brookes, B, "Shame and its histories in the twentieth century," *Journal of New Zealand Studies*, Volume 9 (2010, page 46).

156 Royal Commission of Inquiry into Abuse in Care, *Stolen lives, marked souls The inquiry into the Order of the Brothers of St John of God at Marylands School and Hebron Trust* (2023, page 329).

157 Victim Impact Report of survivor who wishes to remain anonymous (11 September 2019, page 1).

158 Easton, SD, Saltzman, LY & Willis, D G, "Would you tell under circumstances like that?": Barriers to disclosure of child sexual abuse for men," *Psychology of Men & Masculinity*, Volume 15, No 4 (2014, page 461).

Harmful use of beliefs and practices fostered abuse

Beliefs about sex contributed to sexual abuse

181. Survivors from many of the faiths the Inquiry investigated described a culture where discussion of sexual matters was repressed. Norms that prevent discussion of sexual matters were particularly prevalent in faith-based institutions,¹⁵⁹ with evidence that institutional cultures where discussing sex is taboo can elevate the risk of sexual abuse.¹⁶⁰ This elevated risk can be because adults and children may be unable to distinguish between appropriate and inappropriate interactions,¹⁶¹ and it can also pose barriers to reporting sexual abuse.¹⁶²
182. These barriers were compounded by growing up in a cultural setting where discussing sex was particularly taboo. The taboo of sexual abuse perpetrated by clergy is particularly strong among Pacific communities in Aotearoa New Zealand, posing even greater barriers to reporting abuse.
183. The taboo surrounding sex in many faith-based settings meant some survivors did not receive any education relating to sex and sexuality, which impacted on their ability to identify inappropriate sexual behaviour. Research has demonstrated that comprehensive sex education can help prevent child sex abuse by educating children on what is and is not appropriate and teaching them how to disclose abuse.¹⁶³ In some cases, this secrecy and taboo meant 'sex education' could become an opportunity for abuse.
184. Sexual abuse was often assumed to be avoidable if survivors behaved properly, and survivors were therefore assumed to be willing participants or otherwise responsible. The emphasis in Christian teachings on sexual purity, particularly among women, lends itself to an understanding of the victim of assault as guilty of some sin or somehow at fault.¹⁶⁴ The Christian emphasis on sexual purity as a virtue¹⁶⁵ also sometimes led to an internalisation of blame among survivors of sexual abuse, creating barriers to disclosure.
185. In some cases of sexual abuse, in the past some faiths have described it as a consensual affair.

159 Morton, S, "Getting evidence into action to tackle institutional child abuse," in *Child Abuse & Neglect*, Volume 74 (2017, page 112).

160 Palmer, D & Feldman, V, "Toward a more comprehensive analysis of the role of organizational culture in child sexual abuse in institutional contexts," *Child Abuse & Neglect*, Volume 74 (2017, page 28).

161 Palmer, D & Feldman, V, "Toward a more comprehensive analysis of the role of organizational culture in child sexual abuse in institutional contexts," *Child Abuse & Neglect*, Volume 74 (2017, page 28).

162 Fontes, LA & Plummer, C, "Cultural issues in disclosures of child sexual abuse," *Journal of Child Sexual Abuse*, Volume 19, No 5 (2010, page 497).

163 Goldfarb, ES & Lieberman, LD, "Three decades of research: The case for comprehensive sex education," *Journal of Adolescent Health*, Volume 68, No 1 (2021, pages 13–27).

164 Redmond, SA, "Christian 'virtues' and recovery from child sexual abuse" in Brown, JC & Bohn, CR (eds), *Christianity, patriarchy and abuse: A feminist critique* (Pilgrim Press, 1989, pages 76–77).

165 Redmond, SA, "Christian 'virtues' and recovery from child sexual abuse" in Brown, JC & Bohn, CR (eds), *Christianity, patriarchy and abuse: A feminist critique* (Pilgrim Press, 1989, pages 76–77).

186. In some faiths, teachings related to sex are particularly strict. Restriction of sexual practices is a particular feature of the Catholic Church, where unlike in Protestant religions, clergy must be unmarried and abstain from sex. The link between celibacy and clerical sex abuse is often contested, but several independent researchers suggest there can be heightened risk associated with celibacy.¹⁶⁶ The requirement to agree to celibacy for Catholic priests, nuns, sisters and brothers may deprive them of romantic and physical intimacy, which when combined with unchecked power over children in care can lead to abuse.¹⁶⁷

Religious concepts of sin, forgiveness and secrecy were applied to sexual abuse

187. In many faith-based settings, the interpretation of abuse through a religious lens led to inappropriate responses to reports and a failure to safeguard against ongoing abuse. Forgiveness is a key teaching in Christianity, where people are encouraged to let go of anger and blame and embrace those who have sinned against them.¹⁶⁸ Interpreted through this religious lens, faith-based institutions have sometimes responded to reports of sexual abuse as requiring forgiveness and reconciliation (including confession), rather than necessitating the involvement of secular authorities or a focus on prevention and safeguarding.¹⁶⁹
188. The treatment of sexual abuse as a 'sin' can mean it is treated as a mutual act, rather than occurring in the context of significant power imbalance between perpetrator and victim.¹⁷⁰
189. This view of abuse as requiring religious reconciliation can also mean little non-religious input, such as reporting to NZ Police, is sought for dealing with perpetrators of sex abuse within a faith-based context This creates further secrecy from the secular world.

166 Anderson, J, "Socialization processes and clergy offenders," *Journal of Child Sexual Abuse*, Volume 25, No 8 (2016, pages 853–854); Scheper-Hughes, N & Devine, J, "Priestly celibacy and child sexual abuse," *Sexualities*, Volume 6, No 1 (2003, pages 19–21).

167 Bosgraaf, E, "Breaking the will: relations between mental mortification in monastic life and the psychological abuse of children in Catholic institutions," *Mental Health, Religion & Culture*, Volume 16, No 6 (2013, pages 589 and 590–591).

