

**Statement of Alfred Holland, Anglican Bishop of Newcastle  
(1978-1992)**

Dated: 15 July, 2016

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1. My full name is Alfred Charles HOLLAND. I was born in 1927.
  2. I have prepared this statement in response to a request from the Royal Commission dated 1 July, 2016.
  3. This statement made by me accurately sets out the evidence that I am prepared to give to the Royal Commission into Institutional Responses to Child Sexual Abuse. It is true and correct to the best of my knowledge and belief.
  4. Where direct speech is referred to in this statement, it is provided in words or words to the effect of those which were used, to the best of my recollection.

***Question (1)***

**YOUR ASSOCIATION WITH THE ANGLICAN CHURCH.**

***Any roles you have held in the Anglican Church at a national level in relation to professional standard matters, and the dates and duties of such roles, including but not limited to roles on General Synod and Standing Committee?***

- Ordained in London, Assistant in West Hackney Parish (1952-1954)
- Rector of Scarborough Western Australia (1955-1970)
- Assistant Bishop, Archdiocese of Perth Western Australia (1970-1977)

- Bishop of Newcastle (1978-1992)
- Chaplain, St George College, Jerusalem (1993)

*(b) Any roles you have held in the Anglican Archdiocese of Newcastle and the dates and duties of such roles including but not limited to roles in relation to ( i-xii)*

- (i) President of **the Synod**;
- (ii) Chairman of **the Diocesan Council**;
- (iii) Chairman of **the Board of Trustees**;
- (iv) There was no **Committee Against Sexual Misconduct** as I recall.
- (v) There were no **Synod** or **Diocesan Council** working groups in relation to professional standards and no Professional Standards Committee.
- (vi) (vii) **The Board of Enquiry** and **The Panel of Triers** were synodical bodies set up to try charges against clergy such as heresy, unchastity and drunkenness. I do not recall them being utilised during my tenure.
- (viii) Chairman of the Board **St Johns College, Morpeth**
- (ix) I have never heard of the **Society of the Sacred Cross**.
- (x) Founder of **The Samaritans** with delegated authority to Bishop Richard Appleby.
- (xi) **St Albans Boys Home** closed soon after my arrival in Newcastle.
- (xii) I had no role with **Newcastle Grammar School** other than patron (I had no specific role there as there was no legal link between the school and the Diocese.

***(a) The circumstances and reasons for the commencement and cessation of any of your past roles in the Anglican Church at a national or diocesan level.***

1. I served on the General Synod Liturgical Commission from 1966-1978 and then as Chairman from 1981-1982. I served on the General Synod Appellate Tribunal from 1981-1987. I am unsure of how long I served on the General Synod Standing Committee.
2. I served on a number of ad hoc committees established by the General Synod from time to time for a specific purpose. I was either elected or appointed to these roles and resigned when I had had enough.
3. I served on committees in the community too. They were brought into being for specific purposes such as how Newcastle might respond when BHP pulled out and the fallout after the Star Hotel riot. I served as Trustee of the Appeal after the 1991 earthquake.
4. Commencement and cessation of these roles was uncontroversial. I was either appointed to them or was elected and ceased service when I either resigned having had enough or I retired.
5. I am unclear as to specific dates as I have been retired from my position at Newcastle for 24 years and have no access to diocesan files

**Question 2**

**PROFESSIONAL STANDARDS, POLICIES, PROCEDURES AND  
PRACTICES IN THE ANGLICAN DIOCESE OF NEWCASTLE**

*Please describe the policies procedures, practices and individuals involved in preventing and responding to child sexual abuse in the Anglican Diocese of Newcastle during the period of your Bishopric and your personal involvement in those processes.*

*Please respond with specific reference to:*

- (a) Questions 20 and 26-29 and the answers to those questions as they relate to historical policies and practices in the Anglican Diocese of Newcastle as set out in the statement of Bishop Greg Thompson dated 28 June, 2016, and*
- (b) The policies and procedures set out in Schedule 2*

1. There were no professional standard structures in place during my Newcastle years.
2. General complaints, none of which were ever of a sexual nature as far as I was aware, were dealt with on an ad hoc basis by either myself or senior people in the Diocese. I have no recollection of any allegations of child abuse being made at any time.
3. In my 15 years at Newcastle, there were never any discussions or meetings, of which I was aware, which dealt with this subject.

