



Royal Commission
into Institutional Responses
to Child Sexual Abuse

Statement

Name CKH
Address Known to the Royal Commission
Date

1. This statement made by me accurately sets out the evidence that I would be prepared, if necessary, to give to the Royal Commission into Institutional Responses to Child Sexual Abuse. The statement is true to the best of my knowledge and belief.
2. My full name is CKH . I was born overseas in 1965 and I am 51 years old. I have two older brothers.
3. I lived overseas with my family for twelve years. We have always been involved in the church and both of my grandfathers were ordained ministers. In May 1977 my family and I moved to Griffith, New South Wales.
4. In 1978, when I was 13 years old, I started at a local High school. I recall going through some strange experiences at school, which I can now understand were the result of growing up gay.

MY EXPERIENCES OF CHILD SEXUAL ABUSE PERPETRATED BY ANDREW DUNCAN AND GRAEME LAWRENCE, MINISTERS IN THE ANGLICAN CHURCH, DIOCESE OF RIVERINA

5. Along with the rest of my family I was an active member of the St Albans Anglican Church throughout my time in Griffith, from when I was aged 14 onwards. St Albans is located in the Diocese of Riverina (**Riverina Diocese**). I served as an altar boy, and was involved in the parish and diocesan youth groups.

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6. When I arrived at Griffith in 1977, Graeme Lawrence (**Lawrence**) was the rector of St Albans Church and remained so until my last year of high school (1983).
7. In 1979, Andrew Duncan (**Duncan**) came to Griffith as a deacon. He lived in the clergy cottage in the grounds of the St Albans Church property.
8. At the time, Graeme Sturt was the assistant priest at St Albans and was more senior than Duncan. Prior to that, John Abbott was the assistant priest. There was a turnover of assistant priests as St Albans was considered a training ground under Lawrence as rector. Once trained, they would usually be provided with their own parish.
9. In his first year in the parish, Duncan had formed a youth group that would meet at his house. I recall that at some point, Duncan befriended my brother, and remember thinking at the time that this was odd. I wasn't part of this youth group as I was too young.
10. I remember that Duncan adopted our family as if it was his own. In the summer holiday of 1979-1980, when I was 14 years old, my family organised a family holiday with Duncan who joined us for it. We hired a house boat on the Hawkesbury River. My mother and father slept in the room at the front of the boat and my brother slept inside on a bunk bed. My other brother did not come on that trip. I wanted to sleep on the deck outside. Duncan was happy to sleep on the deck as well, and this was not seen as strange. Duncan and I slept in separate single beds, a metre apart.
11. Duncan had a serious problem with alcohol and one particular night on the houseboat he had drunk heavily. Sometime after we went to bed, Duncan woke me up and told me that he loved me. I was aware he was drunk. I wasn't sleeping with any clothes on that night, which was my usual

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practice. I can't really remember what happened but I clearly remember Duncan sucked my penis until I ejaculated into his mouth.

12. At the time, I felt that something special was happening. I was naïve, and I didn't really know what to think. After Duncan sucked my penis I have a memory of me holding his hand until he fell asleep. I felt that Duncan had picked me to be his special friend. This was my first ever sexual experience.

13. The following day, Duncan and I had a conversation on the top of the boat and he explained to me what homosexuality was. I can't remember the full details but it was certainly the first time I had heard the term. He also said that he hadn't been sure if what had happened the night before had really happened until I held his hand under the breakfast table that morning. I think I came away with the impression that what had happened between us was something that society didn't accept. Duncan didn't say this directly but I just seemed to know this.

SEXUAL ABUSE CONTINUED BY DUNCAN

14. Throughout 1980, Duncan and I engaged in sexual activities regularly. This mostly involved mutual masturbation. Most of the abuse occurred at Duncan's house. While I can describe these activities as child sexual abuse now, at the time I had no realisation that such activities could be considered as child sexual abuse. I was 15 by this time, and believed I was having an adult relationship, and that I was capable of that - especially because Duncan's behaviour was often so child-like. We both continued our active involvement with the church, and in shared church activities. On a couple of occasions I recall expressing my feelings of guilt for the sexual activities we were engaging in and Duncan would then assure me that feeling guilty was a common feeling among gay people, and we would cuddle each other. I suppose during my time with Duncan I felt special and felt that he loved me and I loved him.

