

A HISTORY OF TAMAR (1996-2008) IN RELATION TO THE ANGLICAN
CHURCH OF AUSTRALIA IN GENERAL AND THE DIOCESE OF SYDNEY IN
PARTICULAR. TAMAR (TOWARDS A MORE APPROPRIATE RESPONSE) WAS
FORMED BY A GROUP OF SYDNEY ANGLICAN WOMEN TO ADDRESS THE
ISSUE OF SEXUAL ABUSE IN THE AUSTRALIAN ANGLICAN CHURCH

Submitted by

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DEDICATED

in memory of my mother

Elsie Oliver Dean, BEM

who worked for the good of the whole

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This thesis owes its existence to the women of TAMAR who for twelve years worked together often against overwhelming odds to bring understanding and healing to the Church where sexual abuse issues in its midst were being ignored.

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This thesis is a product of much gathering and collating of resources over many decades, but it is also a product of my own personal journey of life and faith. I have come to believe I have been writing this thesis since childhood.

Finally, any errors and omissions of any kind are mine.

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ABSTRACT

TAMAR (Towards A More Appropriate Response) was established in 1996 by a small group of Sydney Anglican women, many of whom belonged to the sexually abused community. These women through their experiences and led by their Christian spirituality, integrated with justice and mercy were compelled to address the issue of sexual abuse in the Anglican Church of Australia with particular reference to the Diocese of Sydney. Without power, authority and history these women were at the other end of the spectrum when compared with the Anglican Church of Australia.

In 1562 the clergy met to formulate matters pertinent to good Church governance. This was achieved through the instrument *The Articles of Religion* – commonly referred to as *The Thirty-Nine Articles*. One article in particular, xxvi, addressed the problem of “evil Ministers [who] finally being found guilty, by just judgement [were to] be deposed.” Tragically, by the 20th Century the Anglican Church of Australia forgot to follow the particular article, in modern parlance to ‘defrock’ clergy for “concupiscence and lust.” In 1996, certain 20th century women met, calling themselves TAMAR and formulated a movement to address issues similar to those prevailing in the 16th century. Their experiential knowledge and research found that “evil Ministers” who practiced child sexual abuse and misconduct on vulnerable adults were being protected by the Church.

Meeting monthly, TAMAR’s aim and purpose was to be an advocate for those abused; raise awareness of sexual abuse and its impact on individuals and families; assist clergy, Church workers, congregations and individuals in understanding the issue and provide appropriate responses to victims, families, parents, offenders and communities where abuse occurs. As trust developed between the Sydney Diocese and TAMAR, it was agreed that it conduct sexual abuse seminars in parishes and the Diocese’s institutions. TAMAR was able to provide resources about abuse and its effects, whether sexual, physical, emotional or spiritual and arrange referrals to accredited counsellors. Historical accounts from survivors of abuse revealed a number of Anglican dioceses, including Sydney were found to be neglecting their fiduciary responsibilities. The victims’ cries for help were muffled by two significant issues; one a misplaced view of a clerics supposedly elevated status (putting him beyond reproach) and the other the Church’s narrow focus on maintaining its image and interrelated infrastructure of money and power.

From the early 1990s, the Anglican Church of Australia has faced a turmoil, not unlike that of the 19th century when a significant internecine row irrupted in the English Church ignited by England’s Oxford Movement which aligned itself to an earlier Catholic model of ecclesiology. While the Oxford Movement has impacted upon the Anglican

Communion world-wide, there is a 20th century parallel which has impacted with greater force. Sexual abuse has affected the Church globally. Could this be seen as the greatest shake-up for the Church universal since the 16th century Reformation?

As mentioned earlier, the TAMAR movement emerged without a history *per se*. However, TAMAR represents a history, over eons where inappropriate responses to allegations about such abuse have been practiced. The acronym TAMAR, is a literary allusion drawn from the biblical narrative in 2 Samuel 13: 1-22, concerning the rape of a young girl, Tamar, who was told to remain silent about her trauma.

This thesis is strongly contextualized and chronologically formed, which includes a curious and intriguing history (1824-1836) of the first archdeaconry in the antipodes, but attached to the See of Calcutta, India, and before the appointment of the colony's first bishop. TAMAR's work is in the context of the work and ways of women spanning over two centuries. The Interwoven histories of the Diocese of Sydney and TAMAR is structured by a *leitmotif*, denoting the effects of sexual abuse.

Contemporary matters cover the Sydney Anglican Diocesan Synods, its Standing Committee, its legislative Acts, Ordinances and Regulations, including TAMAR's involvement in the development of the first Sexual Abuse Protocol. The thesis examines the effects of abuse, narrated by members of TAMAR as well as complainants who testified before the various enquiries, both Church and State.

This thesis would not be complete without addressing the vexed question of forgiveness and the future of the Church as it attempts to regain respect and integrity by demonstrating its commitment to protecting the vulnerable.

TAMAR's ministry to the Anglican Church for which it cared deeply, exposed a dilemma for those who wished to relate positively to a Church which had nurtured their faith since infancy – 'Cradle-Anglicans' – who through the cohesiveness of the Church's congregational life also gave them a strong sense of identity and friendships that are still in place to-day.

However, over time these particular women and men, especially the TAMAR women, committed and determined as they were to address the issues of sexual abuse, also discovered their authentic selves, capable of spiritual and emotional growth by articulating an honest amalgam of distain and hope for the Church to mend its ways and care for victims of sexual abuse. They found that the TAMAR movement provided a pathway for them to stay and work for a transformed Church where justice, righteousness and mercy prevail.

Statement of Sources

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgement in the main text of the thesis.

The thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All Research procedures reported in the thesis received the approval of the relevant Ethics Committee of the Australian Catholic University.

Signed Patricia C. Traynor Date 20 September 2016

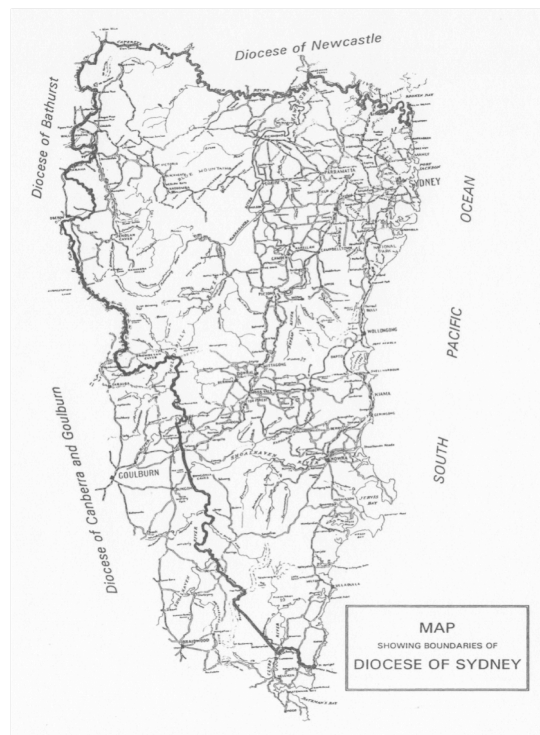
Acronyms and Abbreviations

AAPB	An Australian Prayer Book
AC	Anglicare Counselling
ACC	Anglican Counselling Centre
ACMA	Anglican Cursillo Movement of Australia
ACU	Australian Catholic University
ACWC	Australian Church Women's Council
ACT	Australian Capital Territory
ACT	Australian College of Theology
ABC	Australian Broadcasting Commission
ABM	Anglican Board of Mission (formerly Australian Board of Missions)
ADISL	Anglican Deaconess Institute Sydney Limited
AFI	Australian Film Institute
AM	Member of the Order of Australia
AO	Officer of the order of Australia
AO	Authorised to Officiate
APB	Australian Prayer Book
APC	Association of Personal Counsellors
AR	Area Dean
ASCA	Advocates for Survivors of Child Abuse
ATO	Authority to Officiate
BA	Bachelor of Arts
BBC	British Broadcasting Corporation
BCA	Bush Church Aid Society
BCD	Behind Closed Doors (Video)
BD	Bachelor of Divinity
BEM	British Empire Medal
CAHPACA	Committee Against Health Professionals & Clergy Abuse
CCCS	Colonial and Continental Church Society
CCSA	Committee of Complaints of Sexual Abuse (Brisbane Diocese)
CEBS	Church of England Boys Society
CIC	Curate in Charge
CITF	Critical Incident Task Force (Adelaide Diocese)
CMS	Church Missionary Society
C of E	Church of England
CSLC	Church and School Lands Corporation
CSC	Community of the Sisters of the Church
CSU	Charles Sturt University
D	Deaconed
Dio	Diocese
Dip Ed	Diploma of Education
D Min	Doctorate of Ministry (CSU)
DRG	Diocesan Response Group (Adelaide Diocese)
Dss	Deaconess
DYCS	Department of Youth and Community Services
EFT	Emotionally Focussed Therapy
fr	From
FOS	Female Orphan School
GFC	Global Financial Crisis
GFS	Girls Friendly Society
GNB	Good News Bible
HMS	Home Mission Society
HSC	Higher School Certificate
LLB	Bachelor of Laws

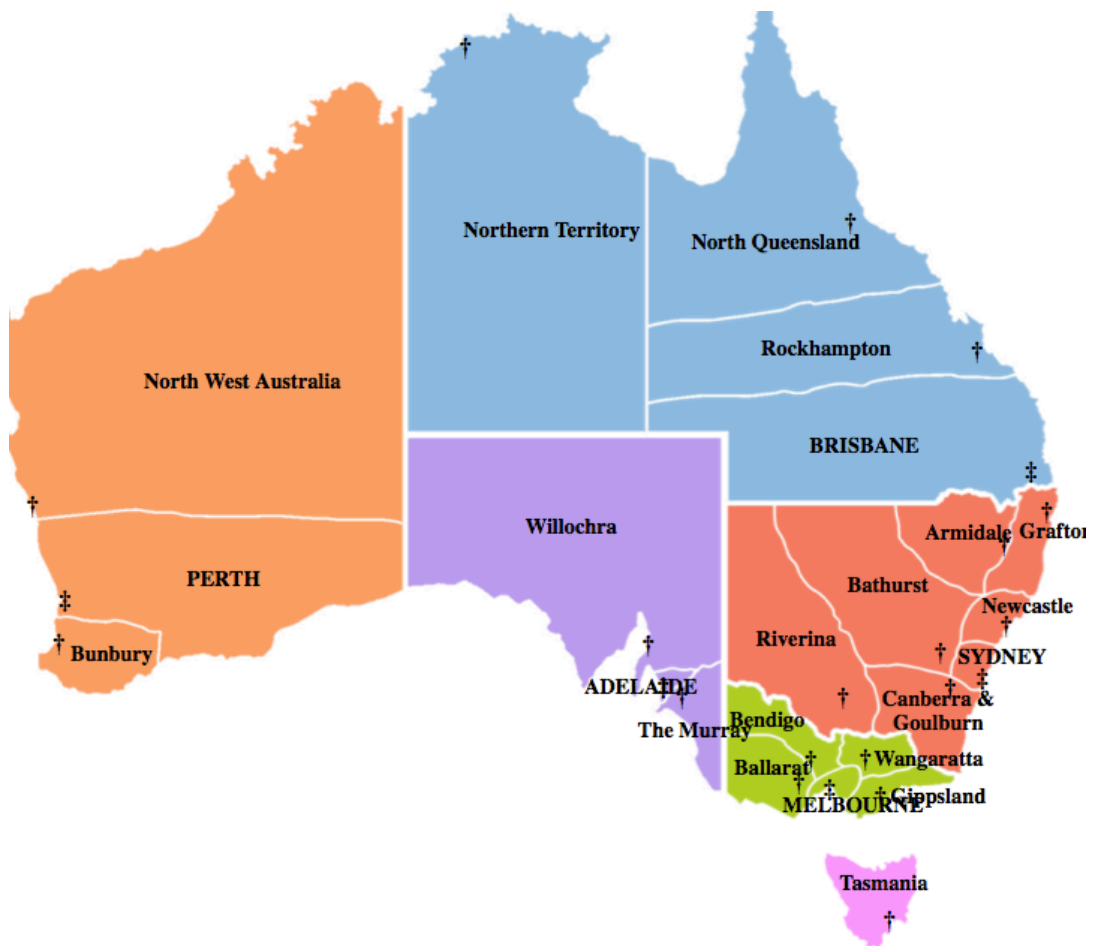
LMS	London Missionary Society
LT	Locum Tenens
MA	Master of Arts
MAC	Mary Andrews College
MACE	Master of Arts in Christian Education
MBBS	Bachelor Medicine/Bachelor Surgery
Mbr	Member
M Ed	Master of Education
MSA	Member Serving Abroad
MTA	Ministry to the Aging
MTC	Moore Theological College
MU	Mothers' Union
NCW	National Council of Women
NSW	New South Wales
OA	Order of Australia
OAM	Order of Australia Medal
OBE	Order of the British Empire
PACSA	Psychotherapy and Counselling Federation of Australia
PSC	Professional Standards Committee (Adelaide Diocese)
PSU	Professional Standards Unit (Sydney Diocese)
PTO	Permission to Officiate
QC	Queens's Counsel
RGF	Reference Group Folder
RNS	Royal North Shore (hospital)
RSV	Revised Standard Version
SATG	Sexual Abuse Task Force (Adelaide Diocese)
SC	Standing Committee (Sydney Diocese)
SMH	The Sydney Morning Herald
OAM	Order of Australia Medal
OM	Oxford Movement
SAFE	Sexual Abuse, Freedom and Education
SAMS	South American Missionary Society
SATG	Sexual Abuse Task Group (Adelaide Diocese)
SEA	South East Asia
SC	Senior Counsel
SLW	Stipendiary Lay Worker
SPCK	Society for Promoting Christian Knowledge
SPG	Society for the Propagation of the Gospel
SPTC	Sydney Preliminary Theological Certificate
SRC	Social Responsibility Commission
TAMAR	Towards A More Appropriate Response
ThL	Licentiate in Theology
TNIV	Today's New International Version
UNSW	University of New South Wales
UPNG	University Papua New Guinea
UTC	Uniting Theological College (Uniting Church)
w	with
WATAC	Women And The Australian Church

Sydney Anglican Diocese

Map of Sydney Anglican Diocese bordering the Dioceses of Newcastle, Bathurst and Canberra-Goulburn. It extends to the north to just short of Broken Bay, to the south to just short of Batemans Bay and to the northwest to Lithgow. It is geographically one of the smallest of all twenty three Dioceses but has the highest population.



The 23 Australian Anglican Dioceses



Chapter 1: Introduction

Defining the thesis topic

This thesis is a history of TAMAR (1996-2008) in relation to the Anglican Church of Australia in general and the Diocese of Sydney in particular. TAMAR (Towards A More Appropriate Response) was formed by a group of Sydney Anglican women to address the issue of sexual abuse in the Australian Anglican Church.

As such this history includes a robust critique of the Church's initial indifference to addressing the problem of sexual abuse. No attempt has been made to water down any of the less flattering attempts by the Anglican Church and its institutions to frustrate those making allegations of sexual abuse by its clergy and laity, but the intent of the thesis's discourse is constructive rather than pejorative.

The following questions are addressed by the thesis:

- 1 What was it that drew together the women who formed TAMAR and sustained them to persevere in their mission?
- 2 Is the history of TAMAR in the tradition of women's activism in the Church of England?
- 3 What factors enabled the women of TAMAR to work productively with the men in leadership in the conservative Diocese of Sydney
- 4 What steps did TAMAR take to ensure that the immediate fruit of their activism would endure effectively into the future?
- 5 Was TAMAR unique in Australia?

The enabling power of experience

Many of the women of TAMAR had experienced sexual abuse as a result of incest or abuse by clergy or Church workers while others were secondary victims. Over time, they came to recognize that their sense of community and ability to work together were the result of their common experience of belonging to the sexually abused community of the Church. They did not have to explain to one another just how they felt.

Viktor Frankl, professor of psychiatry and neurology at the University of Vienna when recalling his time in Auschwitz and other Nazi prisons, tried to give comfort to his fellow prisoners by pointing out the reality, "[w]hat you have experienced, no power on earth can take from you. Not only our experiences, but all we have done, whatever great thoughts we may have had and all we have suffered, though it is passed; we have

brought it into being. Having been is also a kind of being, and perhaps the surest kind.”¹ He seemed to be saying that as a result of passing through the deep “dark night of the soul” a person can achieve the most authentic, surest kind of wholeness possible for a human being.²

John Hersey, in *Hiroshima*, offers a poignant and liberating story that enriches Frankl’s profundity. It is expressed by Father Wilhelm Kleinsorge, a German Jesuit priest who had sought Japanese naturalization, becoming Father Makoto Takakurra. Father Takakurra was asked to contribute to a book, *Death in Life: Survivors of Hiroshima*, recalling his experience of 6 August 1945, when Hiroshima was destroyed by the atomic bomb. During an interview he explained that he “realized he had achieved a truer identity as a hibakusha (survivor) than as a Japanese”:

If a person says to me that he is weary [darui], if it is a hibakusha who says it, it gives me a different feeling than if he is an ordinary person. He doesn’t have to explain... He knows all of the uneasiness – all of the temptation to lose spirit and be depressed – and of then starting again to see if he can do his job... If a Japanese hears the words “*tenno beika*” [His Majesty the Emperor], it is different from a Westerner hearing them – a very different feeling in the foreigner’s heart from what is felt in the Japanese person’s heart. It is a similar question in the case of one who is a victim and one who is not, when they hear about another victim... I met a man one time... [who] said, “I experienced the atomic bomb” – and from then on the conversation changed. We both understood each other’s feelings. Nothing had to be said.³

As will be seen, this expresses the common experience of the TAMAR women as they were drawn together as a result of being members of the sexually abused community in the Sydney Diocese Anglican Church. It was this common experience which gave them the unifying strength to work effectively as a group.

Methodology

Since the focus of this thesis is within the discipline of Church history it is helpful to consider the impact of postmodernism on the perceived truth of historical research. As all good historians have always realised, while there is an objective truth, the historian is

¹ John of the Cross, (Juan de Yepes Alvarez, 1542-1591), *Dark Night of the Soul*. Believed to have been written in 1578 or 1579. The author was a Spanish mystic, Catholic saint, Carmelite friar and priest.

² Viktor E Frankl, *Man’s Search for Meaning* (New York: Washington Square Press, Inc, 1963), 131.

³ John Hersey, *Hiroshima* (New York: Random House, Inc, 1981), 110-118. Father Kleinsorge took upon himself the Japanese spirit of *enryo* of setting the self aside and putting the wishes of others first; and Robert Jay Lifton, *Death in Life: Survivors of Hiroshima* (Chapel Hill: University of Nth Carolina, 1991).

only ever moving towards it. Hence the ongoing need for the rewriting of history as new sources and insights become available. Therefore, this is “A” history not “The” history of TAMAR.

This thesis is a strongly contextualized history, situated within a wider Church history, encompassing the Church of England tradition, and later, the many varied traditions of the Anglican Church of Australia. The history of TAMAR is essentially women’s history, within this wider field. It also draws upon other disciplines such as psychology and sociology to promote effective, insightful analyses and hence promote the type of understanding indicated above in the case of Victor Frankl.

The methodology of this history of TAMAR accords essentially with that outlined by the theologian Bernard Lonergan who explained that the historian first necessarily gives attention to what he termed “pre-critical history” which he said was an orderly recital of events:

It recounts who did what when, where, under what circumstances, from what motives, with what results. Its function is practical: a group can function as a group only by possessing an identity, knowing itself and devoting itself to the cause. At worst of its survival, at best of its betterment. The function of pre-critical history is to promote such knowledge and devotion. So it is never just a narrative of bald facts. It is artistic: it is not only narrative but also apportions praise and blame.⁴

Critical history contextualises this pre-critical history within the wider movements and histories in society.⁵ The members of TAMAR, especially the writer, followed closely the movements relating to sexual abuse generally in the wider community, particularly when it concerned churches. It needs to be emphasised that the writer consulted and checked facts with the TAMAR women throughout the writing of this thesis. This is very evident from the fact that, when Archbishop Jensen asked if the question of “forgiveness” could be addressed, the TAMAR women were immediately contacted and all who were available unhesitatingly volunteered to provide material on this vexed issue.

⁴ Bernard J F Lonergan, *Method in Theology* (London: Darton, Longman and Todd, 1972), 185.

⁵ Lonergan, 215.

Hermeneutical Framework

Hermeneutics is defined as “the science of interpretation.”⁶ It has long been used in biblical studies and increasingly other disciplines are becoming interested in it.⁷

History is the meeting place of the disciplines and historians have always drawn upon other disciplines. Also, they are aware of the reality of new relevant resource material coming to light to enhance and sharpen the meaning of sources, which could lead to the re-writing of a particular aspect of history but they have generally not used the term “hermeneutic” though focus on “meaning” was crucial to their work.⁸ Understanding the term “framework” to mean “support” the following texts were found to be especially helpful in providing a hermeneutical framework for the writer when reflecting upon and analysing the contextualised pre-critical history of TAMAR and especially the systemic sexual abuse within the Anglican Church in Australia.

Leon Festinger, *A Theory of Cognitive Dissonance*.⁹ Festinger’s concept of “cognitive dissonance” – the discomfort experienced when we try to hold simultaneously two or more conflicting beliefs or values – was much in evidence in the TAMAR history especially when the Church was confronted with accusations of sexual abuse by respected clergy and church workers.

Susan Miller and David Wilson “Perspectives of Organisational Decision-Making” in Stewart Clegg et al. (eds.), *The Sage Handbook of Organisational Studies*.¹⁰ The authors discuss power – how power flows and power failures impact upon the systemic. This was relevant to the institutional dimension of the Church including its structures. Specifically to the structure of the Synod in the case of the Anglican Church.

Simon Western, *Leadership: a Critical Text*.¹¹ Western is particularly concerned with leadership management. The failure of leadership and its associated power in the various dioceses around Australia plays a central role in the TAMAR history.

⁶ Macquarie Dictionary, 832.

⁷ Tom Butler, “Towards a Hermeneutic Method for Interpretive Research in Information Systems.” *Journal of Information Technology* (1998): 13, [285-300].

⁸ Longergan, 208-209.

⁹ Leon Festinger, *A Theory of Cognitive Dissonance* (California: Stanford University Press, 1957, reprint 2009).

¹⁰ Susan J Miller & David C Wilson, “Perspectives of Organisational Decision-Making” in Stewart Clegg, et al. (eds.), *The Sage Handbook of Organisation Studies* (London: Sage Publications, 2006).

¹¹ Simon Western, *Leadership, a Critical Text* (London UK: Sage Publications, 2008).

Bruce Read, *The Dynamics of Religion, process and movement in Christian churches*.¹² This work contributes to the understanding of the dysfunctionalities of power in the Church.