4. With respect to question 20 of Bishop Thompson's statement, [***see response to question 6, paragraphs 7,8,9 and 10***]
5. I have read questions 26-29 and confirm there were no legal structures or accepted protocols in place to deal with allegations of child sexual abuse in my Newcastle years (1978-1992).
6. The Bishop, Assistant Bishop and senior figures in the Diocese received complaints over a wide range of matters, none of which as far as I was aware, ever concerned child sexual abuse, and responded as they deemed appropriate.
7. Many complaints were relayed to me and had child sexual abuse been raised, I would have expected to be informed.
8. The procedures and practices adopted by the Diocese since the mid nineties regarding child sexual abuse set out in Schedule 2 are commendable.

***Question 3***

**YOUR RESPONSE TO SPECIFIC ALLEGATIONS OF CHILD ABUSE**

***Your knowledge of or involvement in the response of the Anglican Church in any diocese to allegations of child sexual abuse made against:***

- a. CKC***
- b. Graeme Lawrence***

- c. *Bruce Hoare*
- d. *Andrew Duncan*
- e. *Graeme Sturt*
- f. *Gregory Goyette*
- g. *Peter Rushton*
- h. *James Michael Brown*
- i. *Stephen Hatley Gray*
- j. <sup>CKN</sup>
- k. *Ian Sheville*

*In relation to each person identified please describe:*

- i. *the nature and duration of your personal and professional relationship with the person;*
- ii. *your personal experiences, if any, of the persons influence on decision making in the Diocese, including in relation to professional standards matter.*
- iii. *(iii-xiv do not apply here)*

1. I knew CKC, Graeme Lawrence, Bruce Hoare, Gregory Goyette, Peter Rushton, James Brown and Stephen Gray.
2. I did not know Andrew Duncan, Graeme Sturt or <sup>CKN</sup>.
3. I knew Ian Shevill by reputation only. He was my predecessor but I did not know him personally but was present at meetings of bishops which he also attended. He had a reputation in the Church as being a charismatic high achiever.

4. **CKC** was in the diocese when I arrived at Newcastle. He was a faithful, hard working priest, unmarried, kind and generous to a fault. The parishioners thought highly of him.
5. **Graeme Lawrence** was a competent priest. He was unmarried, a caring pastor, good communicator and well respected by his clerical colleagues and lay people throughout the diocese.
6. I appointed him Dean in 1984.
7. Lawrence brought the cathedral to the centre of community life in the city where great commemorations and civic events were celebrated.
8. After I left Newcastle, I heard he received a medal in the Australian Honours List and carried the Olympic torch through Newcastle in 2000. He was also made a Freeman of the city which is the rarest of honours.
9. **Bruce Hoare** came to the diocese in the late 80s. He was unmarried. He was a friend of Graeme Lawrence's and competent in his parish and cathedral work.
10. **Gregory Goyette** was a layman schoolteacher and I was aware he lived with Lawrence in the deanery. I did not really know him.
11. **Peter Rushton** was a very competent priest. He was unmarried. He was a good pastor, teacher and well respected by both lay and clerical persons. He was seen as a leader and a role model for a number of young, unmarried priests.
12. His parish at Wallsend ran well and in the mid 80s, the Presentation Board for Maitland Parish nominated him unanimously to be rector.

Maitland was the largest and a key parish and he was appointed Archdeacon.

13. **James Brown** was young and unmarried. I found it difficult to understand him as he was distant and not a forthcoming person.
14. **Stephen Gray** was married with four children. I thought he was a good addition to the priestly family.
15. Gray came to Newcastle from the Archdiocese of Sydney having worked in the inner city parish which included Darlinghurst and King Cross.
16. Some time after his arrival, it was brought to my attention by the Wyong parish that Gray had hosted a wild party in the Rectory. He had apparently had a group of male friends there and had damaged the fabric of the house.
17. When I arrived at Wyong, Gray and his family had left and I never saw him again.
18. On the advice of Keith Allen, a solicitor and trustee for the Diocese, I immediately delicensed him after that because of the damage done to the rectory and his having absconded.
19. I have read [DOC ANG.0050.002.9911], being a letter from Bishop John Reid to me in relation to Gray. I have no recollection of an earlier conversation to which Reid alludes regarding Gray. That said, it would not have been unusual for me to have telephoned Bishop Reid who had recommended Gray and ask why he had done so given the outcome.