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15. Sometime in 1980, when I was 15, I remember Lawrence knocked on the front door of Duncan's house while we were in the middle of having sex. I can remember Duncan quickly got dressed to answer the front door. At the time, I realised that Lawrence would have known that I was inside Duncan's house as my bike was parked outside, and so I surmised that he must have worked out that Duncan and I were having sex together. I didn't hear the conversation between Duncan and Lawrence. The front door was quite a distance away from where I was in the bedroom.
16. I remember Duncan came back in afterwards and reassured me that even if Lawrence had worked out what was going on (Duncan suspected that Lawrence had) it was not something that I should worry about. I recall him saying words to the effect of "he is part of the family". At the time, I took that to mean that Lawrence was also gay.
17. Looking back now, I think it is horrific that Lawrence could turn up to discover that one of his curates was engaging in sexual activities with a child, and that rather than prevent such abuse from occurring, Lawrence would later manipulate the situation so that he too could abuse me.
18. In 1980 I was a regular altar boy and there were many occasions that I was in contact with Lawrence after this incident. At some stage it became apparent to me that Lawrence knew that Duncan and I were having a sexual relationship. I cannot say now exactly how I became to be so aware, just that there was this sense of a shared awareness, and tacit approval. The approval may have even been overtly made; I cannot remember now. In either case, I felt part of a kind of secret society: one who was in the know about several other gay clergy in the diocese.
19. I remember going on a trip to Fiji with Duncan in early 1981, paid for by Duncan. My parents found Duncan's generosity in paying for the trip a bit strange but I don't think they questioned the trip in relation to our relationship. Initially a friend was also invited on the trip and then his family also

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decided to come as well. At the time I was surprised that my friend's parents were not suspicious of the notion that Duncan and I might be having a sexual relationship.

20. In early 1981, Duncan moved to Deniliquin. Duncan and I continued our relationship after he moved. We would communicate by writing letters, which I no longer have. .

21. I went to Deniliquin to visit Duncan. He had befriended a family there, and CKO , the eldest son and I became good friends. He later moved to Hillston, during which time he took CKO and I away together on a holiday to Coffs Harbour – my first time on a nudist beach.

22. My relationship with Duncan continued until around 1985. Through this relationship with Duncan, I grew to understand that there were many other gay clergy in the Riverina diocese and beyond.

INCIDENTS OF SEXUAL ABUSE BY GRAEME LAWRENCE

23. Around 1981, when I was 16 and not long after Duncan left to go to Deniliquin, Lawrence, the rector of the church came to visit my family at our house. Lawrence excused himself so he could come to my bedroom and see my confirmation certificate.

24. While Lawrence and I were standing together, Lawrence grabbed my hand and put it on his penis area so I could feel his erect penis. I can remember Lawrence undid his fly of his pants and said to me "You can have this anytime". I knew that this meant that we could have sex anytime; all I had to do was say the word. The door remained open at the time. I was shocked by the approach. I made no mention of this to my family as I was already well versed in keeping things a secret.

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25. I certainly believe, and I think I was aware at that time, that the reason why Lawrence approached me was because I had a relationship with Duncan already. I suspect that Lawrence knew he could make a sexual advance towards me without me speaking out.
26. Not long after this incident in 1981, I went to the rectory to see Lawrence to ask him a question about prayer. Lawrence seemed excited that I had come to see him. I can't remember what happened next but I remember him driving me to the Four Rivers' Bookshop, which was closed. Lawrence had a key and we went to a back room where he masturbated me.
27. During 1981 I had other sexual experiences with Lawrence.
28. Duncan warned me to be careful of Lawrence. This was while Duncan was in Deniliquin.
29. I remember one day, probably in 1981, I wrote a letter to Lawrence saying that I did not wish to have sex with him anymore, which I put in his letterbox at the rectory. Lawrence was angry when he spoke to me about receiving my letter. I believe this conversation took place in the church grounds. I now realise that he was probably angry with me because my letter could have been seen by others, therefore revealing his activities with me.