Denham Grierson. *Transforming a People of God*.¹³ Grierson examines critical incidents and extols the need for the kind of practical theological reflection which promotes the development of emotional and ecclesial intelligence.

Although secondary sources from the various contextual fields were essential reading for this thesis, it is chiefly informed by primary source material.

Main primary source material

The primary source material for this thesis consisted of the following:

- Correspondence from 1994 to 2008 of Sydney Anglican and General Synods
- Correspondence of TAMAR with Archbishops Goodhew and Jensen (Sydney)
- Correspondence of TAMAR with Archbishops and Primates Rayner and Carnley
- Correspondence of TAMAR with Anglican dioceses and other denominations
- Correspondence of TAMAR with Anglican Media, Moore Theological College, Sydney Diocese's Standing Committee, and the Professional Standards Unit
- General correspondence of TAMAR, including miscellaneous letters, emails and faxes (approximately 500)
- Correspondence of TAMAR with lay and clergy representatives of Sydney Synod
- The Church's official annual reports of the Diocese of Sydney and General Synods, together with *The Year Books of the Diocese of Sydney* 1988-2008
- *The Seventh Handbook* 1994; and *Handbooks, Acts, Ordinances & Regulations* (including Canons) 1999, 2002, 2005 and the Sessions of Synod, 1992-2013
- Annual Reports of the Standing Committee of the Sydney Anglican Synod and Archbishops' Presidential Addresses which are all in the public domain
- *Report of The Wood Royal Commission: The Royal Commission into the New South Wales Police Service: Volume 5 The Paedophile Inquiry 1994-1997*
- *Report of The Board of Inquiry into Past Handling of Complaints of Sexual Abuse in the Anglican Church Diocese of Brisbane, May 2001*

¹² Bruce Reed, *The Dynamics of Religion: process and the movement in Christian Churches* (London: Darton, Longman and Todd, 1978).

¹³ Denham Grierson, *Transforming a People of God* (Melbourne: Joint Board of Christian Education of Australia and New Zealand, 1984).

- *Not the Way of Christ: A Report of the Independent Pastoral Inquiry into Sexual Misconduct by Clergy or Officers of the Anglican Diocese of Tasmania with particular reference to Paedophilia*, March 1998
 - *Report of the Board of Inquiry into the handling of claims of sexual abuse and misconduct with the Anglican Diocese of Adelaide*, 26 May 2004
 - *Study of Reported Child Abuse in the Anglican Church* (General Synod, 2009)
 - Correspondence, reports and Synod addresses associated with the Closure of the Anglican Counselling Centre
 - Newspaper articles (over 360) from Church and secular sources covering the above public inquiries as well as articles relating to offences but which never led to a public enquiry
 - Information concerning TAMAR's agendas, monthly meetings; seminars, conferences and workshops attended; media reports; Synod addresses, reports, debates and resolutions; teaching material and TAMAR presentations at seminars, conferences, workshops and parish meetings
 - Copies of videos of *Behind Closed Doors* (and short version transcript) and *Too Much to Bear*
 - Entries from the writer's personal diary and journal
- All of the above material is held by the writer.

Secondary sources

The secondary sources for this thesis consisted of contextual histories relating to The Church of England, the Colonial Church in Australia, Anglicanism in Australia in general and the Sydney Diocese in particular. Also very relevant was women's history in the colonial period in particular and the history of women within the Anglican Church of Australia in general. Prominent in the contextual history was sexual abuse history in Australia in general and the Anglican Churches and their institutions in particular.

Peter Burke's (ed.), *New Perspectives on Historical Writing*, includes Joan Scott's "Women's History" where she notes that only in the last four decades, since the beginning of the second wave feminist movement in the 1960s, has women's history as a definable academic field of scholarship emerged. Scott quotes Derrida's argument that the discipline of 'women's history' verses 'history' is not one of neuter interpretation, but "the history will have a performance part in it." The value of this text with its differing

views alerted the writer to the fact that writing history is not as straight forward as it may first appear.¹⁴

Thomas Drury's, *How We Got Our Prayer Book*, was a particularly useful text for this thesis, as it traces chronologically the evolution of the Anglican Church of Australia from its roots in the 16th century thus providing the context for the development of the various Prayer Books. Drury's book reveals how the English monarchy was involved in matters religious. No less than five versions of the Prayer Book were published until the final publication in which the *Articles of Religion* are found was published in 1662. Commonly referred to as *The Thirty-Nine Articles* they are included, without alteration, in the 1978 *An Australian Prayer Book*. Drury's work provides simplified historical facts, especially for the uninitiated reader.¹⁵ It is recognized that while all dioceses are theoretically bound to adhere to the *Articles of Religion*, the way they are interpreted varies across dioceses.

The Diocese of Sydney's *The Seventh Handbook* was particularly useful as it explained in detail the various hierarchical levels, beginning with the Archbishop and moving down to his assistant bishops and his middle managers followed by archdeacons and area deans to clergy and chaplains and finally lay persons.¹⁶

Bruce Kaye in his *An Introduction to World Anglicanism*, provides a clear explanation of the term 'See,' the area of jurisdiction of a bishop, as well as elaborating on the ethos of Anglicanism in general.¹⁷ Brian Porter's (ed.), *Colonial Tractarianism: The Oxford Movement in Australia*, was a significant foundational text for the historical contextualization of this thesis in that it provides insights into the differing theological and doctrinal positions of the early Church of England clergy in Australia. Porter captures the essence of the contemporary Anglican Church of Australia with its twenty-three dioceses. He also provides a description of the contemporary Anglican Communion in Australia in terms of those who gather together calling themselves (or being called by others) either 'high', 'low', Anglo-Catholic or evangelical. Protestant and reformed yet catholic and Episcopal, Anglicans seem to have the capacity to continue to exist and stay together as an Anglican Communion throughout the world. Porter points

¹⁴ Peter Bourke, *New Perspectives on Historical Writing* (Cambridge: Polity press, 2001).

¹⁵ Thomas W Drury, *How We Got Our Prayer Book* (London: Nesbit & Co Ltd, 1957).

¹⁶ *The Seventh Handbook* (Sydney: Sydney Diocesan Secretariat, 1994).

¹⁷ Bruce Kaye, *An Introduction to World Anglicanism* (Cambridge: Cambridge University Press, 2008).

out that a significant factor that binds the Anglican Communion together is its focus on the Eucharist.¹⁸ It was within this milieu that TAMAR operated.

The Anglican clergyman Neil Macintosh, in his *Richard Johnson: Chaplain to the Colony of New South Wales*, gives the reader a glimpse of the first Church of England Chaplain and the life of the people in the colony at Sydney Cove in 1788. Providing a wider context of ideas, Macintosh explains that the “Age of Faith” had given way to the “Age of Reason” and opines that this particular age was a strong influence on those who promoted the transportation of convicts to the antipodes. In the broader backgrounds of Australian clergy provided by Macintosh he points out that Johnson’s early life was influenced by leading evangelicals William Wilberforce and others, known as The Clapham Sect. From the perspective of women’s history, Macintosh mentions briefly two women, Mrs King and Mrs Paterson, members of Johnson’s and Marsden’s committee who established the second Female Orphan School in Sydney.¹⁹

Archdeacon and historian, Ross Border in *Church and State in Australia 1788-1872* traces Johnson’s career. Border also comments on the Rev Samuel Marsden who was appointed assistant chaplain to Johnson. As the fledgling settlement developed, there was a name change from chaplains to archdeacons, when for episcopal purposes these men were placed under the jurisdiction of the Diocese of Calcutta, India.²⁰ Brian Fletcher in his essay, “The Anglican Ascendancy 1788-1833” provides helpful comments concerning relationships with the Aboriginal people.²¹

Professor Alexander T Yarwood in *Samuel Marsden, The Great Survivor*, asserts that Marsden is an enigma, remembered either as the venal flogging parson or as the Pacific’s Apostle. Yarwood, however, documents a side of Marsden’s character which differs radically from that which emphasises his heavily judgmental view of emancipists, convicts and the ‘lower orders.’ Yarwood draws attention to Marsden’s support for Sally Henry, the daughter of a missionary in Tahiti, who was seduced by a Tahitian chieftain. In the case of another ‘moral failure’, free settler Hannah Cooper, a servant in Marsden’s household, although pregnant at the time of her marriage was presented with

¹⁸ Brian Porter, (ed.), *Colonial Tractarians: The Oxford Movement in Australia* (Melbourne: Joint Board of Christian Education, 1989).

¹⁹ Neil K Macintosh, *Richard Johnson: Chaplain to the Colony of New South Wales* (North Sydney: Library of Australian History, 1978). The first Female Orphan School was located in Sydney. In 1813 Macquarie laid the foundation stone for a new facility on the banks of the Parramatta River.

²⁰ Ross Border, *Church and State in Australia 1788-1872* (London: Society for the Promotion of Christian Knowledge, 1962).

²¹ Brian Fletcher, “The Anglican Ascendancy 1788-1833” in Bruce Kaye (ed.), *Anglicanism in Australia – a history* (Melbourne: Melbourne University Press, 200).

wedding gifts by Marsden. As this thesis is a history of the women's group TAMAR in relation to sexual abuse issues, a parallel can be drawn with those colonial times and the present day where girls and women often find themselves placed invidiously in situations where they are vulnerable to sexual abuse.²²

George P Shaw's, *Patriarch and Patriot: William Grant Broughton 1788-1853: Colonial Statesman and Ecclesiastic* provides a fascinating account of the period 1824-1836, during which the colonial Church became attached to Bishop Heber's Diocese of Calcutta, India. Shaw's text enabled the writer to glean insights of Church and State administrative issues of the period. Although later on, both Chaplains Samuel Marsden and William Broughton (later Bishop) were ardent supporters of the authority of the Church of England in the colony, it was never 'established' in the sense that it was in England. Shaw also brings to light the 1847 case of sexual abuse by the Rev John Duffus involving a young live-in nursery-maid, Charlotte Forbes. In addition, Shaw discusses the schism in the Sconce family when the Rev R K Sconce defected to Rome and which deeply affected Mrs Sconce, another illustration of men's business impacting on the lives of women.²³

In Frederick Taylor Wittington's *William Grant Broughton: Bishop of Australia*, the author in Chapter 8, *The Foundations of Constitutional Government*, focusses on the 1850 and 1852 bishops conferences.²⁴ At the 1850 conference Broughton recommended that the laity should have a voice and in terms of responsible governance, should be more closely connected with their associated dioceses' bishops and clergy. The 1852 conference raised the question of a constitutional Church and how it might be achieved. It also provided for the writer a broad and rich history in the discourse surrounding Diocesan Synods with which TAMAR would eventually become involved.

Historian Bruce Kaye also was very helpful especially concerning the establishment of Synods in the Australian Anglican Church. Especially helpful were the essays in which he focussed on the founding history of the Anglican Church in Australia particularly "Broughton and the Decline of the Royal Supremacy,"²⁵ "The Laity in Church

²² Alexander Turnbull Yarwood, *Samuel Marsden: The Great Survivor* (Melbourne: Melbourne University Press, 1977).

²³ George P Shaw, *Patriarch and Patriot: William Grant Broughton 1788-1853: Colonial Statesman and Ecclesiastic* (Carlton: Melbourne University Press, 1978). Bishop Broughton "demanded complete ostracism" of the Sconces. In the street "her friends turned away" and she "pined for her old companions."

²⁴ Frederick T Wittington, *William Grant Broughton: Bishop of Australia* (Sydney: Angus & Robertson, 1936).

²⁵ Bruce Kaye, "Broughton and the Decline of the Royal Supremacy," *Journal of the Australian Historical Society*, 81/1:39-51, (1995).

Governance According to Bishop Broughton,”²⁶ and “The Strange Birth of Anglican Synods in Australia and the 1950’s Conference.”²⁷

The writer noted with satisfaction that historians Macintosh, Yarwood and Shaw, acknowledge the staunch wives of that clerical triumvirate, Johnson, Marsden and Broughton, foundational figures of the colony. These women, though encumbered with difficulties and challenges, helped build the future Anglican Church. All of the above texts provide helpful background information and a scaffold with which to build a contextual history in relation to the TAMAR movement which emerged from within the Diocese of Sydney.

Jenny Uglow, in *Elizabeth Gaskell*, provides a fascinating record of women networking by receiving and giving information for the individual and collective good. One of England’s prolific writers, Unitarian, and by association Anglican, Elizabeth Gaskell (1810-1865) illustrates how women using elaborate networking, were able to achieve remarkable outcomes for the good of society especially for the under privileged. In one instance by using her network of friends and acquaintances, Gaskell turned to Miss Angela Burdett Coutts, Mrs Chisholm, the ‘Plymouth Ladies’ and others (including Charles Dickens) to help a young girl who had been seduced by a doctor. They were able to arrange a safe passage to Australia for her to start a new life. Although Gaskell did not found a movement or an institution, her individual efforts are similar to the individual efforts made by the TAMAR women.²⁸

Two 19th century Anglican institutions, England’s Girls’ Friendly Society (GFS) and The Mothers’ Union (MU) were founded respectively by Mary Townsend (1841-1918) and Mary Sumner (1828-1921) inspired by their Christian spirituality to promote the betterment of women and girls. The two texts, Evelyn Beckenham’s, *A Faithful Journey: The Story of GFS in the Diocese of Sydney* and Avis Matheson’s, *A history of the Mothers’ Union in Australia*, provided valuable insights in relation to these English women and the organizations they founded which are still in existence today. Both

²⁶ Bruce Kaye, “The Laity in Church Governance According to Bishop Broughton,” *Journal of Religious History* 20/1, 78-92, (1996).

²⁷ Bruce Kaye, “The Strange Birth of Anglican Synods in Australia and the 1850 Conference,” *Journal of Religious History*, Vol. 27, no. 2, (2003).

²⁸ Jenny Uglow, *Elizabeth Gaskell: A Habit of Stories* (London: Faber and Faber Limited, 1993); and John A V Chapple and Arthur Pollard (eds.), *The Letters of Mrs Gaskell* (Manchester: Mandolin, 1997).

sources are a delightful blend of the women's homely backgrounds as well as a chronicled history of the agency of women to transform the lives of women and girls.²⁹

These two texts provide examples in relation to women's expertise in networking – making connections to transform the lives of others. As will be seen TAMAR also evolved from another 'one-woman' vision when Sue Foley networked to find others who would address sexual abuse issues in the Church.

Tom Campbell, in his *Religious Communities of the Anglican Communion, Australia, New Zealand and the South Pacific* provided helpful information on Religious Communities within the Anglican Communion worldwide. He quotes Archbishop Carey who maintained that such orders "are a well-kept secret." The writer, although a life-long communicant member of the Anglican Church and vaguely aware that such Anglican Orders existed, discovered only recently, Sister Rosamund Duncan of the Community of the Sisters of the Church (CSC) and a member of St John's Bishopthorpe, Glebe. Her story is found at Appendix 3, together with the history of other Anglican Orders in Australia. Campbell notes that the first identifiable female Anglican religious communities came about in England from 1848, during the time of the Oxford Movement. By 1870, although the numbers of women were small, there was a remarkable growth in religious life.³⁰

Stephen Judd and Kenneth Cable in *Sydney Anglicans*, suggest that Sydney's Deaconess Institution was an answer to the Anglican sisterhoods, which to most evangelicals "smacked of the unreformed convent." Unlike the GFS, MU and the Community of the Sisters of the Church (CSC) which were formed in the 19th century in England, the Deaconess Institution is entirely of Australian origin. In 1885, the Sydney Diocesan Synod passed a resolution in favour of deaconess ministry in parishes, schools and hospitals thus enhancing women's ministry opportunities. Deaconess House was renamed Mary Andrew's College, which today operates under the Anglican Deaconess Institution Sydney Limited providing scholarships, bursaries and awards. The authors also provide insights into the first archdeacon Thomas Hobbes Scott's tireless evangelising work with at least eight clergy under his authority. This work was

²⁹ Evelyn Beckenham, *A Faithful Journey: The Story of GFS in the Diocese of Sydney* (Sydney: GFS An Anglican Ministry (Diocese of Sydney) Inc, 2006); and Avis Matheson, *A History of the Mothers' Union in Australia* (Toowoomba: The Mothers' Union in Australia, 1992). GFS was established in Adelaide in 1879 and at St Paul's Redfern, in 1880.

³⁰ Tom W Campbell, *Religious Communities of the Anglican Communion, Australia, New Zealand and the South Pacific* (Braddon, ACT: T W Campbell, 2007).

financed by a Church and School Lands Corporation body which was endowed with one-seventh of the colony's surveyed land.³¹

Hilary Carey, in *Companions in the Wilderness? Missionary Wives in Colonial Australia, 1788-1900*, covers a history of the work of missionary women in Australia where much of the outreach was to Aboriginal communities. She notes that, "In the contemporary official record, missionary wives are virtually invisible." Most mission societies were controlled from London and three out of the five organizations Carey mentions were birthed in the Church of England. She also adds another dimension to the Rev Samuel Marsden's profile reporting that Marsden only approved of married men being sent out to the missions since he considered that single men could be tempted by "Licentious Savages."³²

Cathy Ann Matthews' *Breaking Through: No Longer a Victim of Child Abuse* is probably one of the most confronting and disturbing books this writer has come across. Suffering the most appalling sadistic sexual, physical, psychological and emotional abuse by her father, aided and abetted by her mother, she repressed her abuse until later in life it surfaced. Her eventual recovery is attributable to her Christian faith. This is an invaluable and practical source from the perspective of a victim/survivor in relation to managing the unwanted legacies that such abuse bestows. Matthews' narrative makes imperative one of TAMAR's educative objectives; namely to raise awareness about the long term and devastating effects of sexual abuse.³³

At the time of her publication, *Voices of the Survivor*, Patricia Easteal was senior criminologist at the Australian Institute of Criminology. Her book, although published in 1994 contains fifteen pages of statistical information relating to various kinds of abuse much of which is still relevant today. It also lists no less than one hundred and thirty-six facilities in all Australian jurisdictions where help can be sought for sexual assault. The chapter on incest shows that perpetrators may be fathers, mothers, step-fathers and even grandfathers. The victims' ages, for both boys and girls ranged between seven and sixteen.³⁴

³¹ Stephen Judd & Kenneth Cable, *Sydney Anglicans* (Sydney: Anglican Information Office, 1987).

³² Hilary M Carey, "Companions in the Wilderness? Missionary Wives in Colonial Australia, 1788-1900", *The Journal of Religious History* Vol. 19, no. 2 (December 1995).

³³ Cathy Ann Matthews, *Breaking Through: No longer a victim of child abuse* (Sutherland: Albatross Books Pty Ltd, 1990).

³⁴ Patricia Easteal, *Voices of the Survivors* (Nth Melbourne: Spinifex Press Pty Ltd, 1994).

Patrick Parkinson's *Child Sexual Abuse and the Churches* was published in 1997 at a time when Australian Churches were compelled, largely as a result of media pressure, to face the reality of child sexual abuse. Parkinson insists that child sexual abuse occurs in all Christian traditions. His text includes revelations by victims of abuse where secrecy, grooming and threats are the trademark of the perpetrator and where the ongoing effects of such abuse may remain for a life-time. He also addresses the controversial question of recovered memory. He maintains there is a difference between forgetting and recovering from a suppressed memory. Forgetting is a natural process whereas recovered memory results from a pre-existing trauma.³⁵

Neil and Thea Ormerod in *When Ministers Sin: Sexual Abuse in the Churches*, show that the 1990s was the era where a ripple effect occurred when "one church after another [was] being torn apart by disclosures of sexual abuse or misconduct." This text examines bundles of issues, some being; perspectives on the churches response, the misuse of clerical power, the violation of trust, the question of celibacy and the betrayal of the sacred. This is a powerful story-book of victims' experiences of the abuse that destroyed their lives. The Ormerods' text validates the use of case studies documented in this thesis, stories from victims/survivors of sexual abuse.³⁶

The endorsement on the back cover of Catherine Clark Kroeger and Nancy Nason-Clark's book, *No Place for Abuse*, states: "Domestic violence is a leading cause of injury and death to women worldwide. One in five women around the globe is physically or sexually abused in her lifetime, and gender violence causes more death and disability among women aged 15 to 44 than cancer, malaria, traffic accidents or war." The book contains scriptural material on abuse and offers comfort for victims.³⁷

Steven Tracy's *Mending the Soul* contains two chapters of significance, "*The Effects of Abuse*" and "*The Healing Path*." The notion of shame and false guilt is amply demonstrated in the account of a girl, the victim of abuse, who was invited to a Church, but who after the first visit declined further invitations on the grounds that she would contaminate the Church.³⁸

³⁵ Patrick Parkinson, *Child Sexual Abuse and the Churches* (London: Hodder and Stoughton Ltd, 1997).

³⁶ Neil and Thea Ormerod, *When Ministers Sin* (Alexandria: Millennium Books, 1995).

³⁷ Catherine Clark Kroeger & Nancy Nason-Clark, *No Place for Abuse: Biblical & Practical Resources to Counteract Domestic Violence* (Illinois: Inter Varsity Press, 2001).

³⁸ Steven Tracy, *Mending the Soul: Understanding and Healing Abuse* (Grand Rapids: Zondervan, 2005).

Sheri Oz & Sarah-Jane Ogiers in their book, *Overcoming Childhood Sexual Trauma: A Guide to Breaking Through the Wall of Fear for Practitioners and Survivors* provide a Jewish perspective on dealing with abuse. They cover such issues as forgiveness, justice and reconciliation, stressing that survivors “need to learn to forgive themselves for having been helpless children... for having bodies that respond sexually even to unwanted touch.”³⁹

Nancy Myer Hopkins and Mark Laaser, are editors of *Restoring the Soul of a Church*. No less than nine contributing authors address what is often overlooked, namely the effect of abuse on secondary victims – particularly “wounded congregations” where a minister or priest has offended. If the Church is inclined towards sacramentalism, the effects of an abusive priest may affect the parishioners’ view of the sacraments. If primacy is on the Word, then offended parishioners may question the value of the preaching of scripture itself.⁴⁰

Marlene Hickin in *The Cry: Church Abuse and Abusers*, states: “No Christian denomination and no church tradition can claim immunity from having had abusive ministers nor from protecting them. Abuse has been in our para-church organisations and within our Christian homes. It has been committed by celibate priests and by married and single ministers.”⁴¹

Confidentiality policy

In this thesis where offenders or controversial persons are named, it is only when they have been named in the media or published reports. Where offenders have not been named publicly, pseudonyms have been used and their identity protected. Also, substitute names are used to preserve confidentiality where sexual abuse allegations are unproven.

Explanation of terms

The use of the name Church of England (in England or Australia) and the Anglican Church of Australia are used as the contextual history requires. The terms sexual abuse, child sexual abuse, sexual misconduct/misconduct by clergy and/or church workers describe various degrees of abuse ranging from the criminal act of rape, to

³⁹ Sheri Oz & Sarah-Jane Ogiers, *Overcoming Childhood Sexual Trauma: A Guide to Breaking Through the Wall of Fear for Practitioners and Survivors* (New York: The Haworth Press, 2007).