168 Redmond, SA, "Christian 'virtues' and recovery from child sexual abuse" in Brown, JC & Bohn, CR (eds), *Christianity, patriarchy and abuse: A feminist critique* (Pilgrim Press, 1989, pages 73–75).

169 Irenyi, M, Bromfield, L, Beyer, L & Higgins, D, "Child maltreatment in organisations: Risk factors and strategies for prevention," *Child Abuse Prevention Issues*, Volume 25 (Australian Institute of Family Studies, 2006, pages 12–14).

170 Irenyi, M, Bromfield, L, Beyer, L & Higgins, D, "Child maltreatment in organisations: Risk factors and strategies for prevention," *Child Abuse Prevention Issues*, Volume 25 (Australian Institute of Family Studies, 2006, page 14).

Religious beliefs were used to justify abuse

190. The Inquiry heard in many survivor accounts how adults in positions of power justified abuse using Christian beliefs and authority. For instance, survivors described being told they had to learn to suffer and fear God while being subjected to physical abuse.¹⁷¹ The association of suffering with salvation is found in aspects of Christian theology.¹⁷² Suffering is thought to teach humility, and martyrdom – an extreme form of suffering – holds special status within the Christian tradition.¹⁷³
191. Survivors described being subjected to hard labour and physically assaulted in unmarried mother's homes, during pregnancy and childbirth, as a punishment for their actions and to bring about moral reform.¹⁷⁴
192. These hierarchical and violent environments, where religious teachings were leveraged as justifications for abuse, were able to emerge because of the isolation and insularity of many faith-based care settings and the societal attitudes of the time. This insularity meant they were not subject to external scrutiny, removing checks and balances that may have moderated behaviour. Abusive behaviour was therefore able to be justified as a 'necessary' or 'normal' part of life without necessarily being challenged.¹⁷⁵
193. Often abusers used the biblical concepts of shame and humiliation, and the wider fear of religious punishment or repercussion to abuse and control children and young people. Examples of this are detailed in the Inquiry's report *Stolen Lives, Marked Souls*. The misuse of religious teaching and scripture allowed abuse to occur, but it also prevented disclosures of abuse for fear of retribution by God himself.¹⁷⁶

Most faith-based institutions were not held to account

194. Most faith-based institutions failed to take accountability for abuse and neglect of children, young people and adults in their care. Most of the faiths that were investigated acknowledged this failure to the Inquiry. These acknowledgements are set out below.

171 Witness statement of Ms OJ (14 December 2021, para 45); Private session transcript of survivor who wishes to remain anonymous (11 October 2019, page 25).

172 Kienzle, BM & Nienhuis, N, "Battered women and the construction of sanctity," *Journal of Feminist Studies in Religion*, Volume 17, No 1 (2001, page 59).

173 Redmond, SA, "Christian 'virtues' and recovery from child sexual abuse" in Brown, JC & Bohn, CR (eds), *Christianity, patriarchy and abuse: A feminist critique* (Pilgrim Press, 1989, page 73–75).

174 Witness statements of Mrs D (21 September 2020, para 39) and Nancy (Sally) Levy (16 December 2021, paras 55–58).

175 Palmer, D & Feldman, V, "Toward a more comprehensive analysis of the role of organizational culture in child sexual abuse in institutional contexts," *Child Abuse & Neglect*, Volume 74 (2017, pages 29–31).

176 Royal Commission of Inquiry into Abuse in Care, *Stolen lives, marked souls: The inquiry into the Order of the Brothers of St John of God at Marylands School and Hebron Trust* (July 2023, page 333).

Catholic Church

195. Catholic Church leaders in Aotearoa New Zealand have previously issued public statements addressing the abuse and neglect within the church but have failed to adequately acknowledge the nature and extent of abuse and neglect within the church or accept responsibility for the harm done.
196. In a statement to the Inquiry, John Dew, former cardinal and Archbishop of Wellington, when acknowledging and apologising for the harm, said:
- “As I have previously noted, I have been shocked and horrified at the way people have been treated and how their trust has been betrayed by clergy and religious, to our great shame. I simply cannot understand how this could have occurred.”¹⁷⁷*
197. Information released by the Catholic Church revealed that out of the 1,296 abuse reports, there were 592 alleged perpetrators, including diocesan priests, religious orders and lay people. The Catholic Church provided the Inquiry with the names of 27 perpetrators with criminal convictions related to abuse of those in the care of the Catholic Church.¹⁷⁸
198. Despite the scale of abuse and neglect within the Catholic Church in Aotearoa New Zealand, the Inquiry is unaware of any consideration by the church of the systemic causes of this. Very few senior leaders have been held to account for the systems and environment that allowed members of the Catholic Church to perpetuate pervasive abuse and neglect.
199. Catholic Church leaders have not been accountable or transparent to their congregations and the broader community about the nature and extent of abuse and neglect by their members. This has impacted the church’s capacity to provide a proper system to prevent further harm and provide meaningful and adequate responses to survivors. It has also increased barriers to disclosure for survivors because information about the abuse of others is an important factor in supporting survivors’ disclosure of abuse.
200. The church’s comprehension of the nature and extent of abuse of people in its care mostly comes from protocols and advisory committees set up to handle individual reports of abuse. The church leadership has made minimal and inadequate attempts to understand the fundamental and broader systemic factors that have influenced abuse. This has meant the church’s prevention of further harm has been limited at best.

¹⁷⁷ Witness statement of Cardinal John Dew (4 October 2022, para 41).

¹⁷⁸ Te Rōpū Tautoko, Information Gathering Project Fact Sheet (1 February 2022, page 3), <https://www.catholic.org.nz/assets/Uploads/20220201-Tautoko-IGP-Fact-Sheet-1-Feb.pdf>.