FIRST DISCLOSURE OF THE ABUSE BY DUNCAN

30. Around 1982, when I was 17, my parents went overseas and Duncan came and visited me from Hillston. Duncan said something to me like, "I think you're old enough to try something new". That was the first time we had anal intercourse. I remember it hurting my anus so I asked him to stop which he did straight away. I remember feeling disturbed by this incident with Andrew. I had always felt strong and grown up prior to this. I felt like I could cope with this adult life and these adult relationships I was experiencing. But this time I felt completely out of my depth.

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31. The same day I went to school as normal. I was standing in a passage way before school started and a friend of mine, REDACTED came up. I was still in a highly disturbed state and I said to her, "Andrew tried to fuck me last night". This outburst was out of character for me as I never use the word "fuck". REDACTED and I could not say anything to each other as it was beyond us to deal with. REDACTED and I walked our separate ways to class. We never more spoke again about what I had said until around 1994 when I received a response to a letter I had sent her. In the letter she said she had never told anyone about "the time you told me something personal and threatening to you" and wondered if she should have (NSW.0030.003.0070). I responded to her explaining everything which had occurred and informed her that it made a big difference to me that she remembered my outburst, and had been brave enough to ask me about it (NSW.0030.003.0072).

GREG GOYETTE

32. Greg Goyette (**Goyette**) was the partner of Lawrence. Goyette lived in the rectory of St Albans with Lawrence. Goyette was also the organist and choir master.
33. Around the middle of 1982, when I was 17 years old, Lawrence invited me to the rectory for dinner. I think I was sitting opposite Goyette at the dinner table and remember putting my leg up against Goyette's leg and I started rubbing it. After dinner, Lawrence, Goyette, and I had sex which didn't involve anal intercourse but I believe there was masturbation.
34. Now that I was having a sexual relationship with both Lawrence and Goyette, I felt I was very much part of their secret society. I knew that Graeme Sturt (**Sturt**), and Bruce Hoare (**Hoare**) were also part of the club, even though I didn't know either of them well. My impression from my discussions with Lawrence was that Duncan was part of that club but the others looked down on him.

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**INCIDENT OF SEXUAL ABUSE BY GRAEME LAWRENCE, BRUCE HOARE, GRAEME STURT AT
NARRANDERA**

35. I finished high school at the end of 1983.

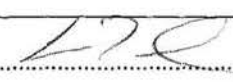
36. In February 1984, when I was 19 years old, CKO and I were youth representatives at a Riverina Diocesan clergy function. The function was held in Narrandera and we stayed at a motel. I shared a room with my grandfather, REDACTED, who was a retired priest at the time. CKO was in a room with Hoare who was a priest at Deniliquin in the Riverina Diocese. Lawrence and Sturt, who was a priest in the Riverina Diocese, shared a room. Duncan was also at the function, but he stayed separately. I do not remember who decided on these room configurations.

37. On the last night of the function, Sturt and Lawrence invited CKO, Hoare and I into their motel room. We all drank a lot of whiskey and CKO got so drunk that he passed out on one of the beds. Lawrence and Hoare started touching and kissing me on the other bed. I wasn't surprised by this advance at the time; it seemed like a normal thing and I guess they knew I was "up for it" although I now can't say why I thought this. It felt like I was part of an orgy with Sturt looking on. I remember during the orgy that I felt uncomfortable particularly because CKO was in the room and I thought that I may have been out of my depth.