⁴⁰ Nancy Myer Hopkins & Mark Laaser (eds.), *Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct* (Minnesota: Interfaith Sexual Trauma Institute, 1995).

⁴¹ Marlene Hickin, *The Cry: Church Abuse and Abusers* (Hornsby: Kimbrada Publishers, 2013).

consensual adult sexual relations between a member of the clergy and a parishioner where the term consensual may be debatable. Victims may include vulnerable adults.

Explanation of identity

In the text of this thesis, when the context calls for the author to be identified, in most instances, the term 'writer' is used. The author's name, Patricia Mayne, is used where it occurs in TAMAR minutes, correspondence, conferences, seminars and workshops. Literary theorist, Culler discusses the complex issues of "Identity, Identification, and the Subject," pointing out that the primary facts are "the givens of the subject of the self" and the "made" are the facts.⁴² Cicero (106-43 BC) also entered the realm of identity when as a defence lawyer defending his client, he introduced his personal experiences, "If I may turn for a moment to my own personal position..."⁴³ For a further explanation see the writer's published article, *The Child, the Church & the Woman*, at Appendix 1.

Status of the writer in relation to the research subject

I, Patricia Mayne, the writer, am very much an 'insider' in relation to the subject of this thesis. I was baptised on 18 February 1934 at St Andrew's Church of England, Strathfield, Sydney.⁴⁴ Two generations of my forebears, paternal and maternal were Church of England communicants in England, India and Australia. The Church in a sense, wrapped around me like swaddling clothes.

The historic Ermington Church of St Mark (1883) in the parish of West Ryde became our family's centre of the universe and consumed all of my life. I attended Sunday School followed by becoming a Sunday School teacher and organist. My weekly activities included Christian Endeavour, Youth Fellowship, Bible studies, choir practice, prayer, parish council and committee meetings. My secretarial skills provided interesting employment, one position being with the Anglican Diocese of Sydney.

⁴² Jonathan Culler, *Literary Theory* (Oxford: Oxford University Press, 1997), 110-112. The theoretical debate focusses on, "What is this 'I' that I am – person, agent or actor, self – and what makes it what it is? For the 'given' and the individual, treats the self, the 'I', as something inner and unique, prior to the acts it performs, an inner core which is variously expressed (or not expressed) in word and deed." Therefore the 'given' of the 'I' [Patricia Mayne] and the "social emphasizes that the self is determined by its origins and social attributes... are primary facts, and so on..." By combining the "individual and the made emphasizes the changing nature of the self which becomes what it is through particular acts." By combining of the "social and the made stresses that 'I' become what I am through various subject positions I occupy [the writer] as a boss rather than a worker, rich rather than poor."

⁴³ Michael Grant, (Translator), *Cicero, Selected Political Speeches* (Harmondsworth: Penguin Books, 1969), 169. Cicero's speech was in defence of Marcus Caelius Rufus where he includes considerable details of his experiences "before my forensic labours here..."

⁴⁴ Baptismal Certificate, inscribed with "Be thou faithful unto Death and I will give thee a Crown of Life." The Certificate is further inscribed with the following; "In remembrance that I was received into the Congregation of Christ's Flock, and signed, with the Sign of the Cross in token that hereafter I should not be ashamed to confess the Faith of Christ Crucified, and manfully to fight under His Banner, against sin, the world, and the devil, and to continue Christ's Faithful Soldier and Servant unto my life's end."

My association with the Sydney Anglican Diocese was interrupted when with my husband and family I moved to Ceduna, South Australia to work for the Anglican Bush Church Aid Society's Flying Medical Service in the Anglican Diocese of Willochra. Later when we were living in Bangladesh, Malaysia, Nepal and Vietnam where my husband was involved in Australian Government overseas technical aid projects, we attended various International Churches.⁴⁵

I am currently a lay Synod Representative for St John's Bishopthorpe Glebe (Sydney). It is my loyalty to the Anglican Church which informed my being a founding member of TAMAR to contribute towards helping the official leaders in the Church face the reality of their serious failure to address the problem of sexual abuse in connection with the clergy and Church workers.

Sequencing of chapters

The rationale behind the sequencing of the chapters for this thesis is roughly based on their historical chronology. While this chapter has provided necessary background information, the next chapter addresses aspects of Church of England history which are relevant to the history of TAMAR, especially the development of the structure of the Synod. Chapter 3 follows which demonstrates the presence of women activists in the Church of England from the 18th century through to the present. These women could be considered foremothers and contemporaries of the TAMAR women activists – passionately espousing various issues of importance to the Church and society.

Chapters 4, 5 and 6 graphically demonstrate the failure of the Australian Anglican Church to address the issue of sexual abuse. This leads to tracing the official establishment of TAMAR in chapter 7. Chapter 8 provides an account of the educational mission of TAMAR as it worked to promote the establishment of protocols to address the sexual abuse issue in the Anglican Church in the Sydney Diocese. Chapter 9 covers TAMAR's initiatives in expanding its educative role through the media and Moore Theological College's agreement with TAMAR that it conduct lectures on sexual abuse to its students as part of its curriculum. Chapter 10 discusses some of the inertia that TAMAR encountered as a result of its educational endeavours.

⁴⁵ In Ceduna my husband was employed by the Anglican Bush Church Aid Society's Flying Medical Service. In overseas countries he was involved with the Australian Government's technical aid programs relating to aviation and communications.

Chapter 11 enters the difficult area of forgiveness where the TAMAR women are given voice as they deeply reflect on their individual journeys towards healing and forgiveness.

Chapter 12 attempts to draw on the insights of various academics in the field of psychology social science to explain the failure of various dioceses and para-Church organisations to deal with sexual abuse allegations in their midst.

There follows the concluding chapter 13 – a twelve-year history of TAMAR in which the original thesis questions posed in chapter 1 are addressed. It concludes with the observation that the history of the TAMAR women has parallels with the great woman lover and critic of the Church, Catherine of Siena.

It is important that the reader be conscious that the evolution of TAMAR into an active reform group within the Anglican Diocese of Sydney took place gradually within the wider contextual history of the Australian Anglican Church as it dealt with various accusations of abuse resulting from the NSW Royal Commission of the 1990s relating to Sydney Diocese as well as inquiries established in Tasmania, Adelaide and Brisbane. As a consequence these two histories are intertwined and the challenge was for the writer to keep them clearly separate but related.

section break

Chapter 2: Relevant antecedents of the Anglican Church in Australia

Introduction

This chapter provides a brief introduction to the history of the Church of England from the time of the publication of the first official *Prayer Book* in 1549 to the issue of the final *Book of Common Prayer* in 1662 as well as a brief account of the foundation of the Church of England in Australia focussing on those aspects which are significant to the history of TAMAR. Without this backward glance into Australian Anglican Church history the TAMAR narrative would be lacking in context, simply becoming a picture without a background or frame.

This chapter also focuses on significant members of the founding hierarchy of the Australian Church of England highlighting their relationship with the women who shared their deep faith and who supported them in their mission to the antipodes.

The Prayer Book of the Church of England

Following the upheaval in the English Church as a consequence of the 16th century Reformation¹ and the problems of Henry VIII, there were no less than five different versions of the *Prayer Book* authorised between 1549 and 1662. Edward VI in 1549 commissioned the first *Prayer Book* which was considered “too much for the Romanists and too little for the Protestants.”² A second *Prayer Book* was commissioned in 1552 during Edward’s reign. Elizabeth I (1558-1603) subsequently commissioned a further *Prayer Book* in 1559 which reproduced to a large extent the 1552 version. As the scholar Williams observed, “[t]he Queen was no Calvinist, but she foresaw what was to be expected from Rome, and that she needed to strengthen herself by the Protestant interest against her cousin Mary Queen of Scots who would have the Roman interest in France on her side.”³ During the next six decades, two more versions of the *Prayer Book* were published: James I authorised a *Prayer Book* in 1604 and the final *The Book of Common Prayer* was authorised by Charles II in 1662.⁴

¹ This 16th century reform resulted in the formation of the Anglican and Protestant Churches and their separation from the universal Catholic Church. Martin Luther from the 1520s was a significant figure in this split. “Luther’s struggles to reform the Church prompted him eventually to strike at the heart of the Roman Catholic doctrine of salvation, as he embraced the doctrines of sola scriptura (the Word of God cannot be subordinated to human tradition), sola fide (justification is by faith alone and not dependent on works-righteousness), and sola gratia, (salvation is a gift of God’s grace and not earned by human merit).” See <http://thegospelcoalition.org/blogs/justintaylor/2012/10/31/what-was-luther-doing-when-he-nailed-his-95-theses-to-the-wittenberg-door/> (accessed 14 November 2015).

² Thomas W Drury, *How We Got Our Prayer Book* (London: Nisbet & Co Ltd, 1957), 34-35.

³ Drury, *How We Got Our Prayer Book*, 74-75.

⁴ Drury, *How We Got Our Prayer Book*, 34-37.

At the request of Elizabeth I in 1562 it was agreed in London by the archbishops, bishops and clergy of the Provinces of Canterbury and York that they formulate statements of religious belief to which the clergy of the Church of England must subscribe. These doctrinal statements, *Articles of Religion*, commonly referred to as *The Thirty-Nine Articles*, were subsequently included in all official prayer books of the Church of England including the current 1978 *An Australian Prayer Book*.⁵ It is recognised that these articles have been interpreted in a variety of ways by the individual Australian Anglican Dioceses.

What is a 'See' and a 'Diocese'?

It will be helpful at this stage to clarify the terms 'See' and 'Diocese'. Various definitions of the term 'See' are ambiguous, sometimes identifying it as synonymous with diocese. Generally, however, 'See', refers to a seat or a place where someone sits, both literally and figuratively. It is a symbol of authority. A royal throne or the throne of a bishop or archbishop having jurisdiction over a large area which might include more than one diocese is called a 'See'.⁶ 'Diocese' is derived from the French, *Diocèse*, which is a geographical area subject ecclesiastically to a bishop's jurisdiction. Section Seven of the *Anglican Church of Australia Constitution Act 1961* recognises the function of a diocese as being the traditional basis of organisation within the Church, defined in *The Seventh Handbook* as follows:

A diocese shall in accordance with the historic custom of The One Holy Catholic and Apostolic Church continue to be the unit of organisation of this Church and shall be the see of a bishop... The Diocese has many parts: the Archbishop and his ministry organisation [consisting of] the assistant bishops, archdeacons, area deans, clergy licensed to parochial units, chaplains, laypersons holding various authorities etc, and the Synod and its administrative organisations [such as] service organisations, tribunals, mission and ministry organisations and parish councils etc.⁷

Colonial foundations and the See of Calcutta in NSW 1824-1836

The Church of England in Australia (later to be called the Anglican Church of Australia)⁸ in one sense, was 'delivered' to Australia in 1788 as an integral part of the convict

⁵ *An Australian Prayer Book for use together with The Book of Common Prayer 1662* (Sydney: The Standing Committee of the General Synod of the Church of England in Australia, 1978), 627.

⁶ Bruce Kaye, *An Introduction to World Anglicanism* (Cambridge: Cambridge University Press, 2008), 125.

⁷ *The Seventh Handbook* (Sydney: Sydney Diocesan Secretariat, 1994), 5.

⁸ In common parlance, The Australian Anglican Church.

settlement established in Port Jackson to relieve the British Government's overcrowded gaols, including its rotting hulks in London's Thames where convicts were also confined. According to historian Macintosh, what was known as the "Age of Faith" in the middle of the 18th century, during which religion coloured so much of every human endeavour, gave way to the "Age of Reason" and rationalist idealism dominated the latter part of the century. This, he declared, was a strong influence on those who promoted the decision to settle surplus convicts in New Holland.⁹

The Church in the colony at Sydney Cove was considered then to be a 'Colonial Church' and part of a penal settlement. This may be contrasted with the New Zealand situation where there was no transportation and where the Church would be established as a 'Missionary Church'. Historians disagree about the motivation for designing "so bizarre a foundation" as the penal settlement and have offered various reasons.¹⁰ Whatever the reasons for the establishment of the first colony in Australia, the Church of England was involved from the beginning. Simply put, a penal settlement needed guards. A military garrison which provided the guards was an official establishment that required an official chaplain. The government, therefore, appointed a clergyman of the Established Church of England to that position. Arriving with the first fleet on 26 January 1788, the Rev Richard Johnson accompanied by his wife Mary, became the first chaplain to a shipload of convicts bound for Australia and to the military and those wives and children who accompanied them, as well as the few free settlers. Johnson immediately set about working zealously to serve his Church.¹¹ While never becoming 'established' as in England it was dominant until Governor Burke's *Church Act of 1836* brought in an equal playing field for all religious denominations.¹²

Johnson was an evangelically minded man, having been influenced by such famous evangelicals as Wilberforce and John Newton.¹³ From his reports to the Colonial Office it soon became apparent that he needed more support and on 1 January 1793, the Rev Samuel Marsden was commissioned as assistant chaplain to Johnson, arriving in the colony on 10 March 1794. Subsequently, Johnson placed him in charge of the

⁹ Neil K Macintosh, *Richard Johnson: Chaplain to the Colony of New South Wales* (North Sydney: Library of Australian History, 1978), 13-14. Macintosh was an ordained Anglican clergyman. The name, New Holland, was first applied to Australia in 1644 by the Dutch seafarer Abel Tasman.

¹⁰ Stephen Judd & Kenneth Cable, *Sydney Anglicans* (Sydney: Anglican Information Office, 1987), 1-2.

¹¹ Judd & Cable, *Sydney Anglicans*, 1-3; and see <http://firstfleetfellowship.org.au/stories/richard-johnson/> (accessed 14 November 2015).

¹² George P Shaw, *Patriarch and Patriot: William Grant Broughton 1788-1853: Colonial Statesman and Ecclesiastic* (Carlton: Melbourne University Press, 1978), 128. Although later on, both Chaplain Marsden and Bishop Broughton were ardent supporters of the authority of the Church of England in the Colony, it was never 'established' in the sense that it was in England. This led to robust arguments between Marsden and Governor Burke, who pushed for a level playing field for Roman Catholics and Dissenters.

¹³ Macintosh, *Richard Johnson*, 25.

Parramatta district where his long career began. Both men had been educated at the Free Grammar School at Hull and both were fellows of Magdalene College, Cambridge. Marsden, like Johnson, was strongly evangelical.¹⁴

As the fledgling settlement developed, chaplains were placed under an archdeaconry system which, for episcopal purposes, joined Australia to India. This produced one of the most intriguing and curious episcopal arrangements of the British Government. It was achieved by the Colonial Office creating, under *Letters Patent*, its first Archdeaconry of New South Wales of the See of Calcutta in the State of Bengal.¹⁵ An Ecclesiastical Board of the Colonies was attached to the Colonial Office and controlled the supply of new clergy. Certainly clergy and money were needed by the Church in New South Wales and a structure was required to supply both. The novel idea of joining two continents was convenient for ecclesiastical administration at this time.

So it came to pass that in 1824 Bishop Reginald Heber of Calcutta (1783-1826), a bachelor and workaholic, found that his diocese included the distant colony of New South Wales and as a consequence he was responsible for the chaplains and subsequently for the archdeacons under whose authority the chaplains were placed.¹⁶ Heber's background for this challenging task included a degree of Doctor of Divinity from the University of Oxford. He had been appointed Bishop of Calcutta in January 1823. Apart from being a distinguished hymnodist Heber's other distinction was that he was the only overseas Church of England prelate outside the North American region.¹⁷

Thomas Hobbes Scott (1783-1860) a competent administrator, was appointed by the Colonial Office as the first archdeacon of New South Wales as well as King's Visitor of Schools by *Letters Patent* on 20 October 1824.¹⁸ Of significant importance is the fact that Scott's work was to be financed by a Church and School Lands Corporation which would be endowed by one-seventh of the colony's surveyed land.¹⁹ Scott arrived in the

¹⁴ Ross Border, *Church and State in Australia 1788-1872* (London: Society for the Promotion of Christian Knowledge, 1962), 22. Marsden remained in the colony until his death in 1838, a legendary figure in the history of the Church in Australia.

¹⁵ *The Seventh Handbook*, 1.

¹⁶ Shaw, *Patriarch and Patriot*, 13-14.

¹⁷ Judd & Cable, *Sydney Anglicans*, 8; and *The Australian Hymn Book with Catholic Supplement* (Sydney: Wm Collins Pty Ltd, 2001), 65, 234, 437. These hymns are still sung in traditional Anglican services.

¹⁸ Judd & Cable, *Sydney Anglicans*, 8. A title held by the Governor or Archdeacon giving them authority to monitor practices in schools and orphanages; and John Harris, *One Blood: 200 Years of Aboriginal Encounter with Christianity: a Story of Hope* (Sutherland: Albatross Books Pty Ltd, 1990), 60.

¹⁹ Judd & Cable, *Sydney Anglicans*, 7-11.

colony in May 1825 where he had at least eight clergy under his authority and worked tirelessly before he retired owing to ill-health.²⁰

In 1829, the second archdeacon, William Grant Broughton, arrived at Port Jackson and met the retiring archdeacon.²¹ Seven years later, after having experienced the problems of establishing a colonial Church, on a return visit to England, Broughton was consecrated Bishop of Australia at Lambeth Palace in 1836.²² With this change in office, Heber was able to relinquish his duties as Bishop of the Colonial See of New South Wales. This extraordinary joining of two far flung ecclesiastical offices ceased, thus relieving Broughton of the necessity to appeal to Calcutta when a higher authority was needed. As Church historians Judd and Cable point out, the tyranny of distance must have increased the burden of both men in carrying out their heavy duties in relation to their respective complex jurisdictions.²³

The triumvirate in the colonial Church of England in New South Wales

The early life of the Church of England in the New South Wales colony was dominated largely by three successive Church of England identities, namely Rev Richard Johnson (1755-1827), Rev Samuel Marsden (1765-1838) and Archdeacon (later Bishop) William Grant Broughton (1788-1853). These men could be called a triumvirate of the colonial Church of England clerical leaders in Australia who worked tirelessly with personal prayer, Bible and *The Book of Common Prayer*, to set in place foundations for a future Church. The following provides some insight into these clerical pioneers and their wives, women of considerable faith, who worked with them.

Richard Johnson

Raised in Yorkshire, Richard Johnson (1755-1827) was ordained priest in 1784.²⁴

Having been appointed as the first chaplain to the colony in 1787, Johnson accompanied by his wife Mary, set sail for Botany Bay on the ship, *Golden Grove*, one

²⁰ University of Sydney Library. This document (pp. 236-257) lists eight clergy, many of whom were associated with the Orphan school. See <http://ses.library.usyd.edu.au/bitstream/2123/2474/1/01BubaczThesisPart1Chs1%262.pdf> (accessed 14 November 2015).

²¹ Shaw, *Patriarch and Patriot*, 16; and Kenneth J Cable, "Broughton, William Grant (1788-1853)", *Australian Dictionary of Biography* online, Vol 1, (MUP), 1966. On Monday 14 September, Broughton met unofficially retiring Archdeacon Scott for discussions. Scott's resignation had been accepted in London, however he retained the position as archdeacon until Broughton was commissioned as archdeacon on 16 September 1829.

²² Austin Cooper, "Bishop Broughton and the Diocese of Australia" in B Porter, (ed.), *Colonial Tractarians: The Oxford Movement in Australia* (Melbourne: Joint Board of Christian Education, 1989), 29.

²³ Judd & Cable, *Sydney Anglicans*, 11-12.

²⁴ Macintosh, *Richard Johnson*, 103.

of the store ships in Governor Phillip's First Fleet.²⁵ Although his health was not robust he served the colony for twelve years and for six of those years worked alone until Marsden arrived.²⁶ His biographer, Macintosh, observed that Johnson's prior experiences and training did not equip him for the stark realities he was to face as chaplain – specifically the first penal colony in Australia comprised of a range of characters including “rogues and vagabonds.”²⁷ Governors and interregnum



administrators were to thwart his every move to erect a Church building.²⁸ A man with the common touch, kindly and generous, devout, sometimes petty but always a very humane person, Johnson with his own hands laboured to build the first Church which was burnt down by “persons unknown.”²⁹ It took five years for him to be reimbursed for his building

expenses.³⁰ The memorial (pictured) at the corner of Hunter and Castlereagh Streets Sydney marks the place where Johnson's first wattle and daub Church stood.

Following Governor Phillip's departure from the colony on 10 December 1792, Lieutenant-Governor Francis Grose, who had been in the colony since 14 February 1792, took charge. The conflict which was to emerge between Grose and Johnson during 1793-1794 developed from their differing world views about the colony's purpose. Johnson believed that the British Government's purpose was the reformation of “these unhappy wretches,” while Grose had minimal interest in the moral reformation of felons. Historian G A Wood described Grose as a “brutal militarist”³¹ while the later historian Macintosh, infers that Johnson was under a misapprehension about the mind of the British Government believing, perhaps naively, that their objectives were altruistic. According to Macintosh, Grose saw the colony as a “bottomless pit into which unwanted humanity could be dumped.”³² Peace was finally restored for Johnson, when Grose sailed from Sydney on 17 December 1794.³³

²⁵ Macintosh, *Richard Johnson*, 43.

²⁶ Macintosh, *Richard Johnson*, 9.

²⁷ Samuel Sidney, *The Three Colonies of Australia: New South Wales, Victoria, South Australia; Their Pastures, Copper Mines and Goldfields* (London: Ingram Cook & Co, 1853), 20.

²⁸ Macintosh, *Richard Johnson*, 68; and Edward Symonds, *The Story of the Australian Church* (London: Society for the Promotion of Christian Knowledge). <http://anglicanhistory.org/aus/symonds1898/> (accessed 14 November 2015). Symonds describes Johnson's first 'wattle and daub' Church built by his own hands in 1793 and burnt down by persons unknown. Later, stone churches were St Philip's Church Hill in 1795 and St John's Parramatta in 1803.

²⁹ Macintosh, *Richard Johnson*, 86-87.

³⁰ Macintosh, *Richard Johnson*, 11.

³¹ George Arnold Wood (1865-1928) quoted in Macintosh, *Richard Johnson*, 62; and Brian H Fletcher, “Grose, Francis (1758-1814)” *Australian Dictionary of Biography* online, Vol. 1, (MUP), 1966.

³² Macintosh, *Richard Johnson*, 62.

³³ Macintosh, *Richard Johnson*, 62-82.

Although Johnson's overall concerns for the ongoing welfare of the colony were numerous he had a special commitment to improve the lives of children. He was concerned for the education of children throughout the colony including Norfolk Island. With Captain King's support, Johnson was able to establish a school on Norfolk Island where eventually seventy-five children were attending classes. Not long before he left the colony due to ill health, he found the energy to establish the Female Orphan School in Sydney and set up a committee to be responsible for it. Apart from himself, members of the committee included Rev Samuel Marsden, Rev William Cowper, Mrs King, wife of the Governor, Mrs Paterson, wife of Lieutenant (later Major) Paterson³⁴ and surgeons William Balmain and John Harris.³⁵ Clearly the wives of the leaders in the colony were vital for its development.