201. At the Inquiry's Faith-based Redress Hearing, counsel for the Catholic Bishops and Congregational Leaders of Aotearoa New Zealand acknowledged:
- "The Church recognises collectively [that] there has been a failure. Certain individuals have obviously been failed, and how and why those failures have occurred will need to be examined and remedied."***¹⁷⁹
202. During the Inquiry's Tō muri te pō roa, tērā a Pokopoko Whiti-te-rā (Māori Experiences) Hearing, the Catholic Church acknowledged the harm caused to Māori in its care:
- "It is to the Church's great shame and sorrow that Māori are among those subject to harm and abuse while in the care of the Church. Many Māori share the Catholic faith and there is a great sadness felt that the Church has failed Māori in its care, leading to loss of faith and identity"***.¹⁸⁰
203. The Catholic Church also acknowledged the harm caused to those who were in the care of Marylands School and Hebron Trust in Ōtautahi Christchurch. Many of the boys placed at Marylands School were disabled or had learning or behavioural needs, and those in the care of Hebron Trust were often 'street kids'. Many were tamariki and rangatahi Māori in need of safety, shelter and support.¹⁸¹ At the Inquiry's Marylands School (St John of God) Hearing, the Catholic Church recognised that this group of survivors "were and are still the most vulnerable," and continued:
- "If you needed to be cared for, then you should have been safe in the care of the church. The fact that you were not safe and you were harmed is indefensible and a shame on all the church. For this, and when we didn't respond as we should have to your disclosures and reports of abuse, the bishops and congregational leaders are deeply sorry."***¹⁸²
204. The Catholic Church has acknowledged that harm has taken place at some Catholic educational institutions, including in relation to St Patrick's College Silverstream in Te Awa Kairangi ki Uta Upper Hutt, which had 26 reports of alleged abuse relating to nine Society of Mary members at the college between 1951 and 1985.¹⁸³

¹⁷⁹ Transcript of opening statement of the Catholic Bishops and Congregational Leaders of Aotearoa New Zealand at the Inquiry's Faith-based Redress Hearing (Royal Commission of Inquiry into Abuse in Care, 22 March 2021, page 489).

¹⁸⁰ Transcript of opening submissions by the Catholic Bishops and Congregational Leaders of Aotearoa New Zealand at the Inquiry's Tō muri te pō roa, tērā a Pokopoko Whiti-te-rā (Māori Experiences) Hearing (Royal Commission of Inquiry into Abuse in Care, 7 March 2022, page 3).

¹⁸¹ Royal Commission of Inquiry into Abuse in Care, *Stolen lives, marked souls: The inquiry into the Order of the Brothers of St John of God at Marylands School and Hebron Trust* (2023, page 32).

¹⁸² Opening Statement on behalf of the Catholic Bishops and Congregational Leaders of the Catholic Church in Aotearoa New Zealand at the Inquiry's Marylands School (St John of God) Hearing (Royal Commission of Inquiry into Abuse in Care, 9 February 2022, para 7).

¹⁸³ Transcript of evidence of Father Timothy Duckworth at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 17 October 2022, page 131).

205. The Catholic Church leadership in Aotearoa New Zealand, including leadership of St Patrick's College Silverstream, has repeatedly acknowledged that mistakes were made and more should have been done to prevent the harm, pain and suffering of children and young people in the care of St Patrick's College Silverstream¹⁸⁴ and other Catholic boarding schools.
206. Sister Sue France, who provided evidence on behalf of Ngā Whaea Atawhai o Aotearoa, Sisters of Mercy New Zealand, told the Inquiry that the majority of reports made to the Sisters of Mercy related to physical or psychological abuse by religious sisters and took place in children's homes or orphanages.¹⁸⁵ Sister Sue France conceded that:
- "It's clear that because of mistakes made by the Church and by our Congregation, that children were harmed when tragically this could have and should have been avoided."*
- "As a Congregation we've changed over time, and this Inquiry has highlighted more changes that were needed".¹⁸⁶*

Anglican Church

207. The Anglican Church acknowledges that children and young people were abused in its care. The Most Reverend Donald Tamihere told the Inquiry at its Faith-based Institutions Response Hearing:
- "On behalf of the Anglican Church in Aotearoa New Zealand and Polynesia we apologise to those who have suffered abuse while in the care of the church. It is horrific, shameful and completely unacceptable that people in our care have suffered abuse. We recognise and acknowledge that abuse has occurred within our church and we apologise unequivocally!"¹⁸⁷*

¹⁸⁴ Transcript of evidence of Dr Rob Ferreira, Dr Clare Couch and Sean Mahony at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 17 October 2022, page 117).

¹⁸⁵ Witness statement of Sister Sue France (12 February 2021, page 1).

¹⁸⁶ Transcript of evidence of Cardinal John Dew, Dr Paul Flanagan and Sister Sue France at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 17 October 2022, page 214).

¹⁸⁷ Joint witness statement of the Primates (Most Reverend Philip Richardson, Most Reverend Donald Tamihere and Most Reverend Fereimi Cama) of the Anglican Church of Aotearoa, New Zealand and Polynesia (12 February 2021, para 4).