38. I remember Sturt was sitting next to CKO who had passed out on the bed. I knew CKO would not have wanted to have sex with Sturt, and that he was not gay. It seemed to me that Sturt was either stroking CKO's stomach or pretending to do so. It was at that moment that CKO flinched and ran to the sink and vomited, thus ending the party. Seeing CKO like this, I became incredibly protective of him. I focused on looking after him and Hoare and I took him back to his motel room.

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39. CKO was staying in a room with Hoare and Hoare helped me put CKO to bed. After this Hoare and I got into his bed together and had sex. CKO had no idea what was happening. I remember leaving Hoare's room around 3am and returning to my grandfather's room.

40. I'm not sure to what extent Sturt and Hoare were aware that I had been involved in sexual activities with Lawrence and Duncan, dating back to when I was 14, and that this incident evolved out of those activities. I can't believe they didn't at least suspect that this was the case. Hoare's participation in the abuse, and Hoare and Sturt's failure to question whether it was part of a pattern of abuse (or to try to prevent it) helped it to continue unchecked well into my adulthood.

41. One of the reasons I am able to recall this incident more clearly than many of the others is because I documented my memories of my feelings of the incident in a poem in August 1993. It represented a critical shift in how I viewed these experiences and I realised that they were the outcome of years of sexual grooming and abuse, first by Duncan, and then more assiduously by Lawrence.

GROWING APART FROM DUNCAN, LAWRENCE AND OTHERS

42. Around 1984, when I was 19 years old, I left Griffith and moved to Sydney for University. Duncan had also moved to Sydney to study. When we were in Sydney, my friendship with Duncan continued, though I was growing apart from him.

43. Lawrence moved to Newcastle in 1984, and Goyette followed him several months later. I had left Griffith by that time. Lawrence and Goyette wrote me letters in 1984 and 1985 which contained very sexually explicit material.

44. After 1984, I started to realise that Lawrence was very manipulative. I remember one occasion in particular which made me realise this. I had just arrived at college and a man showed up at my
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door, as a result of Lawrence sending him there, to 'look after me'. The man said he was very good at massage and it ended up being sex. I felt awful afterwards, and that I had been tricked. I saw then that Lawrence was manipulative. It hit home that I was a conquest and not special.

45. Around this time, Lawrence also introduced me to a group in Sydney that I recall were associated with Christ Church St Lawrence. I knew that the minister there had also come out of Morpeth and that he was gay. I was aware that all five of the people who abused me had all attended Morpeth as well. I remember going to a party where these people were there and there were lots of them.

46. I ended my relationship with Duncan in 1985. I think I also stopped having sex with Lawrence and Goyette at around the same time.

DISCLOSURES OF ABUSE

47. From 1986 until 2009, I went through phases of growing awareness and renaming what had happened to me as child abuse.

48. In 1986 I was at a Christian Conference in Melbourne. They showed a video of a little girl who was a child abuse survivor. I remember saying to a friend, *'That happened to me. I had sex with priests when I was under age'*. That hit me, and I realised then that I was a survivor of child sexual abuse.

49. Around 1987 when I was living in Sydney, I received a phone call out of the blue from a member of my extended family, [CKI]. The relationship between [CKI] and my family was not good and we didn't really have anything to do with her. [CKI] told me that she was now close to Duncan and that it would be good if I would burn all the letters I had received from him. Through our conversation I formed the opinion that [CKI] knew what was in those letters, and that's why they should be burnt. She never told me that directly, and I did not ask why she wanted them burnt. I

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guess that Duncan must have told [CKI] about the letters because the call was out of the blue and I had never told her about the letters.

50. After the phone call I immediately sculled two schooner glasses of cask wine and then I went outside with my flat mate. At the time I hated Duncan so much that I was looking forward to burning them.

51. Around 1987, I told my mother what had happened to me by the priests at the Anglican Church. I cannot remember the conversation or where it took place. My mother knew I was gay. My mother was in complete shock and devastated when I told her I was sexually abused by the priests. I never told my father directly but when he found out he was very badly affected.