Johnson's continuing ill-health was giving him serious concern in 1797 when he wrote, "I should wish much to give up this duty as it is almost too much for my Health [sic] and spirits, but in my present situation, I consider it my indispensable duty." In 1798 when some missionaries arrived they found him "very ill and for a long time from a weak and consumptive state of body." At the colonial surgeon's urging, Johnson wrote to the Duke of Portland on 12 July 1798, requesting an indefinite leave of absence, yet he continued his ministerial and other work throughout 1799 and into the next year.³⁶ On 5 and 12 October 1800, Johnson performed his last baptism and marriage in New South Wales and later in the month with his family sailed for England.³⁷

Samuel Marsden

The Rev Samuel Marsden arrived in Sydney on 10 March 1794 with his wife Elizabeth and two daughters. He had been ordained priest on 26 May 1793 and appointed as chaplain to assist Johnson.³⁸ Marsden came from an ancestry of strong Yorkshire stock with a personality to match, which was in contrast to his senior chaplain, the self-

³⁴ David S Macmillan, "Paterson, William (1755-1810)" *Australian Dictionary of Biography* online, Vol 2, (MUP), 1967; and National Library of Australia. <http://trove.nla.gov.au/people/732073?c=people> (accessed 14 November 2015); and New South Wales Records. <http://investigator.records.nsw.gov.au/entity.aspx?path=%5Cagency%5C398> (accessed 10 December 2015). Paterson was left in charge of the colony after Major Grose's departure. Following an incident when Aborigines set fire to crops in retaliation for being dispossessed of their land, Paterson ordered his troops to "destroy as many [Aborigines] as they could meet with" and "in the hope of striking terror, to erect gibbets between Parramatta and the Hawkesbury River to display the dead." See John Harris, *One Blood*, 39-40.

³⁵ Macintosh, *Richard Johnson*, 90; and Helen Heney, *Australian Founding Mothers* (West Melbourne: Thomas Nelson Australia Ltd, 1978), 152. The committee had purchased a house in Sydney and through subscriptions began to build a large and purpose-built house on the banks of the Parramatta River.

³⁶ Macintosh, *Richard Johnson*, 92.

³⁷ Macintosh, *Richard Johnson*, 92. Marsden wrote of the Johnsons: "I feel great regret in their leaving the colony. Their kind attention to us will always endear them to me."

³⁸ Alexander T Yarwood, "Marsden, Samuel (1765-1838)", *Australian Dictionary of Biography* online, Vol. 2, (MUP), 1967; and Alexander T Yarwood, *Samuel Marsden: The Great Survivor* (Carlton: Melbourne University Press, 1977), 31.

effacing, gentle Richard Johnson.³⁹ Marsden was an enigma to his contemporaries and today remains so to historians. He is either remembered as the venal flogging parson or as the Pacific's Apostle. The former assessment referring to his severity as magistrate in Australia, the latter, to his good relations with the Maori in New Zealand.⁴⁰

Marsden is considered to have had a heavily judgmental view of emancipists, convicts and the 'lower orders' but it is recorded that he praised his convict servants for their faithfulness during a three-year period when he was away. His disgust with prostitution may have been the primary motivation behind the establishment of the Female Factory providing accommodation and work for the convict women but he showed genuine insight into their problems and lobbied hard for more free-settler women to be brought to the colony to offset the gender imbalance. Marsden was also largely instrumental in establishing a home for orphan children and returned "the sizable sum due to him as the treasurer's commission."⁴¹ Such generosity may be contrasted with the image of him as the "flogging parson."

His enigmatic nature is further illustrated in the sad case concerning Sally Henry, the daughter of a missionary in Tahiti. When her widowed father sailed to Port Jackson to find a new wife, Sally "a fine handsome young woman" was seduced by a Tahitian chieftain. While Marsden conceded that the girl had "acted very wrong," he also saw her as a victim of circumstances. When she entered Sydney's colonial life, his duty of care for her protection was to place her with friends.⁴² He also gave wedding gifts to another "erring female," Hannah Cooper, a free settler servant in the Marsden household. At the time of her marriage to Joseph Booth she was "heavy with child."⁴³

Conversely, Marsden's severity as senior magistrate is revealed in the case of convict Ann Rumbsy, a girl "of outstanding beauty" and servant of magistrate and surgeon Henry Douglass, who, as superintendent of the Female Factory had removed her from the Factory to his home. Based on nothing more than innuendo, hearsay and intrigue involving Rumbsy's alleged claim that Douglass was her 'would-be seducer' the Parramatta bench (including Marsden) in the absence of Douglass who refused to

³⁹ Macintosh, *Richard Johnson*, 11.

⁴⁰ Macintosh, *Richard Johnson*, 9-11.

⁴¹ Yarwood, *Samuel Marsden: The Great Survivor*, 132, 119, 154, 74.

⁴² Yarwood, *Samuel Marsden: The Great Survivor*, 162-163. Both in later life Sally Henry and her father William, suffered from elephantiasis.

⁴³ Yarwood, *Samuel Marsden: The Great Survivor*, 126. Following her wedding to Joseph Booth, a convict, on 5 June 1821 she gave birth the following day to a son. Marsden's gifts included "valuable Durham calves." When twins were born to Hannah in August 1842, they were named in remembrance of Samuel and Elizabeth Marsden."

attend the hearing, convicted Rumbsy of perjury and sentenced her to imprisonment in bleak Port Macquarie. This was to be Marsden's last action as a justice of the peace. As her case did not adhere to due process both of "Law and of moral Justice," Governor Brisbane had her case overturned.⁴⁴

Despite the generally pejorative commonly-held views of Marsden, he is accredited with one outstanding accomplishment – his self-acquired farming acumen, yet not without its own controversy. There was a perceived possible conflict of interest resulting from his extensive engagement in both Church and farming activities, which he acknowledged when seeking ethical advice from the Elland society.⁴⁵ Marsden went on to become one of the wealthiest farmers and wool producers in the colony being granted extensive acreage by the government and purchasing other land totalling 11,724 acres. Next to Macarthur he was the most successful wool grower in the colony.⁴⁶

Marsden made an effort to understand Aboriginal culture,⁴⁷ but eventually came to the conclusion that "the Aborigines are the most degraded of the human race... the time is not yet arrived for them to receive the great blessings of civilisation and the knowledge of Christianity."⁴⁸

William Grant Broughton

London born and genteel beyond their means, the parents of William Grant Broughton were ambitious for their son William who became a Canterbury King's School Scholarship recipient. The Rev John Francis, housemaster of King's School, Cambridge, rewarded Broughton's bright and enquiring mind with extra tutoring to polish up his Latin. In the housemaster's sitting room over many a warm drink, Broughton met and chatted with a girl "with very black hair and a very white frock," a daughter of Francis.⁴⁹ Through an uncle's bequest, Broughton was left one thousand pounds which

⁴⁴ Yarwood, *Samuel Marsden: The Great Survivor*, 231-233.

⁴⁵ The Elland Society founded in 1767 set up grants for those in training for the ordained ministry in the Church of England. When initially offered a 100-acre grant of land at the Field of Mars [today Marsfield near Nth Ryde, Sydney] by Governor Grose to pursue farming, Marsden saw the possible conflict of interest between his Church, pastoral and farming roles and wrote to his friend in England, Rev Miles Atkinson of the Elland Society seeking the Society's advice. The Society's unanimous advice was that... "in your present situation it is your duty. We cannot work unless we eat. And as the Colony stands in need of everyone's help in procuring things necessary for your subsistence, everyone sh^d [should] lend a helping hand towards the common support."

⁴⁶ Yarwood, *Samuel Marsden: The Great Survivor*, 278; and Yarwood, "Marsden, Samuel (1765-1838)", *Australian Dictionary of Biography* online. Marsden is reputed to have ended up with 9,326 sheep, 110 cattle, 18 horses and 100 pigs.

⁴⁷ Brian Fletcher, "The Anglican Ascendancy 1788-1833" in Bruce Kaye (general editor), *Anglicanism in Australia: A History* (Melbourne: Melbourne University Press, 2002), 12.

⁴⁸ Marsden to CMS Secretary, quoted in Stuart Piggin, *Word and World: Evangelical Christianity in Australia* (East Brunswick: Acorn Press, 2012), 46.

⁴⁹ Shaw, *Patriarch and Patriot*, 3.

enabled him to go back to Pembroke College, Cambridge, where he successfully took the mathematics tripos (the final Cambridge honours examination) becoming top of the Pembroke list as sixth wrangler in 1818.⁵⁰ Deciding not to test his luck for a fellowship, according to historian Shaw, Broughton “limped off to Canterbury” to marry Sarah (Sally) Francis.⁵¹

He was ordained deacon by the Bishop of Winchester on 16 February 1818 and licensed to the parish of Hartley Wespall, an excellent place he believed, to begin his vocation.⁵² It also had a large vicarage, and enough acreage for him to develop a school. Nevertheless, Broughton yearned for his own incumbency and in 1827 the Bishop of Winchester licensed him to Farnham, which offered greater life enhancing prospects for himself and his family in a more advantageous English parochial setting.

This move to Farnham culminated in unexpected manoeuvres from higher places to promote his advancement. It transpired that, following a conversation between the Duke of Wellington and the Colonial Office, it was decided that Broughton would be an ideal appointee as archdeacon to the Colony of New South Wales. “I know of nobody else that I will recommend,” said the Duke.⁵³ The Duke and his wife were strong patrons of Broughton. The Duchess and Broughton maintained a firm friendship, historian Shaw noting that the Duchess “whispered to her husband” that he should promote Broughton’s clerical career. It is noted also that Broughton “left in the hands of the Duchess” insurance policies for his family in the event of his untimely death in the colony.⁵⁴ This fragment from men’s history reveals an insightful woman who recognised Broughton’s inherent qualities. Indeed, Broughton’s worth was recognised by the New South Wales Colonial Secretary who saw “zeal, wisdom and fidelity” in a man who went on to untiringly serve the colonial Church.⁵⁵ After much soul-searching and the

⁵⁰ Broughton came sixth out of twenty eight candidates (candidature was limited to that number) of top students. A dictionary definition of wrangle is related to a dispute. By this word association, the examination is seen as a “fight”; wrangler, the best man wins.

⁵¹ Shaw, *Patriarch and Patriot*, 7-9. Broughton’s lameness was due to a stupid prank by an unruly scholar, Michael Prendergast, who had him tumble down a staircase at college.

⁵² Hartley Westpall is in the county of Southampton.

⁵³ Shaw, *Patriarch and Patriot*, 10.

⁵⁴ Shaw, *Patriarch and Patriot*, 10-12. Broughton took an interest in the education of the Duchess’s sons and she in turn confided in him. Broughton once said that their friendship was an “amalgam of business and pleasure.” She asked for “his prayers and he asked the Duchess for her patronage.” In March 1829 the Duke “shook the English establishment with plans for Catholic emancipation” and Broughton told the Duchess that “her highly exalted spouse [was] plainly wrong. She agreed.”

⁵⁵ Deas Thompson, Colonial Secretary, quoted in Shaw, *Patriarch and Patriot*, 274. Broughton died on 20 February 1853 in London. In Australia, Broughton’s death was announced on 25 May 1853.

overcoming of numerous problems, Broughton accepted the appointment. Finally, he arrived at Port Jackson with his wife and family on Sunday 13 September 1829.⁵⁶

Wives of the founding clergy

It is important to recognize that the pioneering leading clergymen of the Church of England in Australia did not exist in isolation from their wives who courageously supported them. As will be seen, their response to the challenges of life in the colony reveal pioneering women of strength and endurance dedicated to establishing the foundations of the Church of England in Australia.

Mary Burton married Richard Johnson in 1786. The newly-wed Mrs Johnson was described by her husband as “about half a Baptist and half a Methodist.” Macintosh suggests by implication that her background lay in the Wesleyan or non-conformist wing of the religious revival movement in Britain rather than the Church of England.⁵⁷ Their first home in the colony was made from cabbage-tree palms with a thatched rushes roof, prone to flooding. It was here most likely that Mary gave birth in October 1788 to their first child, a boy, sadly stillborn. This tragedy would have compounded Mary’s loneliness as she was the only ‘lady’ (apart from the military wives) to have accompanied her husband on the voyage out.⁵⁸

Two years later on 3 March a daughter was born to the Johnsons and given the Aboriginal name of Milbah Maria, which indicates Johnson and his wife’s acceptance of and respect for the Aborigines with whom they were interacting. Johnson baptised their daughter on 23 March 1790. Mackintosh comments that the chaplain’s daughter was “probably the first white person to bear an Australian Aboriginal name.” Sydney Cove was inhabited by the Gadigal language group of the Eora Nation. There followed the birth of a son, Henry Martin, on 18 July 1792.⁵⁹

Johnson supported Phillip’s attempt to win the friendship of the Aborigines and took an orphaned Aboriginal girl, Abaroo, into his own family.⁶⁰ Tragically for the Johnson’s, following the family’s return to England in 1800, Milbah died in her fourteenth year.

⁵⁶ Frederick Taylor Whittington, *William Grant Broughton: Bishop of Australia: With Some Account of the Earliest Australian Clergy* (Sydney: Angus & Robertson, 1936), 176.

⁵⁷ Macintosh, *Richard Johnson*, 40.

⁵⁸ Macintosh, *Richard Johnson*, 46. According to Macintosh, Johnson was the only (non-military) Officer to be accompanied by his wife.

⁵⁹ Macintosh, *Richard Johnson*, 46-7. After the tragedy of their stillborn son, grateful that Mary had survived, Johnson wrote, “for some time [Mary was]... in the utmost danger.” The Johnsons for a time while in Cabbage Tree Cottage took in an Aboriginal girl named Abaroo whose parents had died from smallpox.

⁶⁰ Macintosh, *Richard Johnson*, 47.

Macintosh dates her death as “probably in 1803.”⁶¹ Unfortunately at this stage we know little more about Mary Johnson, which is typical of women’s history. However, from the little we do know it is clear that she was a woman of exemplary tenacity and dedication.

Elizabeth Friston married Samuel Marsden on 21 April 1793. Her religious associations and interests made her highly suitable as a companion for Marsden since she was the niece of the eminent Rev Thomas Scott, and she had been corresponding with Marsden over scriptural questions for a long period. According to Yarwood, “[s]he was to live largely in the shadow of a dominant husband.”⁶² On the journey out she suffered considerable indignities including having her wedding ring stolen by her servant girl who was cohabiting with the ship’s captain. In atrocious conditions without assistance, except that of her husband, Elizabeth gave birth to her first child, “a fine Girl.” Marsden reported the baby “was no sooner born than a great wave washed over the Quarter Deck and forced its way into our little Cabin thro’ the Port-Hole, part of w^h [which] water fell upon the Child and also wet our Linen.”⁶³ Marsden warmed the baby’s damp cloth “by placing it between his shirt and his skin” and commented on his wife’s resilience reporting that despite these trials “she hath a Good Day; her Spirits have never been down [and] her mind seems easy.”⁶⁴

On arrival in the colony, the Marsdens stayed with the Johnsons and Mary nursed Elizabeth back to health. Yarwood in his history of the Marsden family notes that, while Elizabeth’s settling-in experience with the support of a sympathetic woman was much appreciated, it had not been easy living with the Johnsons for four months.⁶⁵ However, Mary and Elizabeth remained close friends. There is plenty of evidence to support the view that they were a “real comfort to each other.” In particular Elizabeth Marsden, a young mother, had the guidance and support of Mary Johnson, an older and more experienced woman. Yet, according to Heney there is “no hint that they talked together of their religious life or common memories.”⁶⁶

⁶¹ Macintosh, *Richard Johnson*, 95.

⁶² Yarwood, *Samuel Marsden*, 21. The Rev Thomas Scott should not be confused with Archdeacon Thomas Hobbes Scott.

⁶³ Yarwood, *Samuel Marsden*, 30; and John R Elder, (ed.), *The Letters and Journals of Samuel Marsden 1765-1838* (Dunedin: Somerville Wilkie Ltd, 1932), 24. Elder’s quote of the same passage from Marsden’s diary differs from Yarwood’s and reads, “was no sooner born than a great wave washed over the Quarter Deck and forced its way into our little Cabin thro’ the Port-Hole. Part of it fell upon the child, and also wet our linen etc.” See University of Auckland website, www.enzb.auckland.ac.nz/document?wid=1059&page=1&action=null (accessed 14 November 2015).

⁶⁴ Yarwood, *Samuel Marsden*, 29-30.

⁶⁵ Yarwood, *Samuel Marsden*, 32.

⁶⁶ Heney, *Australia’s Founding Mothers*, 116.

When Elizabeth Marsden moved to Parramatta, she was happy at the farm, but “tinged with regrets for her two little boys, Charles and John, who had died in separate accidents in the colony.”⁶⁷ She also commented thankfully that, even though fourteen miles separated the Johnsons from the Marsdens there was “a fine river which runs from Sydney to Parramatta and boats continually passing to and fro, so we can easily visit each other.” After the Johnsons left the colony in 1800 Elizabeth Marsden continued to miss them, especially Mary. In 1804 when news of the death of Milbah reached Elizabeth she wrote in sympathy to the Johnsons.⁶⁸

In contrast to Mary Johnson and Elizabeth Marsden’s early colonial experiences, Sally Broughton on arrival, forty-one years after Mary and thirty-five years after Elizabeth, found Sydney Cove beginning to resemble a proper town. While Mary and Elizabeth’s childbirth experiences in the colony had been especially precarious and their housing inadequate and comfortless, Sally Broughton’s two children had been born in relative safety in England where they had agreeable accommodation. Nevertheless there were problems. Although Sally’s first residence with its higgledy-piggledy rooms had magnificent harbour views, it was considered to be too close to The Rocks area, where lawlessness ruled. Notwithstanding these concerns, the Broughton family resided in The Rocks until 1836 when they moved into *Tusculum* on the elevated site between Woolloomooloo and Rushcutters Bay, unfinished and, according to Shaw, looking more like a “huge stone workhouse.”⁶⁹

As will be seen, Broughton and Sally returned to England in 1834 where Broughton would be consecrated Bishop while Sally engaged herself in simpler pleasures which included drinking tea with her ailing mother as well as dressing her daughters for parties. It is also specifically recorded that she nurtured her Christian spirituality by taking a stroll into the park and on to the [Canterbury] Cathedral. Here she could hear the Evensong anthem and “out of quiet prayer and music came the strength to bend her life in harmony with her husband’s.”⁷⁰ No doubt Sally’s steadfast adherence to her faith would have been a great support to Broughton, first as archdeacon and later as bishop as he steered the infant colonial Church through many turbulent times so that it emerged with a reasonable semblance of order and good governance.

⁶⁷ Yarwood, *Samuel Marsden*, 93.

⁶⁸ Heney, *Australia’s Founding Mothers*, 123, 165. Elizabeth Marsden commented: “Poor Mrs Johnson, I feel much for her, it was a hard trial to part with so fine a girl as Milbah, but the Lord knows what is best for his children.”

⁶⁹ Shaw, *Patriarch and Patriot*, 18, 113. On their return from England in 1836 the family stayed for three months at the Pultney Hotel. This was due to an acute housing shortage and Broughton “chafed at the expense.” The family finally moved to *Tusculum*, named after an ancient city south of Rome. The 1850 Bishops Conference was held at *Tusculum*.

⁷⁰ Shaw, *Patriarch and Patriot*, 90.

In her diary, which consists mainly of dates and appointments, Sally typically records a cluster of five dates when she visited the School of Industry. Another busy period occurred when she met with a network of women, in particular Mrs Aspinall, Mrs Major Mitchell and Mrs E D Thomson, to “consult about making clothes for the immigrants” and for the “poor sick immigrants.”⁷¹ It is clear that Sally Broughton followed the Gospel imperative to serve those in need.

Shaw records that in 1848, Sally, worn out from nursing her husband who was very ill at this time, developed a fever and died from erysipelas (haematic gout).⁷² Broughton missed her deeply. Now widowed he relied on his daughter Emily who became the *Maître d'hôtel* to assist her father in domestic and social arrangements for the bishops and their wives.⁷³ Shaw notes that when the colonial bishops were gathering for a meeting, after Bishops Short and Perry arrived with their wives, the conversations “sparkled” around *Tusculum*’s dinner-table and “lifted Broughton’s spirits.” He remarked in his diary, “[t]he women are so superior to us.”⁷⁴

What is evident is that these founding mothers of the Church of England in the colony of New South Wales in Australia were strong women of faith working tirelessly with their pioneering clerical husbands.

⁷¹ The year of these events is illegible. National Library of Australia, Canberra. 1961-1991, English, Unpublished edition: [Diary of Sarah, wife of Bishop W. G. Broughton, the first and only Bishop of Australia, microform]. Summary. The first section records the departure of the Broughton family from Sydney in 1834, and their stay in England up to February 1836. The second section records their family life up to 1844 while they lived in *Tusculum*, a house in what is now Potts Point. She went to a meeting at the School of Industry and “only Mrs E D Thomson there?” See also; <http://dictionaryofsydney.org/entry/education> (accessed 14 November 2015) which refers to the establishment in 1826 of a Female School of Industry in Macquarie Street Sydney. Further entries cover organizing ladies ‘working-bees’. “On Feb 18, Met the ladies at our house 2 o’clock to consult about making clothes for immigrants. Began to cut out and make some things.” “March 1, the girls [Phoebe and Emily her daughters], home all day my being busy at work for the poor people.” “March 4, We sent off more things to the immigrants.” “March 24, after Church we went shopping with Mrs. I for immigrants.” “March 29, Got up early and went off – some clothes to the poor sick immigrants.”

⁷² Shaw, *Patriarch and Patriot*, 229. Sally, worn out by keeping a vigil over her husband, developed a fever and was carried delirious from the Bishop’s bedroom. Haematic gout appeared on her right arm and the day after erysipelas spread its butterfly-like wings across her face. Broughton whispered, “Be of good cheer, Sally.” They never spoke again and within five days she was dead. Broughton’s daughters, Phoebe and Emily, continued to nurse the Bishop, after which Phoebe returned home to the Hunter Valley region accompanied by Emily. Nuttall’s *Standard Dictionary*, (London: Frederick Warne & Co Ltd, 1959), 324 describes erysipelas as a diffusive inflammatory affection of the skin, commonly of the subcutaneous areolar tissue, accompanied with fever. Sometimes called St Anthony’s fire or the Rose.

⁷³ Shaw, *Patriarch and Patriot*, 239. Such occasions included a visit to the lighthouse and strolls through the Domain and Botanical Gardens. On one frantic occasion, with imaginative resourcefulness, Emily transformed *Tusculum*’s various rooms into make-shift bedrooms to accommodate the house guests.