208. The Most Reverend Donald Tamihere also told the Inquiry that the Anglican Church “remain horrified and ashamed that children and vulnerable people in the care of the church were subjected to abuse.”¹⁸⁸ He acknowledged the many forms of abuse and stated that it had been “sexual, physical, verbal and emotional”¹⁸⁹ and that “such behaviour is indefensible and completely antithetical to the gospel that we believe in and the values that we uphold”.¹⁹⁰
209. The Anglican Church also acknowledged the additional harm caused by attempting to hide or cover up the abuse:
- “We are particularly ashamed by the evidence before the Royal Commission that members of our church covered up instances of abuse. We reiterate the sentiment in our past statement: to have ignored or covered up abuse is deplorable. There has been a failure by the church to protect those in its care and hold offenders to account. For that, we are deeply ashamed.”*¹⁹¹
210. The Anglican Church extended its apologies to those survivors who were abused at Dilworth School in Tāmaki Makaurau Auckland. The Right Reverend Ross Bay, Bishop of Auckland, stated:
- “Especially today I wish to acknowledge and apologise to those who are the survivors of abuse at Dilworth School. This is a school that was meant to offer hope and stability for boys coming from vulnerable situations. Instead, advantage was taken of that vulnerability by various members of the staff. Among those who abused students were two Anglican chaplains. The church recognises its responsibility for these people who were the church’s direct representatives on the staff”.*¹⁹²
211. In addition to the harm caused to those within the care of the Anglican Church, Bishop Ross Bay acknowledged the Anglican Church’s lack of responsiveness to those who tried to report abuse:
- “You did not receive the genuine care to which you were entitled. This failure has been compounded by our lack of responsiveness over the years to people who came forward to report abuse and to seek redress”.*¹⁹³

188 Transcript of opening statement of the Most Reverend Donald Tamihere at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 22 March 2021, page 447).

189 Transcript of opening statement of the Most Reverend Donald Tamihere at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 22 March 2021, page 447).

190 Transcript of opening statement of the Most Reverend Donald Tamihere at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 22 March 2021, page 447).

191 Joint witness statement of the Most Reverend Philip Richardson and the Most Reverend Donald Steven Tamihere (5 October 2022, para 7).

192 Transcript of evidence of the Right Reverend Ross Bay, Bishop of Auckland, at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 20 October 2022, page 544).

193 Transcript of evidence of the Right Reverend Ross Bay, Bishop of Auckland, at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 20 October 2022, page 544).

Methodist Church

*“The Church carries the primary responsibility for ensuring the protection and wellbeing of those in its care. We failed in this sacred duty and are determined to make amends”.*¹⁹⁴

212. The Methodist Church acknowledges that children and young people were subjected to sexual, physical and psychological abuse and neglect in children’s homes, in connected foster placements and at Wesley College in Pukekohe. The church has taken full responsibility for every person who was abused and neglected while in its care and its related institutions and acknowledged that it carried the primary responsibility for ensuring their protection and well-being.¹⁹⁵
213. The Methodist Church told the Inquiry that as it listened to survivors’ stories it has become apparent that some abuse and neglect would likely have been avoided if survivors had been believed when they spoke out. Reverend Tara Tautari (General Secretary of the Methodist Church) told the Inquiry that:
- “Regretfully, the Church has not always accepted and acted on reports of abuse and has not taken appropriate disciplinary action. The Church acknowledges and apologises to the survivors who tried to report their abuse but were not listened to and those for whom the Church’s response inflicted further harm”.*¹⁹⁶
214. The Methodist Church accepted its failings in addressing complaints of abuse and neglect and in providing redress. It acknowledged that it is likely there has been abuse and neglect in its care settings that remains unreported.¹⁹⁷ The church stated that “it is likely that this is not the only case of genuine concerns being minimised or denied”.¹⁹⁸

¹⁹⁴ Transcript of opening statement of Reverend Tara Tautari on behalf of the Methodist Church of New Zealand at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, page 250).

¹⁹⁵ Transcript of opening statement of Reverend Tara Tautari on behalf of the Methodist Church of New Zealand at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, pages 250–251).

¹⁹⁶ Opening statement of Reverend Tara Tautari on behalf of the Methodist Church of New Zealand at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, para 56).

¹⁹⁷ Opening submissions of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa, Wesley College Board of Trustees, and Wesley College Trust Board for the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, para 3.24).

¹⁹⁸ Methodist Church of New Zealand, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 452, Questions 2–7 (24 May 2022, page 10).

215. At the Inquiry's Faith-based Institutional Response Hearing, the Wesley College Trust Board acknowledged that the abuse and neglect suffered by children and young people has had significant consequences on those survivors, their whānau and communities.¹⁹⁹ The Methodist Church took full responsibility for the harm caused by abuse and neglect in the care of all Methodist institutions, including Wesley College.²⁰⁰ Reverend Tara Tautari (General Secretary of the Methodist Church) accepted that the church failed in its "sacred duty" to ensure the protection and wellbeing of those in its care,²⁰¹ and apologised to survivors, their whānau and loved ones.²⁰²

Gloriavale Christian Community

216. Hopeful Christian (Neville Cooper) (deceased), former Overseeing Shepherd and founder of Gloriavale Christian Community was convicted and jailed in 1995 for sexual offending, including against young people aged between 12 and 17, within the Gloriavale Community.²⁰³ Current Overseeing Shepherd Howard Temple is defending charges of indecently assaulting 10 girls, offending that began in 1998.²⁰⁴

217. NZ European survivor Rosanna Overcomer, who is a representative of the Gloriavale Leaver's Trust, told the Inquiry that:

*"What was not dealt with appropriately went on to become the culture I was raised in. When people in positions of power have no accountability, they create a path of hurt and destruction. Systems left unchecked don't improve, they deteriorate. This is what has happened at Gloriavale."*²⁰⁵

199 Opening submissions of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa, Wesley College Board of Trustees, and Wesley College Trust Board for the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, para 4.13).

200 Closing remarks on behalf of the Methodist Church of New Zealand, Wesley College Board of Trustees, and Wesley College Trust Board at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 21 October 2022, para 3.1).

201 Opening statement of Reverend Tara Tautari on Behalf of the Methodist Church of New Zealand at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, para 6).

202 Opening statement of Reverend Tara Tautari on Behalf of the Methodist Church of New Zealand at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, para 14).

203 Edwards, J, "Gloriavale: Details of crimes committed by founder Hopeful Christian made public for first time," RNZ News (17 February 2023), <https://www.rnz.co.nz/news/national/484395/gloriavale-details-of-crimes-committed-by-founder-hopeful-christian-made-public-for-first-time>.