52. I have had many conversations over the years with friends and family about whether or not to report my abuse to the church or the police. These conversations were more about whether I should make my abuse public. With an awareness that my experiences involved child sexual abuse, I never wanted it be kept a secret. I was willing to let people know about my abuse. I certainly feared going to court personally and I had a fear of facing Lawrence as part of that.

FORMAL COMPLAINT MADE TO ANGLICAN CHURCH

53. In 2009 I found out that Lawrence had taken up a locum position in my parents' diocese in Wangaratta. I could not fathom Lawrence's audacity and arrogance to think he could impose himself on my parents, as though he simply expected us to keep silent about what he did to me, and how he had betrayed the trust my parents had placed in him. I considered writing him a letter, but then realised such a letter would only amount to a form of blackmail: if you leave the diocese,

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I will keep your secret. Once I decided to make a formal complaint about Lawrence, I knew I would have to make my complaint about Duncan and the others involved as well.

54. Around the same time, I decided to make a preliminary telephone enquiry to the Melbourne Diocese Office of the Director of the Professional Standards. I made this inquiry to clarify some aspects of the process as well as to discuss my anxieties about Duncan being connected to a family member. Because I was unable to dial into the 1300 number from NSW, I asked my sister-in-law who was in Melbourne to ring on my behalf and ask for somebody from the office to call me back.

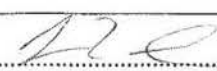
55. I received a call from Claire Sergeant who was the Director of Professional Standards (DPS) in Melbourne. This was a difficult and emotional phone call, but she was really helpful. During this first conversation, I did not disclose my full name or the names of the people I planned to make a complaint about, I just referred to myself by my first name.

56. I had numerous phone calls with Claire over the next 2-3 months. I can't recall now exactly what words I used as there were many similar discussions during these calls. However, I made it clear from the outset that I was talking about sexual relationships I had with a number of priests when I was under the age of consent. Over these conversations I would have mentioned enough information for Claire to know who I was talking about.

57. I remember what made the Melbourne Process different to the others was that they didn't automatically inform the police. At that stage I was not ready to report the matter to police and I informed Claire of this. From the outset, it was clear to me that Claire believed that it would be much better for me if I informed the police directly. It was only my resistance that stopped it from being reported then. However, I was also concerned that there may be other victims out there who had been abused by Lawrence but who were too afraid to speak out. At that time I thought

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the police would have had more powers to investigate. So, in the end, I decided to go with the flow, see where the complaint through the Melbourne Process would take me.

58. Even though I didn't want to go to the police, I accepted the possibility that the church may be required to report the matter to the police, being aware that different dioceses had different protocols for this.

59. On the 1st of October, 2009 I typed a nine page document which outlined the sexual abuse upon me (NSW.0030.003.0030), and also a separate complaint in relation to each of Duncan (NSW.0030.003.0133), Lawrence (NSW.0030.003.0148), Goyette (NSW.0030.004.0046), Sturt (NSW.0030.003.0145) and Hoare (NSW.0030.003.0142). I sent my complaint to the Anglican Church by email on Saturday the 3rd of October, 2009 (NSW.0030.003.0132).

60. Things moved quickly after this. I remember that Lawrence was immediately stood down.

REPORT SENT TO NEWCASTLE DIOCESE

61. The Newcastle Diocese became involved quickly. Claire sent my complaint to them on my behalf. Once the matter was forwarded to Newcastle I no longer had contact with Claire. I was contacted by Michael Elliott who was the professional standards officer for Newcastle.

62. Claire must have told me ahead of time that my complaint would be referred to the Newcastle Diocese. I don't recall discussing this with her, but I don't remember being surprised when the referral happened. I was told that it would be likely that the police would get involved because Newcastle had an automatic responsibility to report to police. I didn't have a choice in this, but I consented to the process knowing that this would happen.