⁷⁴ Shaw, *Patriarch and Patriot*, 234. Emily, although recently married to George Crawley (a Sydney business man) involved herself in “a great bustle of taking down and putting up beds,” turning her father’s dressing room into a bedroom for Bishop Selwyn and her own bedroom rearranged for the Perrys. She also put up her old tent bed in the maid’s quarters for herself. Finally, the maid was banished to sleep in the storeroom. Subsequently, the guests blissfully settled in.

The colonial ministry of William Grant Broughton

Although Archdeacon Thomas Hobbes Scott (1783-1860) had resigned in 1828, Broughton arrived in the colony before he had left. Soon after Scott had sailed for England on 3 December 1829 Archdeacon Broughton addressed the clergy at St James Church King Street praising the work his predecessor had done. The archdeacon was to soon realise that his opinion in relation to Scott's work was not shared by many prominent Sydney-siders and Governors who had seen Scott as overly autocratic.⁷⁵

Throughout his ministry, Broughton was constantly trying to cope with the spheres of officialdom of Church and Crown, both in Australia and in Britain's London Colonial Office.⁷⁶ In Sydney he had to cope with the tension between ecclesiastical matters and politics in the debates in the New South Wales Legislative Council to which he was appointed.⁷⁷ During his archdeaconry period he regularly tussled with Governor Burke over Church and State matters. Sir Richard Burke (1777-1855) who held office between 1831 and 1837 was a strong supporter of the Colonial Office's belief that the Church acted as a department of the colonial administration, a view having all the hallmarks of Erastianism – state control of the Church.⁷⁸ As Whittington points out, Burke considered himself a "successful representative of those to whom he owed official obedience." Broughton, however, with his scholarly knowledge of Christian history, would not bow to such a conception of the relations between Church and State. As Archdeacon he stood almost alone in the colony on this matter, together with his "insistent demand for the recognition of the traditional and exclusive rights of the Church of England."⁷⁹

This had particular relevance in the area of education. The short-lived Church and School Lands Corporation, established in 1826 and abandoned in 1829 as a result of Burke's appeal to London, had given the Church of England exclusive rights to one seventh of unoccupied surveyed land, the sale of which provided considerable funding for clergy and schools. With Burke about to introduce his *Church Act*, which would give grants to all denominations, Broughton felt compelled to hurry off to London in 1834 to personally prevent what he saw as an impending disaster. In fact, he was unsuccessful

⁷⁵ Border, *Church and State in Australia 1788-1872*, 76-79.

⁷⁶ Shaw, *Patriarch and Patriot*, 82-100.

⁷⁷ Whittington, *William Grant Broughton: Bishop of Australia*, 92-93; and Shaw, *Patriarch and Patriot*, 35-36.

⁷⁸ Followers of Thomas Erastus, a German physician and theologian of the 16th century. He held that the punishment of all offenses should be referred to the civil power, and that Holy Communion was open to all. In the present day, an Erastian is one who would see the Church placed entirely under the control of the State.

⁷⁹ Whittington, *William Grant Broughton: Bishop of Australia*, 55-56.

and the *Church Act* came into being in 1836.⁸⁰ While in London, however, on 14 February 1836 he somewhat reluctantly agreed to be consecrated Bishop of Australia, his concern being that the Colonial Office would impose conditions on him. He was assured they would not.⁸¹ He would later discover that such assurances were misplaced.

While Tasmania became separated from the colony of New South Wales in 1823,⁸² it was not until 1842 that the Diocese of Tasmania was created⁸³ and not until 1847 that a bishop was appointed. This was after Newcastle, Melbourne and Adelaide Dioceses had been formed in the same year and their bishops consecrated at Westminster Abbey. It was in this year that the original all-encompassing Diocese of Australia was of necessity reduced to the Diocese of Sydney with Broughton as its Bishop. Further subdivisions were to take place after 1847 giving birth to the following seven New South Wales provincial Church of England Dioceses: Armidale, Bathurst, Goulburn, Grafton, Newcastle, Sydney and Riverina.⁸⁴ Technically, New Zealand was also a Diocese of New South Wales since Bishop Broughton had been appointed Metropolitan of Australasia in 1847.⁸⁵

The 1850 Bishops conference

In 1850 Broughton convened a conference of six provincial bishops in Sydney. They included the first Bishop of New Zealand, George Augustus Selwyn (1809-78). At this conference one of the problems the bishops addressed was that of clerical discipline. According to historian Shaw, in his brief episcopate to that time Tyrrell, Bishop of Newcastle, had dealt with “a secession to Rome and other cases of immorality [sic], drug addiction, slander, lying, rubrical irregularity, and the abandonment of a cure [the office of curate in a parish].” Tyrrell reported that most delinquents left quietly once

⁸⁰ Border, *Church and State in Australia 1788-1872*, 79; and Whittington, *William Grant Broughton: Bishop of Australia*, 46, 84, 152; and *A History of State Aid to Non-Government Schools in Australia* (Dept of Education, Science and Training), 3. http://www.dest.gov.au/NR/rdonlyres/032509EC-DA91-458B-8C9D-223D7B72DDC1/17569/SN24434_DEST_History_of_state_aid_FA.pdf This website is no longer available in the public domain since it was archived by the National Library of Australia on 30 July 2007. However, the document may be viewed at nominated libraries.

⁸¹ Yarwood, “Marsden, Samuel (1765-1838)”, *Australian Dictionary of Biography* online.

⁸² Australian Government Website, <http://australia.gov.au/about-australia/australian-story/convicts-and-the-british-colonies> (accessed 14 November 2015).

⁸³ Bruce Kaye, *The Strange Emergence of Australian Synods and the 1850 Bishops Conference* (Melbourne: Sydney Smith Lecture, 15th November, 2000), 3. See <http://www.anglican.org.au/home/publications/documents/thestrangemergenceofAustralianSynods.pdf> (accessed 10 December 2015). Can also be accessed through *Journal of Religious History* Vol. 27, Issue 2 (June 2003): 177-197.

⁸⁴ *The Seventh Handbook*, 1-2.

⁸⁵ *The Seventh Handbook*, 1; and See Shaw and Border, *passim*. Broughton's episcopal timeline: Archdeacon of Australia 1829, Bishop of Australia (and consequentially Metropolitan of Australasia) 1836, Bishop of Sydney 1847. (New Zealand seceded from Australasia to become a separate diocese in 1853). In 1950 the Dioceses of Canberra and Goulburn were combined

confronted by their misdeeds. The few who stood to fight, he held, should be tried before an archdeacon and a jury of presbyters with the bishop passing sentence.

According to Shaw:

The bishops generally favoured that. Selwyn wanted the laity included, and he urged the bishops in passing sentence to attempt to redeem rather than simply remove offending clergy. For instance, downgrade them from a higher to a lower ministry or put them in an institution under close supervision, but don't dismiss them to wander off and plague another diocese. "Consume your own smoke" Selwyn said. Broughton thought that "vague and novel."⁸⁶

A second matter discussed by the bishops was the need for diocesan Synods. They all agreed on the need for Synods but disagreed on what form they should take since their relationship with the English Church was confused and unclear.⁸⁷

Following this conference, Broughton in 1851 wrote to the Archbishop of Canterbury pouring out his frustration:

The great complaint seems to be that through the operation of the Royal Supremacy we are reduced to a state of absolute inaction as to the internal regulation of our own church affairs, insomuch that neither can any single bishop within his own diocese, nor all the bishops of the Province in conference assembled, take a single step in any measure of discipline or improvement with any assurance that his or their acts have the force of law.⁸⁸

In July 1851, following Broughton's letter and a copy of the proceedings of the 1850 Conference being sent to the Archbishop of Canterbury, the Archbishop responded. He recognised the difficulties "but maintained that the Queen's supremacy 'which must be assumed as unquestionable' effectually prevented 'the issuing of any Synodical mandate, or even the assembly of any Synod which should claim authority.'"⁸⁹

The evolution of the Synod in Australia

Historian Kaye noted as a result of his detailed research concerning the development of the structure of the Synod in the Australian Anglican Church, which included studying the minutes of the 1850 Bishops Conference:

⁸⁶ Shaw, *Patriarch and Patriot*, 237-238.

⁸⁷ Patricia Curthoys, "State Support for Churches 1836-1860," in Kaye, (general editor), *Anglicanism in Australia: A History* (Carlton Vic.: Melbourne University Press, 2002), 43.

⁸⁸ Whittington, *William Grant Broughton: Bishop of Australia*, 219.

⁸⁹ Whittington, *William Grant Broughton: Bishop of Australia*, 221-222.

Tyrell (Bishop of Newcastle) identified not only that there were different social circumstances in each of the separate colonies and dioceses but also that there were emerging different legal environments, within which each of the dioceses had to work out their institutional arrangements.⁹⁰

In the Conference minutes it is also mentioned that Broughton argued that the Crown was the lay element in the *Royal Supremacy* and consequently the lay element should be reflected in the model they proposed.⁹¹ He considered, however, that the laity could have a convention separate from the meeting of the clergy. Kaye considered that Broughton's arguments "tended to be practical and based upon legal theory and a particular conception of the legal situation in which they found themselves."⁹²

Kaye also explained that Broughton, having received no helpful advice from the Archbishop of Canterbury, decided to consult with the clergy in his Diocese about the contents of the minutes of the 1850 meeting concerning Synods. He also requested that the clergy try to formulate a petition to England asking for some solution to the problems concerning authority in the Church of England in Australia as he saw them. Broughton circulated the 1850 minutes and a draft petition in the Sydney parishes.⁹³

A series of meetings were held throughout the Sydney Diocese which led to considerable opposition to aspects of the minutes, especially the role of the laity. Kaye noted: "Broughton invited the clergy to come to a meeting on 8 March and 41 lay people turned up uninvited and sat behind the clergy." Although on the evening a compromise was reached, which provided that the laity would meet in "connexion" with the Synod, it was evident that many of the laity were not satisfied with this. A group of laity sent a counter petition to the Queen. Broughton went to England "to lobby for some sort of a solution" but died before any solution was forthcoming.⁹⁴

Nothing effectively happened in Sydney until the new bishop Frederic Barker arrived. It proved a "difficult and complicated process" and it was not until 1866 that a bill was passed in the NSW Parliament to provide for the control of Church property according to a constitution which was attached to a bill in an appendix.⁹⁵

⁹⁰ Bruce Kaye, "The Strange Birth of Anglican Synods in Australia and the 1950 Bishop's Conference," *The Journal of Religious History*, Vol. 21, Summer 2, (June 2003): 178.

⁹¹ Kaye, "The Strange Birth of Anglican Synods," 182.

⁹² Kaye, "The Strange Birth of Anglican Synods," 183.

⁹³ Kaye, "The Strange Birth of Anglican Synods," 186-7.

⁹⁴ Kaye, "The Strange Birth of Anglican Synods," 187.

⁹⁵ Kaye, "The Strange Birth of Anglican Synods," 187.

Kaye reported that the notion of a Synod of bishop and clergy alongside a convention of laity concerned only with temporalities was explicitly rejected by popular pressure in every colony in Australia.⁹⁶ He considered that the original driver towards the convening of the original 1850 Conference had really been “the incipient movement towards nationhood by the various colonies...”⁹⁷

The 1852 Bishops Conference

In 1852 at the second Bishops Conference, Broughton discussed Synodical arrangements in relation to an acrimonious discourse between two Australian bishops and others, over the issue of clarifying the meaning of *Royal Supremacy* in the colonies. In 1853, Bishop Selwyn persuaded the Colonial Office to detach his New Zealand Diocese from the Sydney province since he had no desire, to “fall into the ecclesiastical maelstrom of Sydney’s administrative ecclesiastical woes.”⁹⁸

Shaw notes that in January 1852, Broughton had two visions. The first was to involve the laity as he explained, “I think that for the general security it is necessary that... a power and control should in some shape or other be exercised by the laity within the Church.” In his second vision he looked forward to meeting with the clergy, then the laity, then both together to plan for the diocese’s future. He stated: “Whether I shall *call* this a Diocesan Synod, I cannot quite determine, but it certainly will *be* one in that effect.”⁹⁹

Broughton’s concepts for Church governance extended beyond the local scene and according to Border, “was the most developed, complete, and influential viewpoint in Church matters in the colony”, particularly in relation to Synodical government with lay participation. Border considered that this was “the greatest single contribution to the life of the Church [of England] in Australia made by any one man in the whole of its history.” The Bishops Conferences he organised in 1850 and 1852 were two of the most historically significant events of the century. His vision was essentially for Church governance in the colonies to be based on two fundamental principles. These were Synodical government and lay participation which were to be modified “in each diocese to suit local circumstances.”¹⁰⁰

⁹⁶ Kaye, “The Strange Birth of Anglican Synods,” 191.

⁹⁷ Kaye, “The Strange Birth of Anglican Synods,” 193.

⁹⁸ Judd & Cable, *Sydney Anglicans*, 68.

⁹⁹ Shaw, *Patriarch and Patriot*, 252; and Tom Frame, *Anglicans in Australia* (Sydney: University of New South Wales Press Ltd, 2007), 72-73.

¹⁰⁰ Border, *Church and State in Australia 1788-1872*, 241-243.

The emergence of an autonomous colonial Church

For the sake of the whole Church, and having little faith in the Home (English) Government, Broughton was persuaded by many, both clergy and laity, to travel to England to present a petition to Her Majesty concerning these complex constitutional matters including *Royal Supremacy*, pleading for liberty to exercise self-government within the diocese and beyond, encompassing the whole Colonial Church [of England].¹⁰¹ Despite being in two minds about leaving the colony, Broughton gave in to his persuaders and sailed for England in 1852. As mentioned previously, he arrived exhausted from overwork and travel and died from a sudden illness in 1853 without accomplishing the goals of his mission.¹⁰²

Over the next decade, the general consensus of the early colonial bishops was that they needed an autonomous Church where each Australian Synod could elect its own bishops without reference to the Crown. It had previously been assumed that *Letters Patent* conferred on colonial bishops the same authority invested in English bishops. However, the Privy Council had been examining this understanding and cast doubts on such assumptions. In 1863 it determined that *Letters Patent*, were “ineffectual to create any jurisdiction, ecclesiastical or civil, within the Colony.” [Capetown in this case]. Three years later in a similar case, it determined that “the letters patent of the Crown cannot confer ecclesiastical jurisdiction in a colony or settlement which is possessed of an independent legislature.”¹⁰³ This meant that the colonial bishops were rendered impotent. They were denied the authority vested in the English bishops under *Royal Supremacy* and any decisions they made could be challenged especially in relation to the establishment of their own Synods.¹⁰⁴

In the meantime confusion seems to have reigned. In 1853 Bishop Short from Adelaide sailed to England to “assist the course of the petition [for autonomy]”, only to be told that no legislation was necessary. Consequently, on returning to Australia, an Adelaide Synod was constituted by a voluntary Consensual Compact requiring no legislative instrument. Early in 1855 Melbourne’s Bishop Perry also left for England with the hope of obtaining Royal Assent for his Church Constitution Bill which was currently before the Legislative Council of Victoria. Although he left England with his hope unfulfilled, after

¹⁰¹ Border, *Church and State in Australia 1788-1872*, 242.

¹⁰² Cable, “The Diocese of Sydney and Newcastle” in Brian Porter, (ed.), *Colonial Tractarians: The Oxford Movement in Australia* (Melbourne: Joint Board of Christian Education, 1989), 41.

¹⁰³ Whittington, *William Grant Broughton: Bishop of Australia*, 220.

¹⁰⁴ Whittington, *William Grant Broughton: Bishop of Australia*, 219.

his departure the Queen gave her consent to the Bill which became the *Victoria Church Act 1855*.¹⁰⁵

Bishop Nixon of Tasmania acted similarly to Perry and introduced a Bill in the Tasmanian Legislative Council which became the *Church of England Constitution Act 1858*.¹⁰⁶ In New South Wales, however, matters had to wait until the appointment in 1855 of a new bishop, the evangelical Frederic Barker. Bishop Tyrrell of Newcastle and Barker were initially committed to a legislative route in creating their Synods and introduced a Bill to that effect, although the NSW Government was not as amenable as Victoria. Continuing suspicion of Establishment and dislike of Anglican pretensions were most evident in New South Wales. When Tyrrell found he could not accept a number of amendments to the Bill proposed by parliamentarians, it was subsequently withdrawn.¹⁰⁷

Eventually with the creation of the Goulburn Diocese, the last in the world under *Letters Patent*, and “after much debate and negotiation, the matter was finally resolved with the proclamation of the *Church Properties Act 1866*.”¹⁰⁸ A section titled, *A Constitution for the Ecclesiastical province of New South Wales* was attached as an appendix to the legislation. Although no *Letters Patent* were issued after 1866 it was not until 1873 that the Imperial Government “formally resolved that they should no longer be issued.”¹⁰⁹ Bruce Kaye suggests that “Australian Anglicans were probably the first in the Anglican world to form Synods for their dioceses.”¹¹⁰

General Synod, the Constitution, and the Church’s name change

Following the Bishops Conference convened by Bishop Broughton in 1850, since no structure had existed for dialogue between the dioceses in the various Australian colonies in the intervening years, arrangements were made for the formation of a General Synod.¹¹¹ The General Synod first met in 1872 but it was not until eighty-nine years later that a formal Constitution for the Church of England in Australia emerged resulting in the *Anglican Church of Australia Constitution Act 1961*. Under this Act each State Parliament, the Australian Capital Territory Legislative Assembly and the Federal

¹⁰⁵ Frame, *Anglicans in Australia*, 74; and Curthoys, “State Support for Churches 1836-1860”, 44-45.

¹⁰⁶ Department of Premier and Cabinet, *Publications*, ACTS 1826 [Geo. IV] to 1880 [44 Vict.].

¹⁰⁷ Frame, *Anglicans in Australia*, 74.

¹⁰⁸ Frame, *Anglicans in Australia*, 75.

¹⁰⁹ Whittington, *William Grant Broughton: Bishop of Australia*, 239-240.

¹¹⁰ Kaye, (general editor), *Anglicanism in Australia: a History*, xii.

¹¹¹ Shaw, *Patriarch and Patriot*, 233-240.

Parliament for the Northern Territory between 1961 and 1973 adopted the Constitution by means of legislation.¹¹²

Another twenty years was to pass before the name of the Church was formally changed to The Anglican Church of Australia on 24 August 1981 in order to throw off the yoke of England and to make the Church more home-grown.¹¹³ Although the 1961 Act provided a framework for the name change, a host of legal matters dealing with property, business and trade had to be dealt with in each jurisdiction during a transition period to ensure that the two names were compatible for legal purposes.

The President of the General Synod is the Primate who has responsibility for the whole of the Australian Church. Initially the Bishop of Sydney acted as *ex officio* Primate. However, from 1900 the Primate was chosen from the metropolitans but after 1961 any of the diocesan bishops could be chosen.¹¹⁴ Today, persons appointed by a Board of Electors consisting of the diocesan bishops and persons appointed by the General Synod elect the Primate.¹¹⁵ It should be noted that while General Synod can pass canons expected to be binding on all diocesan Synods, it does not speak with the *ex-cathedra* authority of a Catholic Pope.

The Duffus affair

From the beginning of his ministry in the colony, Broughton faced personal upsets as well as having to address numerous administrative complex issues which involved clarification of in whom was vested the relevant authority in the diocese.¹¹⁶ This question came into prominence in relation to the Rev John Duffus when he was accused of sexual misconduct in 1847.¹¹⁷ When Broughton began investigating the matter, his canonical, legal and spiritual jurisdictions were challenged by Duffus.

¹¹² Discussions with Dr Bruce Kaye, former Secretary of General Synod, 6 September 2011. This was due to loosening the ties with England so as to be recognized as Australian Anglicans.

¹¹³ *The Seventh Handbook*, 2.

¹¹⁴ *Nuttall's Standard Dictionary*, 576, defines a Metropolitan as an archbishop who presides over other bishops of a province, an ecclesiastic of the Greek Church ranking above an archbishop and below a patriarch.

¹¹⁵ *The Seventh Handbook*, 1-2.

¹¹⁶ Border, *Church and State in Australia 1788-1782*, 143-145.

¹¹⁷ John Duffus was born in Kingston Jamaica but travelled to England to further his education. He was ordained deacon on 15 June, 1828, and priest on 28 June 1829. He was appointed to the curacy of Tetbury, Gloucester, where he met and married Maria Harriette Paul in 1830. She was the daughter of Robert Clark Paul, member of an old established legal family. At an early age his health broke down owing to the severe English climate and he was advised by his physician to leave England. He applied for and obtained an appointment in New South Wales, Australia, and on 20 May 1838 with his wife and five children (all under 7 and 2 "in arms") sailed from Gravesend on the MV *Eden*, and after a 5-month voyage, landed in Australia where he was appointed to a parish near Sydney. All his sisters and their husbands eventually followed him to Australia, as did his mother. After 8 years in Australia he resigned from the ministry (his salary could not support a large family) and sailed for Auckland, New Zealand, arriving in early 1848 where he took up farming." <http://www.airgale.com.au/duffus/d2.htm> (accessed 14 November 2015).

Broughton had considered Duffus to be one of the more successful and popular clergy in the diocese. At his Liverpool St Luke's Church there was a large weekly congregation of two hundred and fifty people. Broughton had once rescued Duffus from debt with a personal loan and Duffus had helped Broughton prove that the Queen's *Letters Patent* were "nothing more than waste parchment." This was in 1847 during discussions concerning the knotty problem of the creation of an autonomous patriarchate and Metropolitan of Australasia.¹¹⁸

When Duffus reported ill health due to pressures of work, Broughton was not surprised and had given him three months leave in January 1846. He recuperated at Botany Bay, where he was seen in a taproom smoking and behaving as if he was intoxicated, contravening the seventy-fifth canon of 1604 forbidding clergy to enter a tavern except for "honest necessity." Broughton had this accusation investigated by five clerics. Duffus attended the formal hearing with Robert Lowe, an anti-Anglican member of the Legislative Assembly, "who minced" the evidence as well as producing 106 witnesses including a Miss Forbes who frequented Jones' tavern.¹¹⁹ She willingly testified that Duffus's behaviour was "orderly at the tavern and exemplary at home." A relieved Broughton dismissed the matter.¹²⁰

However, his relief was short lived. Three Church Wardens of Duffus's parish accused him of conduct "unbecoming a clergyman."¹²¹ This forced Broughton to set up a Commission of Inquiry which, notwithstanding attempts by Duffus to postpone it, commenced on 21 September 1847 and, including adjournments, sat through to 7 October.¹²²

Prior to the Inquiry, Duffus and Broughton had discussed a number of matters concerning the impending trial. The outcome of their discussion was that Duffus pleaded poverty. This resulted in Broughton offering him legal aid. Duffus, however, rejected this, saying "consciousness of my innocence shall be my only advocate." Later he reversed this position after he sought legal counsel from his barrister. Duffus's

¹¹⁸ Shaw, *Patriarch and Patriot*, 205.