204 Naish, J, "Gloriavale overseeing shepherd appears in court for alleged sexual offending," Stuff (2 August 2023), <https://www.stuff.co.nz/national/crime/132657162/gloriavale-overseeing-shepherd-appears-in-court-for-alleged-sexual-offending>.

205 Transcript of Opening Statement for Gloriavale Leaver's Trust at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 13 October 2022, page 27).

Presbyterian Church and affiliated organisations

218. Reverend Wayne Matheson told the Inquiry that the Presbyterian Church has a policy of zero tolerance of abuse and neglect of people in their care and acknowledged this policy has not been consistently and thoroughly applied, and for that the Presbyterian Church was deeply sorry. Reverend Matheson further said that the Presbyterian Church is “extremely troubled that trust placed in the church has been broken by the abuse of people in our care”.²⁰⁶
219. The Inquiry notes that there is a distinct legal separation between the Presbyterian Church and the support services organisations that ran care settings during the Inquiry period. The Presbyterian Church conceded at the Inquiry’s Faith-based Institutional Response Hearing that, despite the separate legal structures, survivors do not see a distinction between the church and its support services organisations, often referring to the two collectively as “the Church”.²⁰⁷
220. Most board members for homes that were run by support services were made up of members from the Presbyterian Church. Until the 1980s, governance boards for the support services organisations were comprised largely of Presbyterian ministers. For example, until the early 1980s, Presbyterian ministers made up most board members on the Board of Governance for Berhampore Home in Te Whanganui-ā-Tara Wellington. Berhampore Home was run by Presbyterian Support Central. Children and young people living there were alleged to have been abused by Berhampore Home’s director and manager, Walter Lake.
221. Presbyterian Support Central told the Inquiry that it has seen no evidence to show that the church ever investigated complaints at Berhampore Home.²⁰⁸ When there was a complaint made to the church, it was referred to Presbyterian Support Central to deal with.²⁰⁹ Presbyterian Support Central told the Inquiry that it was not aware of any monitoring of Berhampore Home by the church at the time. Any focus on the home appeared to be on its financial viability.²¹⁰

206 Presbyterian Church of Aotearoa New Zealand, Response to Royal Commission of Inquiry into Abuse in Care Notices to Produce 523 and 530 (4 October 2022, Introduction (b)).

207 Transcript of evidence of Reverend Wayne Matheson on behalf of the Presbyterian Church of Aotearoa New Zealand at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 314).

208 Transcript of evidence of Naseem (Joe) Asghar and Patrick Waite on behalf of Presbyterian Support Central at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 267).

209 Transcript of evidence of Naseem (Joe) Asghar and Patrick Waite on behalf of Presbyterian Support Central at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 267).

210 Transcript of evidence of Naseem (Joe) Asghar and Patrick Waite on behalf of Presbyterian Support Central at the Inquiry’s Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 257).

222. The Inquiry is aware of a complaint made in 1991 by a deaconess to the moderator of the Presbyterian Church, advising that Walter Lake was a sexual predator. There are no records to suggest that the moderator took any steps to respond. The Presbyterian Church accepts that if the moderator was advised, the church should have done more.²¹¹
223. At the Inquiry's Faith-based Institutional Response Hearing, the Presbyterian Church accepted that there was a moral responsibility for Presbyterian members sitting on boards of its support services organisations to report back to the church when they became aware of reports of abuse or neglect. Reverend Wayne Matheson told the Inquiry:
- "I would think if I was sitting on a board and heard matters that were deeply distressing ... and the board was ... either unwilling or unable to take what I considered appropriate action, I would want to vote against any motion, etc, would also want my vote to be recorded and probably offer my reasons for dissent, so that they were on record in terms of that."*²¹²
224. The Presbyterian Church accepted responsibility for the Presbyterian ministers who sat on the board overseeing Berhampore Home not taking further steps when complaints about Walter Lake were raised.²¹³

Presbyterian Support Central

225. At the Inquiry's Faith-based Institutional Response Hearing, Mr Asghar acknowledged the immediate and long-term harm that was suffered by survivors and their whānau from abuse and neglect at Berhampore Home:
- "I've really been quite horrified and shocked at the way some children were treated in the home. Their mistreatment is to our absolute and great shame as an organisation. On behalf of Presbyterian Support Central, I offer a deep, profound and unreserved apology to survivors and their whānau for both the harm that they suffered as an individual and as children while in their care ... and the harm that many actually are continuing to suffer as a direct result of their experiences in our care."*²¹⁴

211 Transcript of evidence of Reverend Wayne Matheson on behalf of the Presbyterian Church of Aotearoa New Zealand at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, pages 313–314).

212 Transcript of evidence of Reverend Wayne Matheson on behalf of the Presbyterian Church of Aotearoa New Zealand at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, pages 310–311).

213 Transcript of evidence of Reverend Wayne Matheson on behalf of the Presbyterian Church of Aotearoa New Zealand at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 311).

214 Transcript of evidence of Naseem (Joe) Asghar and Patrick Waite on behalf of Presbyterian Support Central at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 247).