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63. As soon as Michael Elliott received my complaint, he informed me that the names of Lawrence and Goyette had come up as part of his other investigations, and that the police there were aware of this. We discussed the process he would use to pass on my complaint to the police, and that the police would get into contact with me directly. He also informed that there was a special police task force investigating child sexual abuse in Newcastle. Through my conversations with the police, we decided that I could make a report only, and I was interviewed by local detectives about this as well. In December 2009, Michael came to [REDACTED] to meet with me and my parents, and it was around this time that I agreed to the police undertaking an investigation, and that because the abuse happened at Griffith, it would be handled by the Griffith Police.

REPORT TO THE POLICE

64. At the end of 2009, Griffith Police took my statement. I travelled to Griffith for the interview. When Michael Elliott initially arranged this with the Griffith police, I felt confident that they were taking it seriously, because I spoke to the senior detective at that time. I was later disappointed to find out that the Griffith police had assigned my case to a recently recruited junior detective. The interview went all day. It was emotional and difficult.

65. Sometime in 2010, the police told me they would not lay charges. I got the impression that the DPP had knocked the matter back. I found out later that the senior police lawyers had decided not to take the case to the DPP. I was disappointed that they decided there wasn't enough evidence.

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DEPARTMENT OF EDUCATION INVESTIGATION

66. In around 2009-2010, there was also a separate investigation by the Department of Education because Goyette was a teacher. Someone from the Department of Education came to interview me. This was the only time I was interviewed by them.

PROFESSIONAL STANDARDS HEARING

67. The church stopped their investigation while the police investigation was underway. Once the police were done, my complaint was then handed back to the church.

68. Michael Elliott did a lot of research about my complaints. He seemed to be taking it further than the police as they were only looked at the criminal aspect. Michael was blunt in manner but I grew to really trust him, and saw that he was concerned and passionate about my case. I was impressed at the degree of independence he was given by the church to investigate my complaints.

69. I have since been told that after my case, Michael Elliott's degree of independence has been curtailed by the church. I feel quite strongly about that because I admired the fact that the professional standards office was independent.

BOARD HEARING

70. Eventually, my case was referred to a church hearing, and I consented to being involved.

71. As part of the preparations for the hearings, Phil Lloyd and I spoke about whether I would give evidence through a video link. I was worried about facing Lawrence. I consider Lawrence to be intimidating and powerful within the community. He held high positions in the church, and was

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very ambitious. When I found out that he wasn't turning up I was happy to give evidence in the hearing room.

72. In relation to the hearing itself, it was a nerve wracking experience. There were two sets of hearings. The first occurred in December 2010 and involved Sturt and Lawrence, followed by Goyette and then Duncan. The second occurred in July 2012 and involved Hoare.

73. I remember I was very disappointed with the media coverage of these hearings. I couldn't understand why the media that reported on the hearings didn't refer to it as child sexual abuse and that they focused on me being a teenager at the time I was abused. They missed the point. They focused more on the incident from when I was 19, because there was more evidence about that incident. I found that frustrating, as I wanted it to be more about child sexual abuse.

74. There was a big break between the first hearing and the second church hearing. This was due to a Supreme Court appeal of the recommendations of the first hearing. There was a campaign to support Lawrence. I recall hearing that a function had been held to raise money for Lawrence's Supreme Court appeal as he needed money to challenge the decision.

75. I followed the Supreme Court case but not closely. Michael would give me updates. They handed down the result that the recommendations were to stand. I thought this was wonderful. I thought they were stupid to challenge it.

76. The last hearing was with Hoare. I was happy with the eventual outcome. The recommendations were that all 5 of them be defrocked.

77. I was not identified during the hearing and made it known I did not want to speak to the media. Michael was quite good in helping me with this. The only one who spoke to me was a journalist,
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Joanne McCarthy. Michael was very good in steering her away but she caught me once when Michael wasn't around. This upset me at the time.

78. I did not go through any other church processes in relation to this. I made it clear from the beginning I was not looking for compensation.

CHURCH DELAY

79. Michael Elliot told me that the recommendations would go to the Bishop, and told me that the Bishop would decide whether or not to implement them. It seemed to me a bit strange that the Bishop would not automatically abide by the recommendations of an independent hearing.