¹¹⁹ Shaw, *Patriarch and Patriot*, 206. The Legislative Assembly is the Lower House.

¹²⁰ Shaw, *Patriarch and Patriot*, 205. Miss Forbes was a nursery governess in the Duffus household.

¹²¹ Border, *Church and State in Australia 1788-1782*, 144.

¹²² Wardens are elected by the congregation of a parish to the Parish Council, the rector having the right to appoint in addition, a Rector's Warden. In relation to churchwarden James Moore, a Samuel Moore is referred to as well as a Captain Moore. It is assumed that it is the same man. Diocesan [Consistorial] Court, Lord Bishop of Australia 8 November 1847, *The Sydney Morning Herald*, 8 November 1847, in Supreme Court Collection, Vol.1, pp. 21-24. *The SMH* documents are contained in the Macquarie University website. https://www.law.mq.edu.au/research/colonial_case_law/nsw/cases/case_index/1847/duffus_1847_nswsupc_22/ (accessed 14 November 2015).

ground of defence then turned on the belief that “the entire proceedings were invalid and that the bishop had no right to exercise any ecclesiastical authority in this case.” However this objection was not raised until almost at the end of the Inquiry.¹²³ The Inquiry found that a *prima facie* case had been made by the wardens concluding that:¹²⁴

The Rev. John Duffus was guilty of acts of incontinence and adultery with Charlotte Anne Forbes, now Charlotte Anne Bull, in the parsonage at Liverpool, at Botany and in Pitt Street, Sydney, at various times between the month of June, 1845 and June, 1847; that he irregularly and clandestinely baptised a child of which the said Charlotte Anne Forbes was delivered on the 2nd June, 1846; that he wrote and forwarded to the said Charlotte Anne Forbes a letter dated Botany, 1st July 1846, wherein he recommended and persuaded the said Charlotte Anne Forbes to marry one W. R. Bull with the intention of concealing the acts of incontinence and adultery of which he had been guilty with the said Charlotte Anne Forbes.¹²⁵

Duffus drew upon his quasi-legal bent which he had earlier demonstrated in assisting Broughton over the Queen’s *Letters Patent* and challenged the bishop through his barrister, choosing not to appear personally. In his letter of 28 August 1847 Duffus accused Broughton in relation to “the arbitrary application of the English Act... to this colony.”¹²⁶ In challenging Broughton’s authority he also quoted Blackstone when he ruled that “England’s ecclesiastical law, unlike common law, did not extend automatically to the colonies.”¹²⁷

As historian Shaw explains, subsequently Broughton asked himself a series of questions: First, did the Christian Constitution, as distinct from the ecclesiastical enactments in any state, require a bishop to be vigilant over his presbyters’ behaviour? Broughton found 1 Timothy 5:19 did. Second, had the Church of England adopted the practice of 1 Timothy 5:19? It had. Both in Article Twenty-Six and the Ordinal of *The Book of Common Prayer* it enjoined on bishops the responsibility of correcting and punishing clerical offences against God’s word. Third, had common law judgements acquiesced in the right of bishops to discipline clergy for deeds not considered offences

¹²³ Border, *Church and State in Australia 1788-1872*, 145; and Shaw, *Patriarch and Patriot*, 206. Shaw refers to a letter to Broughton from Duffus in which he quotes Blackstone’s and England’s ecclesiastical law which unlike common law, did not extend automatically to the colonies. It required to be specifically enacted in every case and this had not been done for New South Wales. In effect, Duffus maintained that due to legislative oversight a colonial clergyman’s personal conduct was exempt from legislative episcopal visitation. Broughton said that the argument was quite indecent and more scandalous than the alleged original misconduct.

¹²⁴ Border, *Church and State in Australia 1788-1782*, 144.

¹²⁵ Border, *Church and State in Australia 1788-1782*, 144. Mr Bull was a parishioner of St Luke.

¹²⁶ Border, *Church and State in Australia 1788-1872*, 145.

¹²⁷ Shaw, *Patriarch and Patriot*, 206-207.

in common law courts? Broughton found the evidence abundant and he stressed the point as no one denied the full applications of English common law in the colony.¹²⁸

Notwithstanding his conviction that English common law extended to the colonies Broughton still had concerns about “hair splitting lawyers” who could argue (shades of the Duffus argument) the complicated and thorny issue of whether this was in fact the case.¹²⁹ Added to Broughton’s distress was a belief that there was confusion [in 1847] as to what extent the *Letters Patent* applied to the colonies.¹³⁰ It emerged that Duffus had baptised and then placed his love child in an orphanage, having persuaded Charlotte Forbes to marry Mr W R Bull, a parishioner. To make matters worse, Duffus continued his relationship with Charlotte. Historian Shaw added colourful language similar to that of a vaudeville or operatic production, when he described two scenes in relation to the new Mrs Bull’s distressing emotional situation. Being entrapped into an unloving marriage she “sang the praises of her true love [Duffus] to her husband Mr Bull.” On hearing this Mr Bull summoned the Church wardens to his house, where Mrs Bull “again sang her song.” Subsequently, the wardens on 14 August 1847, charged Duffus with adultery.¹³¹

The account of Charlotte Bull (nee Forbes), a vulnerable young woman, powerless and naive, resonates with TAMAR’s experience of listening to victim’s stories of being sexually assaulted through an imbalance of age, power and authority. It is unfortunate, therefore, that Shaw’s description of a young girl’s experience, fraught with anxiety and confusion resulting from her seduction, should be deemed a “song” which tends to trivialise her experience. Indeed, her “song” could be interpreted as a metaphor for her tragic loss of girlhood dreams and innocence.

The fate of Mrs Bull (nee Forbes) is not recorded. As a victim of clergy sexual abuse her life is airbrushed away and lost in a maelstrom of complex ecclesiastical and

¹²⁸ Shaw, *Patriarch and Patriot*, 207.

¹²⁹ Shaw, *Patriarch and Patriot*, 206-7. Broughton had also considered the question whether “the Christian constitution, as distinct from the ecclesiastical enactments of any state, required a bishop to be vigilant over his presbyter’s behaviour.”

¹³⁰ Border, *Church and State in Australia 1788-1872*, 145-146. Broughton was concerned that lawyers might possibly argue that since his [Broughton’s] appointment rested on *Letters Patent* which were derived from an ecclesiastical constitution, they may not extend to the colonies. Therefore the New South Wales common law courts were not bound to recognise that he had within the colony “the same jurisdiction as English bishops within England.” Broughton’s arguments prevailed against this legal twist, one of which was that the Church of England’s common law recognised him as a bishop.

¹³¹ Shaw, *Patriarch and Patriot*, 206; and *The Sydney Morning Herald*, 9 November 1847, in *Supreme Court Collection*, Vol. 1, 21-24. Note that while the Supreme Court Collection refers to pages 21 to 24, the pages on the Macquarie University website are not paginated, www.law.mq.edu.au/research/colonial_case_law/nsw/cases/case_index/1847/duffus_1847_nswsupc_22/ (accessed 14 November 2015).

common law. However, a tragic imbroglio of ‘women’s business’ was disclosed when Mrs Duffus and Charlotte Forbes’ respective statements were made. They were narratives of powerless women trying to find pathways out of a mire regarding the possibility of a public scandal. Initially it appears the older women, Mrs Duffus and Charlotte’s mother, tried to ‘fix’ the situation domestically, by allowing the social fabric of the household to continue since a journal, kept by one of Duffus’s daughters, showed that Miss Forbes continued to visit the house. At one time Duffus wrote to the bishop saying, “I have consulted no one but my wife about the difficulties in which I am involved, and desire to consult no one.”¹³²

It also seems that since Charlotte had mentioned only one sexual encounter to Mrs Duffus, she believed (or wanted to) that it was a brief moral failure never to be repeated. Within a month of the Inquiry’s findings the matter had proceeded to trial in the Diocesan (or Consistorial) Court.¹³³ On 8 November 1847, the Court comprising several clergy with Bishop Broughton presiding, listened while the Bishop read out a litany of unflattering evidence regarding Duffus’s behaviour including the findings of the Inquiry. Broughton described Charlotte Forbes as a young person, who in 1843, was employed as a nursery governess in the Duffus household. When Duffus began to take liberties with her, Charlotte’s mother took her away.¹³⁴

It emerged in the Court that in July 1844, Mrs Duffus had asked Charlotte to return and sexual relations resumed.¹³⁵ Mrs Duffus stated that in March 1845 Miss Forbes complained to her that Duffus on the previous night had come to her bed, resulting in sexual intercourse. However, Charlotte Forbes stayed until 8 May. From then on it appears the relationship continued and Duffus allowed her to visit his family and drove her about with his daughters, although he must have known Miss Forbes was pregnant.¹³⁶

Letters from Mrs Duffus and Miss Forbes submitted by Broughton at the trial had “induced the Bishop to hope that however open his [Duffus]’ conduct as a clergyman might have been to censure, nothing criminal had taken place.”¹³⁷ Following this

¹³² Diocesan [Consistorial] Court, Lord Bishop of Australia 8 November 1847.

¹³³ Diocesan [Consistorial] Court, Lord Bishop of Australia 8 November 1847.

¹³⁴ Diocesan [Consistorial] Court, Lord Bishop of Australia 9 November 1847.

¹³⁵ Duffus was forty years of age in 1844 when he began to have sexual relations with Charlotte Forbes. She is described as a young person, but her age is not disclosed which leads to an assumption that Duffus took unfair advantage of her – an abuse of power, his seniority and authority over her vulnerable status.

¹³⁶ Diocesan [Consistorial] Court, Lord Bishop of Australia 9 November 1847.

¹³⁷ Diocesan [Consistorial] Court, Lord Bishop of Australia 9 November 1847.

decision the two women, faced with the reality of humiliation and no doubt, suffering a range of emotional turmoil, were prepared to let the matter rest to avoid further public scandal. However, English common law, views from Doctors' Commons,¹³⁸ Acts of Parliament and the efficacy of the *Letters Patent* were examined by the Diocesan Court and the decision was that Duffus was guilty of the charges.¹³⁹ Broughton, unwilling to hand down a harsher sentence without consulting fellow bishops, annulled and revoked Duffus' licence and to spare him and his wife from further embarrassment closed the case.¹⁴⁰

Almost one hundred and sixty-nine years has passed since the Duffus case. It must be said that Broughton handled the Duffus case expeditiously. In less than two and a half years from the time of the allegation, Duffus's licence was revoked. This may be compared with the ineptitude of Sydney Diocese's handling of the Clare Pascoe case covered in Chapter 4 of this thesis, where, although Rev Vic Cole's abuse was reported to Bishop Cameron in 1985, Cole was allowed to remain as rector of his parish for the next 10 years and it was not until 2003 that he was defrocked.

Tractarianism

Tractarianism was a theological movement that developed in the Church of England in the 1830s and 1840s emanating originally from Oxford University. It was so named "because its members had published a number of tracts, outlining the members' theological beliefs." These tracts were also generally highly critical of the Church of England at that time considering it to be coldly 'rationalistic' and fiercely Protestant. It was accused of emphasising the ministry of the Word to the neglect of the ministry of the Sacrament. The Tractarians by contrast emphasised the Church's catholicity, its traditions and its holiness. The outlook and worship style of the Tractarians later developed into what became known as the Anglo-Catholic revival in the Church of England.¹⁴¹

¹³⁸ Doctors' Commons, "consists of five courts – three appertaining to the See of Canterbury, one to the See of London, and one to the Lord Commissioners of the Admiralties (sic)." "Here are the courts kept for the practice of civil or ecclesiastical causes. Several offices are also here kept: as the Registry of the Archbishop of Canterbury, and the Registry of the Bishop of London." See <http://www.british-history.ac.uk/report.aspx?compid=45043> (accessed 14 November 2015).

¹³⁹ Border, *Church and State in Australia 1788-1782*, 145-151.

¹⁴⁰ Border, *Church and State in Australia 1788-1782*, 148-149. These two documents relating to annulment and revocation are noteworthy since they are the first of their kind issued by Bishop Broughton and probably by any bishop in Australia. They were issued on 9 November 1847. Subsequently Duffus moved to New Zealand.

¹⁴¹ Patricia Curthoys, 'State Support for Churches' in Bruce Kaye, (general editor), *Anglicanism in Australia: A History* (Melbourne: Melbourne University Press, 2002), 42.

Tractarians argued for greater autonomy of the Church contending that it was above all, a spiritual body – the Church of England was expressive of the English people and not subject to the government. They argued that greater autonomy could be achieved through revival of traditional legislative bodies such as convocations, assemblies and Synods.¹⁴²

The result was that by 1835 the NSW Colonial Church of England was beginning to move away from its Evangelical beginnings and was becoming less monolithic. Evangelicals were still the most numerous but did not monopolise the chaplaincy or fill the most senior positions. Tensions between evangelicals and high churchmen did emerge but not initially to the extent of fundamentally disturbing the life of the Church.¹⁴³ There developed subsequently in the Church of England the use of the term ‘churchmanship’ to describe different tendencies, parties or schools of thought and their practices within the Church of England and its sister churches.

This appearance of external harmony in the Sydney Diocese was disturbed in February 1848 by two Church of England clergy, the Rev Robert K Sconce of St Andrew’s Sydney and Rev T C Makinson of St Peter’s Cook’s River, converting to Roman Catholicism. This was to be accentuated by the appointment of bishops with Tractarian sympathies to Newcastle and later Goulburn as well as other dioceses around Australia.¹⁴⁴

Historian Shaw also discusses the schism in the Sconce family when the Rev Sconce defected to Rome pointing out that Bishop Broughton directed the clergy to ostracize Sconce and his family. This deeply affected Mrs Sconce, who lost close friendships and was no longer able to attend her Church. Broughton had regarded Sconce as a son and was bitterly hurt – his own hurt appeared to blind him to the cruelty of his harsh treatment of the “erring” clergy and especially their families.¹⁴⁵

Subsequent Developments in the Sydney Diocese

In an address to promote the work of the Church Society in 1868 Broughton declared that he was “anxious that... our Church be Christ’s handmaid for scattering the blessings

¹⁴² Curthoys, ‘State Support for Churches’, 42.

¹⁴³ Brian Fletcher, “The Anglican Ascendancy” in Bruce Kaye, (general editor), *Anglicanism in Australia: A History* (Melbourne: Melbourne University Press, 2002), 22.

¹⁴⁴ Curthoys, ‘State Support for Churches’, 41-42.

¹⁴⁵ Shaw, *Patriarch and Patriot*, 210-213. “Mrs Sconce pined for her old companions. In the street her friends turned away.”

of the gospel widely, freely and continually throughout the land.”¹⁴⁶ With the arrival of strongly evangelical Bishop Barker, however, the two different ecclesiastical theologies described above became more accentuated and firmly embedded in the Australian Anglican Church and continue to the present day. Not only was there dissent between Anglo-Catholics and evangelicals but also within dioceses basically committed to one or the other churchmanship as the more conservative and more liberal within a particular party disagreed. For example, during discussions about the development of the new 1961 Constitution for the General Synod leading evangelicals were split on whether it should be accepted. The more conservative evangelicals opposed it fearing that the Anglo-Catholics might be able to amend it lessening the evangelical element.¹⁴⁷

There were also some anomalies when conservatives of conflicting churchmanships took the same position in voting for different reasons. This occurred during the General Synod debates on the ordination of women to the priesthood. Sydney’s evangelicals sided with the Anglo-Catholic dioceses of Ballarat, North West Australia, Sydney and The Murray in voting against the provision.¹⁴⁸ Evangelicals claimed it wasn’t Biblical and Anglo-Catholics held that it wasn’t traditional.¹⁴⁹

In some respects, in terms of lay participation, Sydney was ahead of the English Church. Brian Fletcher notes that in 1900, while lay representation was only just beginning in England, in Australia it was “the essence of our constitution and one of the chief elements of our strength.”¹⁵⁰ And as David Hilliard points out, “in the 1962 [General] Synod the only woman member (among eighty eight lay representatives) was Irene Jeffreys from Adelaide. However, by 1998 a quarter of lay representatives were women.”¹⁵¹

As TAMAR would discover, lay participation particularly of women was one thing but having a position of influence was quite another. In 1986 Sydney passed legislation authorising women to be ordained deacons – but not before Archbishop Robinson of the Sydney Diocese was assured that it would not lead to the ordination of women

¹⁴⁶ Brian Dicky, “Secular Advance and Diocesan Response 1861-1900” in Bruce Kaye (general editor), *Anglicanism in Australia: A History* (Melbourne: Melbourne University Press, 2002), 52.

¹⁴⁷ Stephen Judd and Kenneth Cable, *Sydney Anglicans* (Sydney: Anglican Information Office, 1987), 256.

¹⁴⁸ The Diocese of The Murray is in the province of South Australia.

¹⁴⁹ General Synod website.

<http://www.anglican.org.au/home/about/students/Documents/Womens%20Ordination%20Timeline.pdf> (accessed 26 November 2015)

¹⁵⁰ Brian Fletcher, quoting Church News, 23 June 1900 in “*Anglicanism and the Shaping of Australian society*” in Bruce Kaye, (general editor). *Anglicanism in Australia: A History*, 301.

¹⁵¹ David Hilliard, “Pluralism and New Alignments in Society and Church” in Bruce Kaye, (general editor), *Anglicanism in Australia: A History*, 124.

priests.¹⁵² As Archbishop Goodhew noted in his 1998 Presidential Address to Synod, of greater concern was the fact that in some parishes there was opposition to lay women even participating in Church services:

I am told that there are situations where not only are women not allowed to speak when the congregation gathers for public worship, but neither are they permitted to read the scriptures or pray.¹⁵³

Although not opposed to women's ordination, none of the TAMAR women had any aspirations to be ordained as priests but the general culture of the Sydney Diocese regarding the participation of lay women was anything but encouraging.¹⁵⁴

Conclusion

This chapter has highlighted those aspects of the establishment of the Church of England in Australia which are significant in the history of TAMAR enabling them to cooperate effectively with the hierarchy in the Sydney Anglican Diocese to address sexual abuse in the Church. These enabling aspects of the diocese were primarily the establishment of the Synodal form of government and the prominence given the laity in this structure. Also highlighted was the emergence of the various churchmanships with the strong evangelical conservatism of the Sydney Diocese contrasting with the High Church or Anglo-Catholic tendencies of most of the other dioceses.

Despite the paucity of sources available it was evident, too, that the women close to the founding clerics of the Church of England in Australia were informed and inspired by strong faith-ideals. As will be seen, the TAMAR women followed in this faith-grounded tradition. The next chapter shows clearly that there is a long tradition of women's activism in the Anglican Church which is ongoing. These women activists were the foremothers of the TAMAR women.

¹⁵² General Synod – Ordination of women to the Office of Deacon Canon 1985 Adopting Ordinance 1987 No. 36, 1987. Clause C states, "It is expedient that the said Canon be adopted by the Synod of this Diocese but in doing so Synod declares its intention that no woman deacon shall be ordained priest in this Diocese unless the Synod by ordinance first indicates its willingness that such might occur." See http://www.sds.asn.au/assets/Documents/ords/1987/36.%20General%20Synod-Ordination%20of%20Woman%20to%20the%20Office%20of%20Deacon%20Canon%201985%20Adopting%20Ordinance%201987_36_1987.Pdf (accessed 10 February 2016)

¹⁵³ Archbishop Goodhew, *1998 Presidential Address*, The Anglican Church of Australia Year Book (Sydney: Diocesan Registry, 1999), 348.

¹⁵⁴ Ruth Frappell, "Imperial Fervour and Anglican Loyalty" in Bruce Kaye, (general editor), *Anglicanism in Australia: A History*, 84, 86.

section break

Chapter 3: TAMAR's heritage: The work and ways of Anglican women's ministry spanning over two centuries.

Introduction

The previous chapter drew attention to significant foundational men and women in the Australian Anglican Church as the forerunners of the women of TAMAR and the clergy and lay men with whom they were to work. It also highlighted the development of enabling structures in the Church such as the Synod as well as the various forms of churchmanship which had emerged. This chapter demonstrates from the histories of the Church of England in the 19th and 20th centuries in both England and Australia that there were women taking the initiative to negotiate ways and means, at both the individual and collective levels, to work for the common good, challenging structures in society and within the Church – the foremothers of the TAMAR women.

Only since the second wave feminist movement in the 1960s has women's history emerged as an academic field of scholarship. There were a number of significant predecessors to this such as Mary Wollstonecraft with her publication of the famous *Vindication of the Rights of Women* in 1792.¹ The later more subtle writer Virginia Woolf suggested in 1929, no doubt facetiously, in *A Room of One's Own*, that we should simply re-write women's history by another name. She suggested: "[w]hy... not add a supplement to history calling it, of course, by some inconspicuous name so that women might figure there without impropriety?" In 1984, Derrida analysed the perceived dilemma of those involved in the discipline of history in relation to 'women's history' versus 'history', by suggesting that,

[t]he history that you could write of women's studies belongs also to the movement; it is not a meta-language and will act either as a conservative moment or a subversive moment... there is no theoretically neuter interpretation of the history of women's studies. The history will have a performative part in it.²

As will be seen, the history of the Anglican women in whatever role as presented in this chapter is a history of women "performing" as they responded to enormous challenges to promote the common good.

¹ Mary Woolstonecraft, *Vindication of the Rights of Women: with Strictures on Political and Moral Subjects* (Boston: Peter Edes, 1792).

² Joan Scott, "Women's History", in Peter Burke (ed.), *New Perspectives on Historical Writing* (University Park: The Pennsylvania State University Press, 1991), 42 & 49.

Women's ways of ministering in Victorian England and the Great South Land

Much of this chapter is concerned with women who have established women's organizations or with those who have joined such movements. A preliminary glimpse into the life of Elizabeth Gaskell (1810-1865) illustrates how women's ministry is typically accomplished. First, she demonstrates women's ability to use wide-ranging networking for the individual and collective good. Second, Elizabeth Gaskell highlights the strong connection between the women activists in the parent Church of England and the women activists in the developing Colonial Australian Church of England.³

Elizabeth Gaskell often had to resolve challenging conflicts in her role as a woman and a writer. Significantly, she kept women's issues alive in her novels, addressing for example, the issue of the 'fallen woman' in *Ruth* (1853). She also believed that if men could only free the feminine side of their nature, much "harshness of society could be overcome," and this understanding enabled her to seek help from her husband and other good men.⁴

Elizabeth Gaskell's background was Unitarian and her education at the Misses Byerleys' School was conservative, broad-ranging and Anglican. The Byerley sisters were also from a dissenting background, but realistically they kept pews in the local Anglican Church and their pupils often worshipped in the Anglican Church on Sunday. Perhaps Elizabeth could be called an Anglican by association. She always liked the Anglican liturgy and, although the wife of a Manchester Unitarian minister, when she was away from home, even if there was a Unitarian chapel nearby, she often went to an Anglican Church.⁵

Always concerned about women's welfare, in 1849 Mrs Gaskell visited Manchester's New Bailey Prison and became involved with the case of a young girl, surnamed Pasley, an Irish clergyman's daughter. Upon her father's death, her mother had remarried, abandoning her two-year-old toddler. At age six her uncle placed her in an orphanage. At fourteen she was apprenticed to a dressmaker. When the business failed, she was sent to another dressmaker where, with the connivance of her employer, she was seduced by a doctor. Having appealed in vain to her mother for help, she was finally reduced to living in a "penitentiary", a debtor's prison. There she was targeted by

³ John A V Chapple and Arthur Pollard, (eds.), *The Letters of Mrs. Gaskell* (Manchester: Mandolin; Imprint of Manchester University Press, 1977), 99-100.