Presbyterian Support Otago

226. Presbyterian Support Otago ran two children's homes, Glendinning Home in Ōtepoti Dunedin and Mārama Home in Lawrence, Ōtākou Otago, between 1950 and 1991.²¹⁵
227. Survivor Ms PN, who was placed in Glendinning Home when she was 5 years old in 1950 or 1951, said she was severely sexually, physically and psychologically abused, including by parishioners of the local Presbyterian Church.²¹⁶
228. The Inquiry's investigation into abuse and neglect in the care of Presbyterian Support Otago during the Inquiry period was made particularly difficult because in late 2017 or early 2018, Presbyterian Support Otago destroyed its records, apart from registers of names and dates.
229. The decision to destroy the records was made by the chief executive officer at the time, Gillian Bremner, who instructed a staff member to destroy the records, with the exception of registers of names and dates.
230. Although Presbyterian Support Otago had no internal document retention policy in 2017–2018, by the time the documents were destroyed they had already been held for at least 27 years since the homes had been closed.²¹⁷ Joanne O'Neill told the Inquiry that she believes "there was an individual who was misguided in their decision-making". She said that she recognised the significance of the documents and that destroying them is not a decision she would have made.²¹⁸
231. While it is unclear whether the documents were destroyed in late 2017 or early 2018, Joanne O'Neill acknowledged that at the time the decision was made to destroy the documents, Presbyterian Support Otago was aware of reports of abuse and neglect in its care²¹⁹ and "that there was a plan for a Royal Commission to be put in place".²²⁰ By 21 February 2018, Presbyterian Support Otago Board Minutes record reference to the Inquiry's Terms of Reference.²²¹
232. The documents had already been destroyed by the time the Inquiry made a preservation of documents order on 28 March 2019, which prohibited State and faith-based institutions from destroying potentially relevant information.²²²

215 Witness statement of Sam Benton, Sonja Cooper and Amanda Hill of Cooper Legal (28 July 2022, paras 303–305).

216 Transcript of evidence of Ms PN on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, pages 282–283).

217 Transcript of evidence of Chief Executive Joanne O'Neill on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 290).

218 Transcript of evidence of Chief Executive Joanne O'Neill on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 288 and 290).

219 Transcript of evidence of Chief Executive Joanne O'Neill on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 282).

220 Transcript of evidence of Chief Executive Joanne O'Neill on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 291).

221 Presbyterian Support Otago, Minutes of Board Meeting (21 February 2018, page 3).

222 Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions, Notice 1: Preservation of Documents (28 March 2019).

233. Joanne O'Neill told the Inquiry that:

*"first and foremost I want to apologise to all of those who have been harmed while they were in the care of Presbyterian Support Otago. This harm is the complete opposite of what should have resulted from the care provided by Presbyterian Support Otago and I am very sorry that that happened."*²²³

234. Presbyterian Support Otago has accepted that one of the factors that enabled abuse and neglect to occur in its care homes included that people who were married, part of the church or involved in community objectives were believed to be upstanding and suitable to be involved in the care of children. It accepted that other factors that contributed to abuse and neglect were that there was no external State agency review or audit of care standards of any of Presbyterian Support Otago's homes (the focus was on maintaining financial viability), and the culture did not encourage children and others to raise concerns.²²⁴

The Salvation Army

235. The Salvation Army estimated that "thousands" of children and young people were cared for in their children's homes during the Inquiry period.²²⁵

236. The abuse and neglect suffered by those in the care of The Salvation Army's children's homes and homes for unwed mothers was wide-ranging and included sexual, physical and psychological abuse and neglect, including inadequate nutrition, hygiene and healthcare.²²⁶ The Salvation Army operated Bethany Homes where some survivors told the Inquiry they were made to feel shamed for being unwed mothers and felt pressured to adopt out their children, while being denied relevant information, medical and emotional help and support.²²⁷

237. Murray Houston, commercial manager for The Salvation Army and the manager of the Royal Commission Response confirmed that by 1 August 2020 The Salvation Army had received 238 claims regarding historical abuse and / or neglect.²²⁸ The Salvation Army has accepted that abuse and neglect in its care was wide-ranging and involved different types of perpetrators, including The Salvation Army officers and other staff members, other residents, visitors to the homes and foster parents, among others.²²⁹

223 Transcript of evidence of Chief Executive Joanne O'Neill on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, page 278).

224 Transcript of evidence of Chief Executive Joanne O'Neill on behalf of Presbyterian Support Otago at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 19 October 2022, pages 283–284).

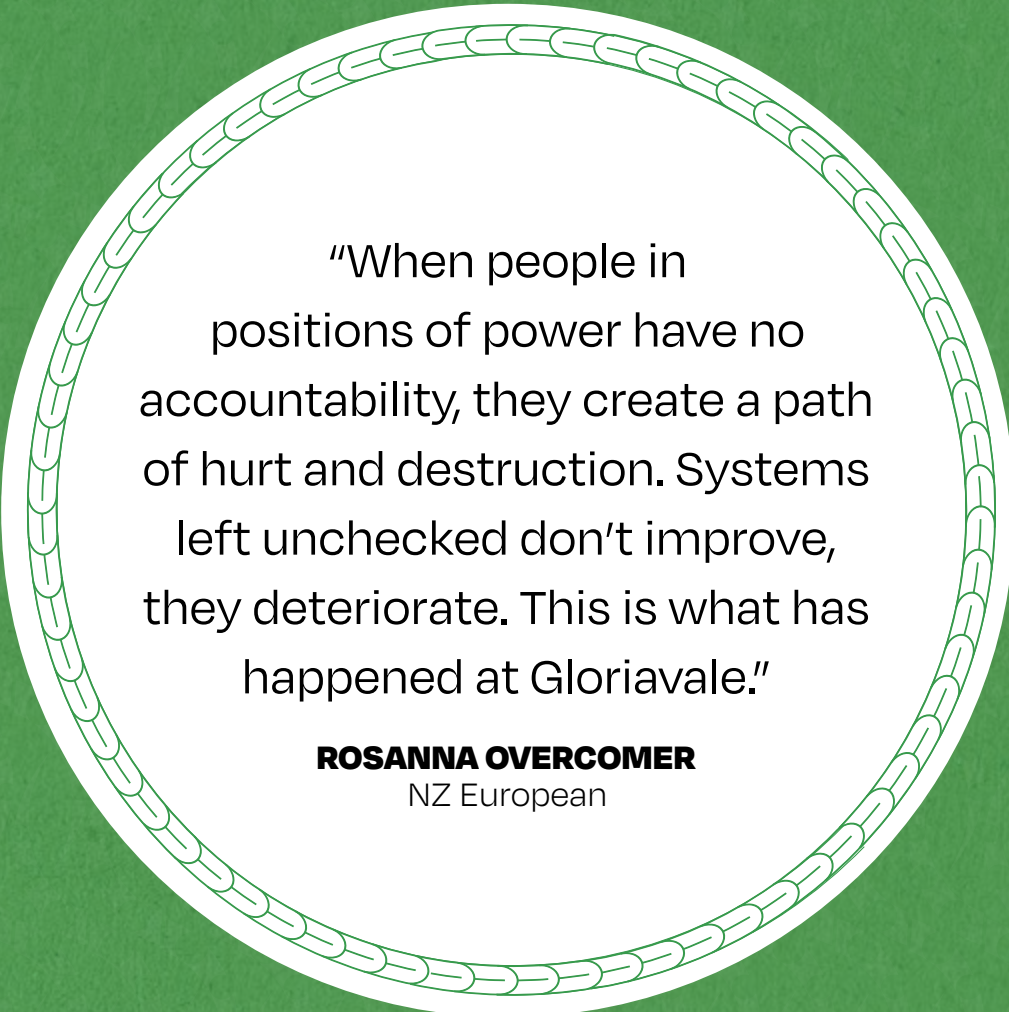
225 Transcript of evidence of Colonel Gerry Walker on behalf of The Salvation Army at the Inquiry's Faith-based Redress Hearing (Royal Commission of Inquiry into Abuse in Care, 16 March 2021, page 118).