80. The final decision was delayed firstly because Hoare and his lawyer were not available in December 2010 for the hearings, and then secondly by the Supreme Court hearing, and then because the Bishop took some additional time after the hearing with Hoare to make a decision.

81. At some stage in 2012 Michael warned me that the Bishop may not follow the recommendations to its full extent. He suspected that this would involve Lawrence. There was no way I was going to accept this and I immediately told him this.

82. On August 2012, I wrote to the Bishop asking him to make a decision (IND.0019.001.0011). This was in relation to not putting the recommendations in place and the letter was something that I wanted to send myself.

MEETING WITH BISHOP FARRAN

83. Before the decision was made, a meeting was set up between Bishop Farran and me in my hometown. This was to discuss the recommendations and Bishop Farran's decision. Michael

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organised this as I wanted my family there. Everything was arranged in relation to the process and agenda of the meeting, where we would meet and for how long. Bishop Farran also requested that there be a part of that meeting with only the Bishop and myself. Michael sought permission to come in and support me during that private part of the meeting, which I wanted.

84. The meeting took place around 7 September 2012 in a hall in my parent's local parish. This was the first time I had met the Bishop. We met with my family before Bishop Farran, Michael and I left the hall and went into the church next door.

85. Bishop Farran spoke to me about the importance of keeping this meeting confidential and the repercussion of others finding out about it. I was not asked to sign anything, it was just a verbal agreement.

86. The Bishop explained that he didn't want to defrock Lawrence or Sturt and that he would ban them to the end of their working life, but Lawrence was already retired. He was going to defrock Duncan and Hoare, and ban Goyette. The Bishop told me that he had made the decision not to defrock Lawrence because of all of the parishioners who would be upset if he did and he as the Bishop would have to carry their burdens.

87. I had previously made up my own mind that if he didn't stand by the recommendations I would go to the media. I was calm, and quite forceful in my response. I said that his decision was unacceptable and that it undermined the hearing if the Board made a recommendation and the Bishop didn't follow it.

88. There was some back and forth conversation. He was in tears about the difficulty about his decision and the effect it would have on the parishioners. He was concerned about parish members and

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their faith and how it would affect them in attending the church. He expressed grave disappointment in Lawrence. He was aware that I was telling the truth and he had to make a difficult decision. During our discussion he tried to tell me that the result was the same between Lawrence and Sturt being defrocked or suspended, in the sense that neither would be able to be priest again, but I couldn't agree to Lawrence not being defrocked. I think he could see that I wasn't going to back down. Eventually he agreed to defrock Lawrence.

89. Michael was at the meeting the whole time, but didn't have much input except to clarify things such as agreement on particular points towards the end. There was nothing documented during this meeting.

90. He indicated that Sturt was not going to be defrocked either. I could deal with Sturt not being defrocked, because although he knew what was happening, he did not take part. I would have preferred it if Sturt had also been defrocked but I could live with it if he wasn't.

91. On 24 September 2012, I received a letter of apology from Bishop Farran (IND.0484.001.0001), by email from his secretary. I appreciated the letter.

CHURCH ACTION

92. My memory is that straight after this meeting action was taken to defrock Lawrence, Duncan, and Hoare. Goyette was prohibited and Sturt was banned.

FURTHER POLICE REPORT

93. As a result of the hearings, Collin Elliott wanted to see my case be reviewed by the DPP. In August 2012, Collin Elliot, Phil Lloyd and Michael Elliot met with the Newcastle Police to discuss having the

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case re-opened. On 22 April 2013, I contacted Newcastle Police about this, after Michael Elliot provided me with the investigating officer's contact details. They did not need to interview me, but they wanted to tell me what was happening and get my consent that I was happy for it to move forward to the DPP.

94. I had a conversation with my family about whether or not to proceed. Ultimately, I decided not to pursue the charges because of the effect it would likely to have had on me and my family.