⁴ Jenny Uglow, *Elizabeth Gaskell: A Habit of Stories* (London: Faber & Faber Limited, 1993), 123. "Most of us still talk of 'Mrs Gaskell'. That "'Mrs' sounds so comfortable, fit for the author of *Cranford*."

⁵ Uglow, *Elizabeth Gaskell*, 35.

a woman who visited the institution to trick the girls into prostitution. Suicidal and destitute, she subsequently lived on the streets and on being arrested for stealing was returned to prison.⁶ Appalled at Pasley's story, Mrs Gaskell was galvanized into action and wrote to her good friend Tottie Fox, who also became involved in assisting this tragically abused young woman.⁷ By word of mouth and letters they spread the news concerning the young girl's plight.

On January 8 1850, at the suggestion of Henry Burnett, Charles Dickens' brother-in-law,⁸ Elizabeth Gaskell wrote to Dickens, politely warning him: "In the first place I am going to give you some trouble, and I must make an apology for it; for I am very sorry to intrude upon your busy life. But I want some help."⁹ She went on to ask if he or his associate, Miss Coutts, could "advise her... or accept Pasley in one of the emigration schemes?"¹⁰ Mrs Gaskell knew about Dickens' involvement in the refuge *Urania Cottage* for 'fallen women', which he had established with Miss Angela Burdett-Coutts in Shepherd's Bush.¹¹ In her letter, Mrs Gaskell appeals to Dickens as she outlines her compassionate plan for Pasley:

I have been to see her in Prison... she looks like a quite young child (she is but 16), with a wild wistful look in her eyes, as if searching for the kindness she has never known – and she pines to redeem herself; her uncle (who won't see her, but confirms fully the account of her mother's cruel hardness) says he has £30 of her father's money in his hands; and if she agrees to emigrate to Australia, this would be paid to cover expenses.¹²

Elizabeth Gaskell also sought information from Dickens about how Miss Coutts arranged for *her* protégées to emigrate, and expressed her concerns about Pasley being molested on the common emigrant ships. She promised, "I will try and procure her friends when she arrives." Elizabeth's letter was long, with numerous questions: "does Miss Coutts send out her protégées under the charge of a matron? Might she [Pasley] be included among them?" Finally she assures them, "we can pay all her

⁶ Uglow, *Elizabeth Gaskell*, 246.

⁷ Eliza Fox (Tottie) later Bridell-Fox, artist, corresponded with Elizabeth Gaskell over the question of trying to resolve the conflict over home duties and the individual life. In a letter to Tottie, Gaskell replied that it was a puzzle and that she was unable to resolve it no more than Tottie. Gaskell had four daughters to rear and had to juggle her life around home, Church, travel and writing and supporting good causes.

⁸ Uglow, *Elizabeth Gaskell*, 255. Charles Dickens and Mrs Gaskell were literary colleagues, and in that capacity she turned to him for help. Between 1850 and her sudden death, two thirds of Gaskell's literary output was published by Dickens, either in his *Household Words*, or its successor, *All the Year Round*.

⁹ Chapple and Pollard, *The Letters of Mrs Gaskell*, 98-99.

¹⁰ Uglow, *Elizabeth Gaskell*, 246.

¹¹ Peter Ackroyd, *Dickens* (London: Sinclair-Stevenson Limited, 1990), 532-537. Baroness Angela Georgina Burdett-Coutts and Dickens together established The Home for Fallen Women.

¹² Chapple and Pollard, *The Letters of Mrs Gaskell*, 98-99. "The... common emigrant ships are so bad one would not like to expose her to such chances of corruption."

expenses etc” and sends her love to Mrs Dickens and Miss Hogarth.¹³ Her letter included the following post-script:

Her [Pasley’s] seducer was lately appointed assistant surgeon to the New Bailey Prison; and as Pasley was not quite well she was sent for [by the matron], for him to see her. The matron told me when they came thus suddenly face to face, the girl just fainted dead away, and he was so affected he had to sit down – he said ‘Good God how did you come here!’ He has been dismissed from his post as a consequence. The chaplain will guarantee the truth of all I have said. She is such a pretty, sweet looking girl. I am sure she will do well if we can but get her out in a *good* ship.¹⁴

While we are not told what Dickens said in his letter to Elizabeth Gaskell, she replied on 12 January 1850, thanking him, and outlining her intention to contact those women whom he had suggested.¹⁵ Other letters followed: to Mrs Chisholm regarding helping an immigrant family and to Miss Kaye and to Miss Coutts (through Charles Dickens) to the Plymouth Ladies of whom she had “never heard”, asking for information in relation to arranging safe sailing passages to Australia for unaccompanied single girls. Elizabeth also sent a letter to the forewoman at the company Silvers asking about placing Pasley in the charge of a good family (of the working-class if possible) for the voyage out to the colony.¹⁶

It appears that as these women shopped at Silvers’ nightgown emporium they talked, exchanging news and exploring ideas.¹⁷ Mrs Gaskell eventually found “a whole *nest* of good ladies” to take care of Pasley until the ship sailed.¹⁸ She was a superb networker, a prototype of many generations of Anglican women to come.

¹³ Ackroyd, *Dickens*, 226. Mary Hogarth was Charles Dickens’ sister-in-law. On 17 May 1837 she died, aged seventeen of heart failure. He described himself as having a “fathers pride” in her.

¹⁴ Chapple and Pollard, *The Letters of Mrs Gaskell*, 99-100. Punctuation added for clarity.

¹⁵ Chapple and Pollard, *The Letters of Mrs Gaskell*, 100. Mrs Gaskell also mentions in her thank you letter to Dickens that she is returning Miss Coutts’ letter as Miss Coutts is out of town. However, Gaskell mentions that she has written off, at once, to the forewoman at Silvers telling her that she [Gaskell] has chosen the ‘rescue’ for Pasley suggested by Miss Coutts. It appears that the forewoman was involved somehow in helping girls similar to Pasley. This is another case of women networking to help vulnerable girls.

¹⁶ Chapple and Pollard, *The Letters of Mrs Gaskell*, 100. S W Silver & Co in Elizabeth Gaskell’s time was a nightgown shop. It was a well-established Cornhill (London) firm which had originated in the 18th century, as colonial and army agents, clothiers and outfitters. Its owner and manager was Winkworth Silver. Information provided to Patricia Mayne by the Gaskell Society. Email 20 December 2011 from Professor Tat Ohno in Kumamoto, Japan, via Mary Kuhlman, Omaha, Nebraska, USA.

¹⁷ Chapple and Pollard, *The Letters of Mrs Gaskell*, 98-100.

¹⁸ Uglow, *Elizabeth Gaskell*, 247; and Chapple and Pollard, *The Letters of Mrs Gaskell*, 101. A message from Dickens via Miss Coutts suggested that Mrs Gaskell contact a married couple “who will take loving charge of her.”

Revolutionary women's societies

Girls' Friendly Society: From Lambeth Palace to Adelaide.

'Whole nests of good ladies', networking and joining together for individual and the common good, espoused the cause of migration to Australia through the Girls' Friendly Society (GFS), founded by Mary Butler, talented artist, sculptor, fluent in languages and a brilliant musician.

Mary Butler was born in 1841 at St John's vicarage in Kilkenny, Ireland, the daughter of the Rev Robert Butler.¹⁹ Orphaned very young following the death of her parents two aunts living in England brought her up giving her an excellent education. At age twenty-two she married Frederick Townsend an inheritor of a large estate. Through the influence of the Bishop of Winchester²⁰ Mary Townsend became acutely aware of the plight of young women from country villages, who arrived in London trying to find work. Exploited, lonely and caught in the poverty cycle, these young women frequently came before the courts for stealing food. Although Mary Townsend was not disadvantaged economically, being orphaned, she experienced a sense of loss and connected with such young girls, often caring for them in her own home. Her temperament nurtured friendships among the girls and between them and their benefactors. Mary Townsend placed a "great emphasis on personal kindness" and she trained some girls as housemaids.²¹

In May 1874, the Archbishop of Canterbury, Dr Tait, and his wife, convened a small meeting of five. They had decided to support Mary Townsend's dream of a ministry to women in need and the Girls' Friendly Society was officially launched on 1 January 1875. The participants at this meeting later became known as *The Historic Five*. Persons great and apparently insignificant comprised the committee: Mrs Tait the wife of the Archbishop; Mrs Browne the wife of the Bishop of Winchester; the Rev T V Frosby; a close friend of Mary Townsend; Mrs Nassau Senior and Mary. Mary's faith was grounded and guided in "all things by her Lord." Within five years the movement had recorded a membership of 25,000 around Britain, Scotland and Ireland.²²

¹⁹ Whether Mary Butler was born in Kilkenny city or in the county of Kilkenny, the source does not offer any distinction. Kilkenny city is a pre-eminently medieval city.

²⁰ Son of the slave trade abolitionist William Wilberforce.

²¹ Evelyn Beckenham, *A Faithful Journey: The Story of GFS in the Diocese of Sydney* (Sydney: GFS – An Anglican Ministry Diocese of Sydney Inc, 2006), 11.

²² Beckenham, *A Faithful Journey*, 10-11.

Birds of a feather: Another nest of good ladies

Using the extensive network available to her, Mary Townsend asked her friend in the antipodes, Lady Jervois, the wife of the Governor of South Australia, to meet a London ship which was bringing two GFS girls seeking employment, possibly as domestic servants. Her Ladyship took her two daughters, Lucy and Carrie, to meet the girls. Miss Lucy Jervois, inspired by the newly arrived émigrés' aspirations, established the first Australian branch of GFS at Government House in Adelaide in 1879, her mother becoming its first President.²³ It is astonishing that it only took four years for the GFS to be established in Adelaide, yet it was not until eleven years later, that Sydney's GFS became a reality.

Girls' Friendly Society: Sydney

Sydney's GFS came about through the efforts of Anne Gordon who had migrated to New South Wales during the 1840s. Her husband was a well respected barrister and a prominent member of Sydney's Church of England Standing Committee. The Gordons returned to England in 1874 for a short visit during which Mrs Gordon met Mary Townsend. Mrs Gordon, inspired by GFS ideals, returned to Sydney, determined to establish a Sydney GFS. However, as a mother of six children and in an era when women were expected to be tied to home duties, and 'generally seen and not heard', it would be a difficult task. Daunting as the situation was, Anne Gordon worked with a group of interested women associated with her parish Church, St Paul's Redfern. She encouraged the Rector's wife, Mrs Campbell-Brown, and her sister Miss Mary Garrett, to share her vision in establishing a Sydney GFS. In 1880 this became a reality under Anne Gordon's leadership.²⁴

In the early years in Sydney, GFS set about raising funds to accommodate and protect the many single women migrating to the antipodes in search of a better life. In 1885, when Anne Gordon returned to England, the Primate of the Church of England in Australia, the most Rev Alfred Barry, appointed his wife as Diocesan President of GFS. Between 1887 and 1920, approximately six hundred young women passed through GFS's three rented hostels. Upon his appointment to Sydney, Archbishop Wright followed the example of Archbishop Barry, appointing his wife, Dorothy, as president. On 16 April 1921, the GFS hostel, considered to be the largest built by members of GFS

²³ Beckenham, *A Faithful Journey*, 10-11.

²⁴ Beckenham, *A Faithful Journey*, 11.

in the Southern Hemisphere, was opened at 29 Arundel Street Glebe on land previously granted to the Church.²⁵

Always at the forefront of care, GFS accepted the new challenge of addressing the growing needs of homeless girls, “the majority having been abused in some way.” To meet these needs two cottages were acquired. The first one, *Evelyn Cottage*, was completed in 1992 in the Wollongong area. Another, *Elizabeth Cottage* in Raby near Campbelltown was purchased in 1994, through a benefactor’s gift of \$200,000.²⁶ These cottages provided a safe Christian environment where young women could receive loving support and encouragement to rebuild their lives.

Mary Townsend’s choice of scripture drawn from Galatians 6: 2, “[b]ear one another’s burdens and so fulfil the law of Christ,” became the GFS motto from its inception in 1875.²⁷ GFS continued in the Sydney Diocese with a number of deaconesses supporting various branches in the suburbs as well as in country areas. Deaconess Joan Ash gave much of her life to GFS, as did the late Deaconess Margaret Rogers, who promoted GFS at both diocesan and national levels. Deaconess Lynn Gigg and many other deaconesses, represent ‘nest upon nest’ of women giving pastoral care to other women and their families.²⁸

In 1953 when Deaconess Joan Ash (1923-1989) was appointed as GFS Organising Secretary there were eight branches and by the time she retired in 1965, the number had grown to one hundred and fifty four, with a membership of four thousand, one hundred and seventy eight.²⁹ Her diminutive stature belied her energy and strength and her name became synonymous with GFS. In 1947, with her friend Val Carter, Joan had enrolled in the two-year course, *Sydney Preliminary Theological Certificate* at the Sydney Bible Training Institute Strathfield.³⁰ Subsequently the two girls went to Deaconess House to study theology, where in 1950, Joan Ash was ordained a

²⁵ Beckenham, *A Faithful Journey*, 19-23.

²⁶ Beckenham, *A Faithful Journey*, 25-26. Evelyn Cottage was named after Evelyn Beckenham. She felt “honoured to lend her name to what was to grow into such an important ministry.” When the benefactor was asked to name the cottage, he chose Elizabeth. When he was asked what his association was with that name and whether it was someone close to him he replied, “[n]o, she was John the Baptist’s mother, the one Mary turned to for care and support. After learning of her unexpected and miraculous pregnancy, Mary must have been a very frightened and lonely young woman, especially in her culture. In some sense GFS is like Elizabeth to the frightened young women of today who so desperately need loving care and security.”

²⁷ Beckenham, *A Faithful Journey*, 29.

²⁸ Beckenham, *A Faithful Journey*, 53.

²⁹ Beckenham, *A Faithful Journey*, 43.

³⁰ Joan Ash’s friend Val Carter, went with her, and remembers that they immediately wiped off their make-up, a sign of their new faith, as “Christian ladies did not wear it.”

deaconess. She was an innovator, organiser, traveller, teacher and parish worker credited with establishing GFS in South Korea.³¹

In the late 1990s the executive council of GFS began working towards meeting the needs of girls in the 21st century, aware of changing social mores. The Melbourne Diocese, decided to remove the identifying name from its GFS hostel, due to the number of males phoning “apparently on the lookout for *Friendly girls!*” In response to other challenges, more changes were made. Today, GFS Australia continues to work to enrich and engage with the lives of children and young people providing, among other services, vocational training.³²

The Mothers’ Union: From an English country parish to Australia and beyond

The Mothers’ Union (MU) was established in 1876 by a young clergy wife, Mary Elizabeth Sumner (1828-1921) in the country parish in Old Alresford, England. Her husband, George, rector of the parish, was the youngest son of the Bishop of Winchester. He later became the Suffragan Bishop of Guildford in the Winchester Diocese. Sumner had her own ideas about parish life. As well as rearing three children, with the help of her widowed mother, she assisted her husband in various parochial duties. However, with the children much older and her husband preoccupied with diocesan affairs, she considered it was time to realise her dream to establish a union of mothers.³³

The *Mary Sumner* booklet, produced by the Mothers’ Union is small, yet it contains powerful accounts of how women can often productively model their own lives upon those of their mothers. Mary Sumner’s mother, Mrs Heywood, had successfully run weekly mothers meetings for many years at ‘*Hope End*’, a country estate home in Herefordshire.³⁴ Following in her mother’s footsteps, in 1876, Mary Sumner invited some mothers from the village to a meeting in the rectory drawing room at Old Alresford where, despite the daunting prospect of addressing the meeting, MU finally became a reality.

³¹ Evonne Paddison, (ed.), “Joan Ash”, in *Sisters of the Son* (Melbourne: Access Publishing International, 2010), 141-160.

³² Beckenham, *A Faithful Journey*, 169-177. GFS constitution was changed. A Board of Management replaced the GFS Executive.

³³ The Mothers’ Union, *Mary Sumner: An Appreciation* (Westminster: The Mothers’ Union: August 1959), 2.

³⁴ Violet B Lancaster, *Mary E Sumner* (Westminster: The Mothers’ Union, 1926, 1958), 7; and see http://htt.herefordshire.gov.uk/smrSearch/Monuments/Monument_Item.aspx?ID=4825 (accessed 14 November 2015). It describes the estate as picturesque woodland and shrubbery. Hope End mansion was built in 1750s. It was later demolished and rebuilt but was destroyed by fire in 1910.

Mary Sumner's vision was for the mothers, as nurturers, to take on the task of being responsible for training their children "for His Service" remembering that they were "given body and soul to Jesus Christ in Holy Baptism."³⁵ The meetings would provide practical suggestions for teaching strategies, together with suggestions on how to become regular communicants and engage in daily prayer in the home. She also commenced Sunday evening Bible studies for men, which included plain talk on home duties, as well as giving suggestions about acts of love and courtesy towards their wives.³⁶

The village meeting: Different views from a different age

In connection with the first meeting of Mary Sumner's in the village of Old Alresford, it appears that interwoven with this history-making women's event there has been an on-going discourse in relation to Sumner's "nerves" which seems to have taken on a life of its own.

It is now almost one hundred and forty years since Mary Sumner's first village meeting and it has been left to Violet Lancaster, Mary Sumner's biographer, to re-create that meeting when "thirty or forty" women trooped into her home and where her "nerve failed completely." Feeling daunted and overwhelmed she begged her husband to take the meeting. He did! She also felt a sense of shame "at her failure", but from thereon she took the meetings herself. Lancaster also suggests that Mary Sumner's determination to overcome her natural shyness could be viewed as "an encouragement for future generations of nervous speakers." The women of TAMAR could identify with this situation as they grew in confidence as public speakers.³⁷ There is a contrary view, however, from the official booklet of the Mothers' Union, which retells the "nerve failed" episode with Mary Sumner imploring her husband to take over the meeting which "he wisely declined."³⁸

It was not a new idea that women could minister to women, but for them to speak publically, was novel.³⁹ There appears to have been a battle of wits and emotions at Portsmouth when Bishop Wilberforce of Newcastle invited Mary Sumner, his friend of many years, to address a large hall packed with women and she expressed horror at

³⁵ The Mothers' Union, *Mary Sumner: An Appreciation*, 3.

³⁶ The Mothers' Union, *Mary Sumner, An Appreciation*, 5.

³⁷ Lancaster, *Mary E Sumner*, 7.

³⁸ The Mothers' Union, *Mary Sumner: An Appreciation*, 4-5.

³⁹ Anne O'Brien, "Militant Mothers: faith, power and identity in the Mother's Union in Sydney," *Women's History Review* Vol. 9, no. 1, (2000): 35.

the prospect. She held up her hands at the very thought of it. The bishop ignored her protest and promised to “make it right” with her clerical husband, George. The tug-of-war was resolved by a final act from the bishop when he exerted his episcopal authority and laid his hands upon her shoulders. O’Brien explains, “for that occasion he was her bishop, and therefore able to lay his commands upon her.” Mary Sumner’s obedience to his spiritual authority over her emboldened her to put her natural reticence behind her and, “[w]ith a trembling heart,” she claimed her rightful place as a public speaker. While some critics might see such male dominance as hindering the advancement of women, ironically it was this particular moment-in-time, for one woman, to realise her full potential.⁴⁰

O’Brien believes that many historians in Australia have been highly critical of the MU’s apparent glorification of female subservience, which stories like the Portsmouth occasion perpetuate. However, she also comments that other historians suggest that MU offered members some autonomy and it could be seen as contributing to the development of a rich female religious culture.⁴¹

The first recorded meeting of the MU in Australia occurred in Tasmania, taking place at Cullenwood in 1892. Subsequently MU foundations were made in Melbourne and Adelaide.⁴² The Sydney branch commenced on 28 October 1896, under the direction of Miss Snowden Smith, Bishop Saumarez Smiths’ sister. At the third meeting at Government House on 26 November 1896, fifteen members were engaged as Enrolling Associates. Among the first Council members, there were three single women.⁴³

The work of the MU in the Diocese of Sydney continues with departments dedicated to Promotion and Development, Prayer & Spirituality, Publications, Social Responsibility, Evangelism, Ministry to the Ageing by the Ageing, the National Council of Women, Australian Church Women’s Council, Overseas & Northern Outreach, Links, Education, Deaneries Department, Caritas, and Hospital Visiting, and Archives. Sydney’s MU members, over the past sixty years of hospital visiting have provided a unique ministry by giving grieving gowns to Maternity, Neo-Natal or Special Care Units. These little gowns, beautifully sewn, are presented with love to dress those babies who do not survive birth. The work of MU extends overseas to thirty-five countries listed as

⁴⁰ O’Brien, “Militant Mothers”, 35-36.

⁴¹ O’Brien, “Militant Mothers”, 36.

⁴² Sally Jackson, (ed.), *The Mothers’ Union Serving Sydney, 1896-1996* (Sydney: The Mothers’ Union in the Diocese of Sydney, 1996), 5.

⁴³ Jackson, (ed.), *The Mothers’ Union Serving Sydney*, 5.

participating branches, as well as to twenty-one “others.” The book, *Around the World in 100 Years* celebrates the centenary of MU, testifying to a collective feminine identity as mothers.⁴⁴

Anglican women’s Religious Communities

During the time of the Reformation in England, (early 16th Century) religious houses were dissolved. However, from the 1840s onwards with the emergence of the Oxford Movement (circa 1833), which spread throughout the country, religious communities of Anglican women started to reappear. The first such religious community was formed with the support of John Henry Newman, John Keble and Edward Bouverie Pusey, leaders of the Oxford Movement. The famous author Charlotte Yonge (1823-1901) was attracted to such religious community living and became an external sister of the Anglican Community of St Mary the Virgin, Wantage near Oxford. There was, however, considerable ambiguity both in England and Australia concerning the establishment of religious communities.⁴⁵

Archbishop George Carey in his foreword to the first edition of *Anglican Religious Communities*, in 1999, notes that “[r]eligious communities within the Anglican Communion worldwide are a well-kept secret.” Tom Campbell endorses Carey’s opinion in his introduction to *Religious Communities of the Anglican Communion, Australia, New Zealand and the South Pacific*.⁴⁶ This serves as an indicator (or reminder) that within the various Australian Anglican Church traditions very little is heard about the Religious Orders, either from pulpit or pew. To help rectify this situation, attention will be drawn here to the Community of the Sisters of the Church (CSC) because it has endured for over a century and is a significant example of women working cooperatively within the Anglican Church for the vulnerable and the disadvantaged.