226 Witness statements of Nikky Kristofferson (21 October 2020, paras 136, 142, 151) and Ann-Marie Shelley (6 August 2020, page 7).

227 Witness statement of Susan Williams (16 February 2022, pages 3–4); Private session transcript of survivor who wishes to remain anonymous (16 June 2020, page 17); Private session transcript of survivor who wishes to remain anonymous (9 March 2020, page 25); Private session transcript of survivor who wishes to remain anonymous (3 March 2020, page 16).

228 Witness statement of Murray Houston on behalf of The Salvation Army (18 September 2020, para 3.3).

229 Witness statement of Murray Houston on behalf of The Salvation Army (18 September 2020, para 3.2).



"When people in positions of power have no accountability, they create a path of hurt and destruction. Systems left unchecked don't improve, they deteriorate. This is what has happened at Gloriavale."

ROSANNA OVERCOMER

NZ European

Plymouth Brethren Christian Church

238. The Plymouth Brethren Christian Church has acknowledged five allegations of abuse,²³⁰ but does not necessarily accept that these incidents occurred within its care. The number of allegations of abuse acknowledged by the church is significantly lower than the 32 survivors who told the Inquiry about being abused and / or neglected while within the care of the church.

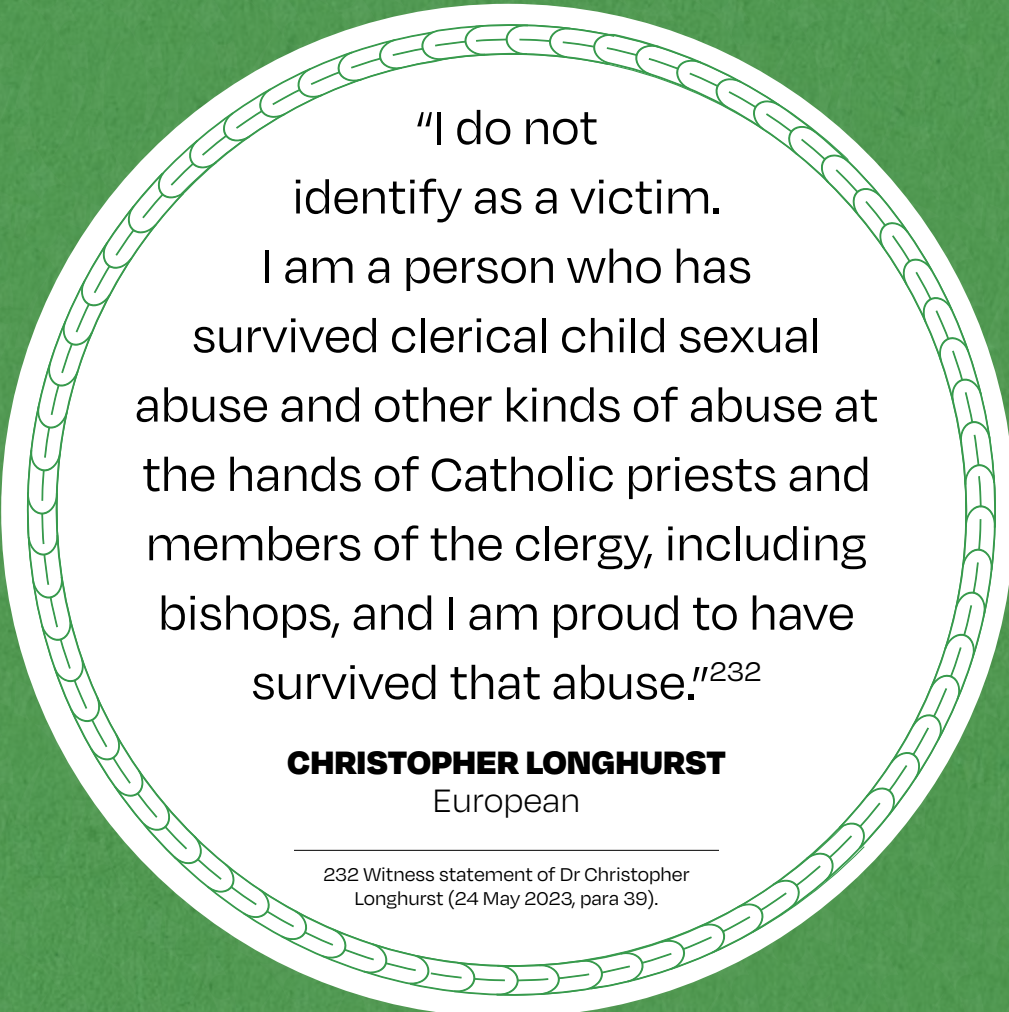
Lessons identified and changes made by faith-based institutions