20. The reference in that document to Bishop Reid referring to Gray 'having problems with his sexuality' I understood to mean Gray's latent homosexuality of which in Gray's case, I had not previously been aware.
21. Gray later resigned.
22. I was later asked by Keith Allen to provide Gray with a reference for a court matter. I agreed to do this so he could make a fresh start and rebuild his life.
23. Keith Allen gave me an outline of what was required and asked me to make some amendments once I provided it to him which I did.
24. Whilst I understood I was writing the reference for a court matter, I was never informed as to what exactly Gray had been charged with. I understood it was in relation to damage to the rectory and some sort of homosexual activity. When I enquired of Keith as to the particulars of the matter he said to me "Leave it to me, I will handle things and you need not be concerned."
25. In retrospect, I am glad I was careful to point out it in that reference that it was highly unlikely any Bishop would licence him for priestly work for some years.
26. At the time of writing the reference, I was certainly not aware that the 'homosexual activity' involved child sexual abuse.
27. I was unaware of the true nature of the allegations against Stephen Gray until last week although, even now, I am not aware of what he received a good behavior bond for.

28. I heard later he had started a lawn mowing business.
29. I was never aware of any allegations of child sexual abuse being made against any of the seven above that I knew, either in Newcastle or elsewhere.
30. I have remarked that six of these people were unmarried. There was a general feeling that all six were gay. This did not concern me as long as they did good work.
31. I did not feel it was my business to question their sexuality and I certainly had no concerns for students.
32. The Catholic strand in Anglicanism has a splendid record of celibate priests giving devoted service over a lifetime. I took it for granted that every priest, whatever their sexual orientation, would be holy and chaste living by the Divine vows made at their Ordination.
33. The first I knew of there ever having been allegations made of child sexual abuse in the Newcastle Diocese was when I read about it in the media years later.

#### **Questions 4 & 5**

#### **CONFLICTS OF INTEREST**

***Your knowledge and understanding of any policies or practices in the Anglican Diocese of Newcastle in relation to declaring and managing conflicts of interest among those involved in responding to child sexual***

*abuse and/or developing professional standards policies and the application of such policies in your role/s in the Diocese.*

*Your knowledge and understanding of any actual, perceived or potential conflicts of interest by any person involved in responding to child sexual abuse allegations or developing or implementing professional standards policies or practices in the Anglican Diocese of Newcastle during the period in which you were Bishop of the Diocese.*

There was no conflict of interest issues in the Diocese during my tenure because as I stated at [Question 2, paragraph 5], no formal structure was in place for dealing with complaints. Professional Standards legislation was some years away. Furthermore, there were no allegations of child sexual abuse of which I was aware during my tenure as Bishop of Newcastle.

**Question 6.**

**MORPETH COLLEGE**

*Please describe your knowledge and understanding of the institutional culture at St Johns College, Morpeth, and your views concerning its influence, if any, on the occurrence of child sexual abuse.*

1. Students came from various dioceses across the land with single men accommodated in residential blocks and married men and their families in small houses across the campus.
2. The majority of students came from the Newcastle diocesan area, were educated there and after ordination were sent to local parishes. This created a strong sense of fellowship among its alumni.
3. Morpeth College turned out many splendid priests.
4. In the 1950s, there were as many as 50 unmarried students in the residence.
5. In the 1970s, married men with families who already had a secular occupation, were admitted for training and lived at the College at Morpeth in the newly built family homes.
6. When I arrived in 1978, there were about 20 students in residence. Their spiritual training and academic studies were in the hands of the Warden and Vice Warden of the college along with visiting lecturers.
7. In 1979, I instituted a more thorough selection process which had hitherto been in the hands of the Bishop. An applicant now needed a referral from his Parish Rector, an interview with the Archdeacon and then the Bishop or Assistant Bishop. If approved, he and his wife were invited to a Residential Selection Conference Weekend. The selectors/interviewers were three clerical and three lay persons each concentrating on a specific area of concern.
8. Before the conference proper began, a psychiatric assessment of each candidate was made.

9. The conference concluded by nominating to the Bishop the men who were worth training for Ordination and those who were not suitable.
10. We were able to set high standards as there was no shortage of clergy in the Diocese and the Diocese itself was attractive to candidates given its diversity of parishes which included the Central Coast, Hunter Valley, the coal fields along with the city and suburban parishes.
11. In my time as Bishop of Newcastle, I knew of no culture or influence with respect to child sexual abuse.

Signed:

*Arthur Hallam*

Date: 15.7.16

Witness:

*Mary Sambell*

Date: 15.7.16