RESPONSE BY CHURCH TO ABUSE

95. I have full praise for how Claire, Michael and the Church dealt with me in 2009. From the time I approached the church there was no one in an official position who doubted my story. The reactions I received were shock and horror which I would expect. Everyone I dealt with was supportive in their comments to me.

IMPACT OF SEXUAL ABUSE

96. I made an impact statement at the Anglican Diocese of Newcastle PSB hearing which detailed the impact this abuse has had on my life.
97. I engaged in many self-destructive behaviours throughout much of my 20s, and had a cavalier attitude to my sexual relationships. I abused alcohol, and went through periods where I was close to engaging in self-harm activities. However, I am a survivor who has been fortunate enough to move forward and develop a successful life because of the support of my family and friends.
98. There is no doubt that as I grew up, I had a clear notion that society would have condemned what I was doing with Duncan and Lawrence. But, at the time, I had no awareness to separate the socially

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unacceptable and therefore secret activity of gay sex from the socially unacceptable and therefore secret activity of sex with a minor. What astounds me now is that these abusers could believe that it was OK to take responsibility for my sexual awakening and development, when they had been entrusted with my pastoral care. It is acutely clear to me now that their having sex with me at that age was clearly very wrong, a gross abuse of trust, selfish and thoughtless.

99. It has been a long and difficult learning journey for me to go from believing that these experiences were loving relationships involving sex, to realising that what they did to me was wrong and it was abusive.

100. One reason why I feel no need for retribution for the crimes that were inflicted upon me is the normalising of the abuse. Their evil inner voices make it clear in my head that they are unable to comprehend that our shared sexual activities were wrong. When I started this journey of complaint, I naively dreamed that I could contribute to the self-awareness of my abusers: that they would acknowledge and accept their wrongdoing. I had dreamed that Duncan's love for me, together with his jealousy and anger towards Lawrence, would enable him to turn whistleblower: that he would become a witness in my defence at the hearings or if the matter went to trial. I even dreamed that Goyette would have been so horrified to discover that his lover had been cheating on him by having sex with me from such an early age that he would baulk, snap, and come to my defence. Clearly such dreams were false hopes.

101. But clearly the all-pervasive levels of abuse must stop. This is a societal challenge, and fortunately, I believe, social attitudes have been changing. However, what do we do with the sex abusers? Society doesn't want to know. It's all too revolting. And in my experience, many do not want to believe that such ostensibly good men can be responsible for such hideous crimes. Yet as

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I look back now on those times, it is clear what was happening. I could have quite easily become part of a member of that club. I was being groomed to become an abuser. Fortunately, I was snapped out of that path and changed for the better.

102. I have also been fortunate that while revealing my secret past has been difficult, I have been able to tell my story and always been believed. That has been very helpful for me. My experiences of the church professional standards procedures have been consistently helpful and supportive, and I give them an enormous level of credit for the strength I have to present my account to this Royal Commission.

RECOMMENDATIONS FOR THE ROYAL COMMISSION

103. While some survivors may want to confront their abusers, I have never wanted that. The thought of seeing Lawrence fills me with dread. So my first recommendation is that the default for all survivors whose allegations are being heard is that they never have to face their abusers. They can have that option, but should never be forced to have to be in the same room as them.

104. I have been fortunate to have made my complaint after the excellent work the Anglican Church had undertaken to provide a process that gives such solid support to complainants. So my second recommendation is that the independence of such professional standards processes should be strengthened, not diluted.

105. I could not believe that the Bishop did not have to abide by the recommendations of these independent PSB hearings. My third recommendation is therefore that this be prevented: that the recommendation actions from such independent hearings should be automatically and immediately followed.
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106. My final recommendation relates to the need for ongoing support and education to enable children and teenagers avoid abuse. While social awareness has shifted, child sexual abuse still occurs.

CKH

Signed: ..

Date: 22 July 2016

Witness: ..

CKS

Date:

22 July 2016

CKH

Signature: ..

Witness: ..