239. During the Inquiry period, some lessons were learned by faith-based institutions who provided care to children, young people and adults in care, and they made changes as a result.
240. The large deinstitutionalisation of faith-based care for children and women from the late 1970s has meant the closure of orphanages, children's homes and unwed mother's homes.
241. There were changes during the Inquiry period to allow women to hold positions of authority in most of the faiths the Inquiry investigated, however by the end of the Inquiry period (and still today) women were still underrepresented in leadership positions in most of the faiths the Inquiry investigated. To the Inquiry's knowledge, no faith-based institution kept on or proactively recruited Deaf or disabled people to positions of authority during the Inquiry period.
242. From the late 1980s some faith-based institutions started to implement safeguarding guidelines and develop processes relating to responding to reports of abuse and neglect in their care. For example, in 1987, the New Zealand Catholic Bishops' Conference released a pastoral letter to priests about sexual misconduct and in 1993, it published guidelines on sexual misconduct by clerics, religious and church employees sometimes referred to as the 'provisional protocol'.

²³⁰ Plymouth Brethren Christian Church, Response to Royal Commission of Inquiry into Abuse in Care Notice to Produce 1 (23 April 2021, Schedule A: Response to schedule A of the Notice, page 6, para 10).

243. Towards the end of the Inquiry period, The Salvation Army and the Anglican, Catholic, Methodist and Presbyterian churches made commitments to te Tiriti o Waitangi to create a bicultural relationship within their governance structures. These commitments are relatively recent, with most publicly acknowledging their commitments to te Tiriti o Waitangi in the 1990s.
244. At the Inquiry's Faith-based Institutional Response Hearing, Reverend Tara Tautari, the first Māori General Secretary of the Methodist Church, explained that it took a long time – from the Methodist Church's beginnings in Aotearoa New Zealand in 1822 to its commitment to become a bicultural church in 1983 – because:
- “The Church did not understand what it meant to be partners, to share power, to share power in very real and tangible ways; for example, resource sharing, decision-making. These in former times were held by a small group of leadership that was largely patriarchal.”²³¹*

²³¹ Transcript of evidence of Reverend Tara Tautari on behalf of the Methodist Church of New Zealand at the Inquiry's Faith-based Institutional Response Hearing (Royal Commission of Inquiry into Abuse in Care, 18 October 2022, page 253).



"I do not
identify as a victim.
I am a person who has
survived clerical child sexual
abuse and other kinds of abuse at
the hands of Catholic priests and
members of the clergy, including
bishops, and I am proud to have
survived that abuse."²³²

CHRISTOPHER LONGHURST
European

232 Witness statement of Dr Christopher Longhurst (24 May 2023, para 39).

He waiata aroha mō ngā purapura ora

Kāore te aroha i ahau mō koutou e te iwi I mahue kau noa
i te tika
I whakarerea e te ture i raurangi rā Tāmia rawatia ana te
whakamanioro
he huna whakamamae nō te tūkinō
he auhi nō te puku i pēhia kia ngū
Ko te kaikinikini i te tau o taku ate tē rite ai ki te kōharihari o tōu
Arā pea koe rā kei te kopa i Mirumiru-te-pō
Pō tiwhatiwha pōuri kenekene
Tē ai he huringa ake i ō mahara
Nei tāku, 'kei tōia atu te tatau ka tomokia ai'
Tēnā kē ia kia huri ake tāua ki te kimi oranga
E mate Pūmahara? Kāhorehore! Kāhorehore!
E ara e hoa mā, māngai nuitia te kupu pono i te puku o Kareāroto
Kia iri ki runga rawa ki te rangi tīhore he rangi waruhia ka awatea
E puta ai te ihu i te ao pakarea ki te ao pakakina
Hei ara mōu kei taku pōkai kōtuku ki te oranga
E hua ai te pito mata i roto rā kei aku purapura ora
Tiritiria ki toi whenua, onokia ka morimoria ai
Ka pihi ki One-haumako, ki One-whakatupu
Kei reira e hika mā te manako kia ea i te utu
Kia whakaahuritia tō mana tangata tō mana tuku iho nā ō rau kahika
Koia ka whanake koia ka manahua koia ka ngawhā
He houkura mārie mōwai rokiroki āio nā koutou ko Rongo
Koia ka puta ki te whaiao ki te ao mārama
Whitiwhiti ora e!

– Paraone Gloyne

A Love Song for the Living Seeds

The love within me for you, the people, remains unchanged

Left alone, abandoned by justice and order

Subjected to the silent suffering of mistreatment

A heaviness in the core, silenced into stillness

The gnawing of my heart cannot compare to the anguish of yours

Perhaps you are hidden in the depths of the night, Mirumiru-te-pō

A night dark and dense

Where there may be no turning in your memories

But here's my thought: 'Do not push open the door to enter'

Instead, let us turn to seek life and well-being

Is memory dead? No, certainly not!

Arise, friends, let the truth resound loudly from the heart of Kareāroto

To ascend to the clear skies, a sky washed clean at dawn

Emerging from the troubled world to a world of promise

A path for you, my flock of herons, to life

So, the precious core may blossom within you, my living seeds

Scattered across the land, cherished and growing in abundance

Rising in One-haumako, in One-whakatupu

There, my friends, lies the hope to fulfil the cost

To restore your human dignity, your inherited mana from your ancestors

Thus, it will thrive, flourish, and burst forth

A peaceful feather, a treasured calm, a serene peace from Rongo

Emerging into the world of light, into the world of understanding

A crossing of life indeed!

– Paraone Gloyne



Abuse in Care
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