The CSC can trace its origin to the Church Extension Association formed in 1864 as an English charitable organization. It still exists today. In 1870, the CSC grew out of the

⁴⁴ See Dorothy Marshall, *Around the World in 100 Years: A history of the work of The Mothers’ Union Overseas* (London: The Mothers’ Union, n.d.).

⁴⁵ Tom W Campbell, *Religious Communities of the Anglican Communion, Australia, New Zealand and the South Pacific* (Braddon, ACT: T W Campbell, 2007), 13-14.

⁴⁶ George Carey, quoted in Campbell, *Religious Communities*, 13. It seems that religious communities are an almost ‘secret service’ as Archbishop Carey suggests. In the 1960s the writer was living in Ceduna in the Anglican Diocese of Willochra, South Australia, assisting her husband, Tom, operating the Bush Church Aid (BCA) Society’s Flying Medical Service Radio Base. BCA is Anglican, but with its own constitution was able to operate across state borders. In South Australia, the organization with its own aircraft and flying doctor provided radio communications for medical emergencies and School of the Air covering an area of over 400,000 Sq Km. Even with such a vast pool of contacts CSC, though operating in the State, was never mentioned.

Church Extension Association through the initiatives of a clergy daughter, Miss Emily Ayckbowm (1836-1900), who became Mother Emily. Its charitable work began at Kilburn, West London, where the “Ragged Sunday-Schools” were started.⁴⁷ This group was known in the early years as the Kilburn Sisters.⁴⁸ No other Anglican religious order expanded so rapidly as that of the Kilburn Sisters. The Australian foundations were established at the invitation of the respective Bishops of Adelaide and Hobart with seven sisters coming to the antipodes to follow their vocation of gospel service.⁴⁹

Around 1889, a small group of women interested in the religious life began gathering together in Adelaide under the leadership of Miss Mary Louise Lang. They had the encouragement and support of the Diocese of Adelaide’s Bishop Kennion who thought they might possibly form into a religious sisterhood. He located the women at St Peter’s House, Ovingham, owned by the Community of the CSC whose sisters had arrived in Adelaide in 1892. The women’s idea of developing a separate community did not materialize, so they supported the work of the CSC.⁵⁰ In Australia the CSC communities are in Glebe, Camperdown and Kempsey (NSW) and in South Yarra, (Victoria).⁵¹ A member of the Glebe Community, Sister Rosamund, belongs to the congregation of St John’s Bishopthorpe, Glebe.⁵² Her details and those of other Religious Communities can be found at Appendix 3.

The Church of England Deaconess Institution Sydney Limited

Unlike the Girls’ Friendly Society (GFS), the Mothers’ Union (MU) and the Community of the Sisters of the Church (CSC) which were formed in England in the 19th century, the Sydney Church of England Deaconess Institution, which was also formed in the 19th century, is entirely of Australian origin.

It was an answer to the Anglican Sisterhoods. Historians Judd and Cable observe that the Sisterhoods represented to most evangelicals the unreformed convent. These communities of women operated largely independently of Church of England diocesan and parochial structures. Some CSC sisters had come to Sydney in 1893 and shortly

⁴⁷ Peter F Anson, (Revised & edited by A W Campbell), *The Call of the Cloister: Religious Communities and Kindred Bodies in the Anglican Communion* (London: Society for the Propagation of the Gospel, 1955), 439.

⁴⁸ Campbell, *Religious Communities*, 42.

⁴⁹ Campbell, *Religious Communities*, 43.

⁵⁰ Campbell, *Religious Communities*, 21.

⁵¹ *CSC Newsletter: Community of the Sisters of the Church, an Anglican Religious Order founded in 1870 by Emily Ayckbowm*, no. 2. December 2008, 41,

⁵² Archbishop Carey’s comment that Anglican Religious Orders are a well-kept secret resonates with the writer, since it is only recently that she discovered Sister Rosamund who has become her spiritual director.

after had opened a school at Waverley. High Churchmen and Anglo-Catholics supported their endeavours such as running convalescent homes for children and orphanages but the order was fiercely opposed by evangelicals. Usually, the Sydney Bishop, William Saumarez Smith (1836-1909), had a degree of forbearance but he refused to recognise the CSC, due to their lack of deference to his high office and their paying scant attention to the authority of the parish clergyman. Bishop Smith preferred the model of the deaconess as an institution for the formal ministry of women in the Church.⁵³

In 1885 the Sydney Diocesan Synod passed a resolution in favour of deaconess work.⁵⁴ Domestic Christianity especially the ideals of the Christian home was to be promoted by the deaconesses. Only one year later Mary Schleicher became the first woman set apart as a Sydney Diocesan deaconess, working in the parish of Newtown. Her sister Selma had been set apart as a deaconess in Germany.⁵⁵ In 1869 Mary was commissioned for work at St Philip's Church Hill, the parish of York Street Sydney,⁵⁶ where she ministered for forty years.⁵⁷

However, it was not until 17 August 1891 that training for deaconesses became a reality at '*Bethany*' in Balmain.⁵⁸ This was due to the Rev Mervyn Archdall's (1846-1917) endeavours to establish a deaconess training school through the support of good churchmen. His wife Martha also supported his vision of sharing their rectory home with the deaconesses. Initially '*Bethany*' was set up in the Archdall's home.⁵⁹ Martha, being the daughter of a Lutheran pastor, was familiar with the Bethanein Deaconess Institute in Stettin, Germany, where she had lived and this knowledge of the German model helped the Archdalls establish a similar institution in Sydney. Subsequently it moved a few times until as Deaconess House it was established at 28 Carillon Avenue Newtown

⁵³ Judd & Cable, *Sydney Anglicans*, 153-155.

⁵⁴ *118th Annual Report*, (Sydney: The Anglican Deaconess Institution Sydney Limited, 2009), 13.

⁵⁵ The German and Sydney connections; Martha Archdall had grown up in Stettin, near "Bethanien," the daughter house of the famed Kaiserwerth Institution. Owing to her personal links with "Bethanien," Martha was supported by a Sydney clergy widow, Mrs Schleicher, a co-founder of the Dresden Deaconess Institute in Germany. This was an offshoot of the Kaiserwerth Institution. Mrs Schleicher's two daughters, Mary and Selma were among the first deaconesses to minister in the Diocese of Sydney. Her son, the Rev Bernard A Schleicher became a future principal of Moore Theological College. See http://www.womenpriests.org/related/rose_04.asp (accessed 14 November 2015).

⁵⁶ *The Anglican Church of Australia, The Year Book, Diocese of Sydney, 2011* (Sydney: Diocesan Registry 2011), 143.

⁵⁷ Mark Thompson Head of Department of Theology, Philosophy and Ethics, Moore Theological College. See <http://markdthompson.blogspot.com.au/2009/10/what-does-it-mean-to-be-anglican-iii.html> (accessed 14 November 2015).

⁵⁸ Email from Sarah Barry, Mary Andrews College in reference to the establishment of Deaconess House.

⁵⁹ Judd & Cable, *Sydney Anglicans*, 154. '*Bethany*', the rectory of Darling Street, Parish; and *The Year Book of the Diocese of Sydney, 2011*, 82.

being “consecrated to God’s service on 6 December 1916 where it operated for many years hosting numerous educational endeavours for Anglican women.”⁶⁰

Significantly an official women’s ministry had begun in the Sydney Diocese. It was women acting as a helper to the parish clergymen, visiting, teaching and evangelising, together with providing Christian nursing and social services. It was a demonstration to the wider community of the “proper supportive role of women.” Archdall was adamant that the Deaconess Institution be an “extension of the principle of the family.” Further, he recognized the home and family instincts of women, which by their example, the deaconess could provide as a model to rekindle the Christian faith in families.⁶¹ Only five of the women who trained at the Deaconess Institution were set apart in its first eight years of operation. Judd and Cable suggest that the drop-out rate was high due to young women from good, cultured Church of England families being unprepared for the rigours of the deaconess ministry of which they became aware from on-the-job training.⁶²

Since Roman Catholic convents at that time had a virtual monopoly of formal female Christian education, two high schools for day and boarding girls were opened by the Deaconess Institution.⁶³ An employment agency designed to provide placements for governesses, nurses and servants was also established. Additionally, a “Home for Working Gentle Women” with inexpensive accommodation was provided. It also trained them for domestic work. A Children’s Home was opened in Ashfield.⁶⁴

The name, Deaconess House, was changed to Mary Andrews College in 1997 to honour Deaconess Mary Andrews, missionary and adventurer. Its vision statement was “[u]nder the Lordship of Jesus Christ, to be the nation’s most effective Christian organisation for equipping women to spread the gospel and for reaching out to those in need.”⁶⁵ Today, the Anglican Deaconess Institution Sydney Limited (ADISL) runs Anglican Deaconess Ministries (ADM) which includes Mary Andrews College relocated in St Andrews House Sydney where women’s ministry training takes place in partnership with Moore Theological College. The provision of scholarships, bursaries

⁶⁰ *Australian Dictionary of Biography online*. Mervyn Archdall married Martha Karow in Germany on 14 September 1882 and on 27 November of the same year they arrived in Sydney.

⁶¹ Judd & Cable, *Sydney Anglicans*, 153-155.

⁶² Judd & Cable, *Sydney Anglicans*, 154.

⁶³ With the passing of the Secular Education Acts in various jurisdictions from the late 1800s to just prior to Federation, many Protestant primary schools were forced to close while Catholic schools increased. See Catholic Encyclopedia Australia, <http://www.newadvent.org/cathen/02113b.htm> (accessed 14 November 2015).

⁶⁴ Judd & Cable, *Sydney Anglicans*, 154.

⁶⁵ *The Anglican Deaconess Institute Sydney Ltd*, 13.

and awards, aims to support Christian women in furthering their studies and ministry opportunities. It has also recently made special provision for training Indigenous women. The original property at 28 Carillon Ave Newtown is leased to Moore College for residential female accommodation.

Anglican missionary wives in colonial Australia, 1788-1900

Historian, Hilary Carey, sets the scene for this brief account of Anglican women's ministry in Australia as she comments: "In the contemporary official record, missionary wives are virtually invisible." Her footnote to this statement reads: "[t]his assessment is based on my search of the records printed in the *Historical Records of Australia*." She then observes concerning the *Australian Dictionary of Biography, 1788-1939*, "[of] about 100 entries which concern missionaries... only six are women, although missionary wives are noted in the entries of their husbands." Carey notes that historian, John Harris, also briefly mentions these "about one hundred women" but gives little more detail.⁶⁶ Roughly about forty-five missionary wives or daughters worked alongside men in Aboriginal missions from 1788-1900. Carey further notes that in his tome, *One Blood*, Harris provides a tribute to all missionary wives, exemplified by Ellie May Potter:

This quiet, gentle woman epitomised those countless missionary wives, largely unrecognised, their work mostly unrecorded, who contributed at least as much to the life of the missions as their husbands did.⁶⁷

According to Carey, the work of missionary women in Australia began in the 18th century with the foreign mission movement that was associated with the imperial mission organizations, through to the 19th century.⁶⁸ Two societies, the Society for the Propagation of the Gospel (SPG) and the Society for Promoting Christian Knowledge (SPCK) were the agencies that provided the first Chaplains sent to New South Wales, armed with Bibles and Christian literature. The London Missionary Society (LMS) and the Church Missionary Society (CMS) were controlled from London, although as early as 1825 Samuel Marsden established an auxiliary branch of CMS in Sydney. The Anglican missionary organizations, along with the other Protestant denominations encouraged single men to marry suitable women to assist them in the mission field.

⁶⁶ Hilary M Carey, "Companions in the Wilderness? Missionary Wives in Colonial Australia, 1788-1900", *The Journal of Religious History* Vol. 19, no. 2, (December 1995): 229. Ellie May Potter and her husband served with CMS in Arnhem Land in the early 1900s.

⁶⁷ Carey, "Companions in the Wilderness?" 229; and John Harris, *One Blood: 200 Years of Aboriginal encounter with Christianity: a story of hope* (Sutherland: Albatross Books, 1990), 713.

⁶⁸ Carey, "Companions in the Wilderness?", 227-228. Missionaries and missionary organisations had their critics chiefly due to the oft-ingrained belief in the 19th century that British civilisation was God's gift to the world. Missionaries were seen as "agents of Empire" and all too often the gospel was tinged with a western overlay, giving the impression of cultural imperialism or European ethno-centrism.

Rev Samuel Marsden and missionary wives

The Rev Samuel Marsden (1765-1838) held the view that candidates for missionary service had to be married. Marsden acted according to his convictions, consistently refusing recommendations of support for hopeful missionary candidates if they did not marry. In particular, Marsden considered it a danger for single young men, to be placed “in a foreign Climate amongst Licentious Savages... A Young Man will have daily in these Islands to contend with a Hot climate the Vigour of Youth and the Most Alluring temptations.” He considered wives would help alleviate this problem. According to Marsden, Eve had been given to Adam as a helpmate and this was the perfect paradigm. This was the justification Marsden provided to the LMS for his “married only” policy which remained throughout the colonial period.⁶⁹

Marsden, with great concern followed the careers of the missionary families by arranging marriages and fostering the careers of missionary children. He also mourned when any of the women he had sponsored suffered on the mission field, especially when Mrs Henry died in Tahiti worn out by miscarriages, the bearing of many children and her sacrifices made for the mission.⁷⁰

In general, a wife was governed by her husband, his colleagues and the sending missionary society. The early male missionaries appointed to the mission fields of New South Wales were either married prior to leaving England or married shortly after their arrival in the colony. The missionary wives in the Sydney area, as well as carrying out their domestic duties, involved themselves in mission work, in Sunday School and school teaching.⁷¹

As with all missionary enterprises in the last hundred years, women outnumbered men. It was reported that between 1905 and 1920, 65% of ABM missionaries were women and a majority of those were single. O'Brien points out that the large number of unmarried women, who undertook missionary service prior to 1914, reflected the number of unmarried women in the population generally.⁷²

⁶⁹ Marsden quoted in Carey, *Companions in the Wilderness?*, 230. With the demise of the LMS mission to Tahiti in 1788, when missionaries were forced to leave, the Rev Samuel Marsden was asked by the Society to provide justification for the continued provision of wives to the South Seas missions.

⁷⁰ Carey, *Companions in the Wilderness?*, 230-231.

⁷¹ Carey, *Companions in the Wilderness?*, 231, 239.

⁷² Anne O'Brien, *God's Willing Workers: Women and Religion in Australia* (Sydney: University of New South Wales, 2005), 126.

Individual Anglican women predecessors of TAMAR

The Anglican women in this particular section are recognised for their individual initiatives in working for the welfare of society generally and women in particular and who were not aligned with religious orders or associated with formal Church associations. Before mentioning a few of the numerous individual Australian women activists in the Anglican Church in various fields it is necessary to acknowledge, in the light of this TAMAR history, the inspirational work done by two nineteenth century English women, Josephine Butler and Jane Ellice Hopkins, in addressing the issue of sexual abuse in society.

As Lucretia Flammang points out, Josephine Butler (1828-1906) has been variously described as “a moral reformer, a Christian feminist, a visionary prophet and a mystic.” Butler was convinced that the source of women’s oppression was their vulnerability to “sexual servitude” which resulted from the sexual double standard in a patriarchal society, whereby women were punished for prostitution but men were not. Butler was highly suspicious of institutions regarding them as prone to be self-serving and therefore did not formally belong to a particular Church but she drew deeply upon the richness of Biblical and Christian theology.⁷³ Certainly the TAMAR women were aware of cases in the Australian Anglican Church of the sexual servitude of young women groomed and seduced by clergy much older than themselves.

Susan Mumm in *Women’s Theology in Nineteenth Century Britain* states:

In her own time Jane Ellice Hopkins was as famous as Josephine Butler and more famous than Dr Elizabeth Blackwell and certainly more notorious than either. Hopkins was an important religious thinker and popularizer, and founder of the tradition of Christian feminism, and her work linked advocates of women’s equality with religiously inspired purity activists.

Her father was a celebrated lecturer in mathematics at Cambridge and gave his daughter a rigorous education in the sciences and classics. “Her public work began in 1866... when she commenced addressing large meetings of bricklayers and fossil diggers in a working class suburb of Cambridge.” She informed herself in all the areas of learning associated with the sexual abuse of prostitution and argued that “it was senseless for women reformers to provide... tender merciful ambulances at the bottom

⁷³ Lucretia A Flammang, “‘And Your Sons and Daughters Will Prophecy’: The Voice and Vision of Josephine Butler” in Julie Melnyk (ed.), *Women’s Theology in Nineteenth-Century Britain: Transfiguring the Faith of Their Fathers* (London: Garland Publishing Inc Taylor & Francis Group, 1998), 151.

of the precipice, while men are pushing them over at the top faster than we can save them at the bottom” – the notorious double standard.⁷⁴

The following Australians are representatives of the many women who would qualify for inclusion in this category of individual activists.

England's two 'daughters' to Australia: Frances Perry and Julia Farr

Frances (Fanny) Perry, (1814-1892) was born in England's county of Yorkshire on 16 June, 1814, the youngest of ten children. Her parents, Samuel Cooper (a merchant) and Dorothy, née Priestley had her baptised on 21 July at the Fish Street Independent Chapel, Kingstone-upon-Hull. It is interesting to note that while her baptismal service was at an independent chapel, she married an Anglican clergyman Charles Perry on 14 October 1841 at Newtown, a Church of England parish in Cambridge. Fanny's possible expectations of being a clergy wife in England were considerably modified when Perry accepted the new bishopric of Melbourne in 1847. The Perry's arrived in Port Phillip in 1848 to begin their mission to serve the Church in Victoria.

Being childless, Frances became her husband's personal assistant in every way possible, particularly coping with long journeys and copying out sermons. However, she developed another life as a contributor under the pseudonym 'Richard Perry' to the publication *Contributors to an Amateur Magazine in Prose and Verse* (London, 1857). She took leading roles in the Governesses' Home, the Carlton Refuge and the Melbourne Orphan Asylum. Her major achievement was being the first President from 1856 to 1874 of the committee that founded the Melbourne Lying-in (Royal Women's) Hospital.

Being a woman of the period, Frances “always deferred to male authority.” Her generous spirit solely focussed on the welfare of women and children. It is reported that “she did not pose as a theologian or a logician, nor did she after the modern fashion, stand up and make a speech.” Yet it is more than likely that when Frances Perry House was opened in 1979, at the Royal Women's Hospital many speeches would have been made in her honour.⁷⁵

⁷⁴ Susan Mumm, “Ellice Hopkins and the Defaced Image of Christ”, in McLnyk (ed.), *Women's Theology in Nineteenth-Century Britain*, 165,167; and Rigby Joy of Knowledge Encyclopaedia, A-K Fact Index (London: Mitchell Beazley Publishers Limited, 1976), 98. Dr Elizabeth Blackwell was born in England (1821-1910) and graduated in 1847 becoming the first woman doctor in the USA.

⁷⁵ Peter Sherlock, “Perry, Frances (Fanny) (1814-1892)”, *Australian Dictionary of Biography* online, Supplementary Volume, (MUP), 2005. The Perry's left Melbourne on 26 April 1874. Charles died in 1891 and Fanny on 2 December 1892.

Another women, Julia Warren Farr (1824-1914) similar to Frances Perry, married an Anglican clergyman Henry Farr (serving in Cornwall) in 1846 in the Woolwich Parish Church. Her father being Sir Robert Hutchinson Ord, she received a genteel education acquiring competency in singing and French. Opposition to her marriage came from her Christian Brethren brother and other family members.⁷⁶

The Farr's decision to journey to Australia was not Church related, but was prompted by their first child's consumptive illness. Migration to a drier climate in Adelaide, South Australia, was the answer and where her husband George became headmaster of the Collegiate School of St Peter. Even though she bore six more children, Farr with her natural gifts of music and language became involved in the school's life.

In 1860 Farr gathered around her a like-minded group of women and men to begin to work to establish an institution, an orphan home, for parentless girls. She also garnered the support of Bishop Augustus Short. From 1860-1912, 300 girls were admitted to the Home and watched over by Farr who kept the home's registers with recorded news from the girls after they found employment or married. The Orphan Home known since 1934 as Farr House became subsumed into the welfare services of the Synod of the Diocese of Adelaide. In 1878, Farr's social conscience was aroused about the fate of inmates confined in the Destitute Asylum for Incurable Diseases. She rallied support from medical and philanthropic friends in Adelaide to establish Fullarton, a non-denominational Home for Incurables. In 1981 it was re-named the Julia Farr Centre.⁷⁷

This glimpse of Farr's major life's work resonates with the TAMAR movement's task of garnering and gathering like-minded women and men, including Archbishops Goodhew and Jensen to support their work. The legacies left by Perry and Farr are incredibly concrete with buildings of one kind or another that provided shelter and sustenance to those in need thus enabling them to live their lives as holistically and as humanly possible.

Howbeit, TAMAR cannot leave such legacies, but it is hoped this thesis will leave a history about women who dreamed a dream to educate the Church in relation to sexual abuse by clergy and church workers.

⁷⁶ Brian Dicky, "Farr, Julia Warren (1824-1914)", *Australian Dictionary of Biography* online, Supplementary Volume, (MUP), 2005.

⁷⁷ Dicky, "Farr, Julia Warren (1824-1914)", *Australian Dictionary of Biography* online, Supplementary Volume, (MUP), 2005.

Janet Marion Clarke and Agnes Eva Hughes

These two later 19th century and early 20th century women who were sisters, emerge from their *Australian Dictionary of Biography* entries as women with considerable concern for the common good and initiative in addressing social issues. Janet Clarke, (1851-1909) née Snodgrass is described as a philanthropist while her younger sister Agnes Hughes, (1856?-1940) is noted as a political organizer. It is reported that after rearing their respective children, the sisters continued to be power houses of energy, enthusiasm and excellence in whatever cause they espoused, whether it be political, educational, charitable or cultural.

Janet Clarke believed that “wealth brought her obligations to people and organizations in need.” Her altruism involved serving on a plethora of committees and councils, including a committee to promote the development of Church of England schools for girls. She also served as a council member of the Melbourne Church of England Grammar School for Girls. Her interests were astonishingly varied, and included supporting young singers and musicians and serving as president of both the Dante Society and the City Newsboys’ Society. Hospitals for women and children drew upon her compassion to serve on their committees. During the depressed 1890s she fed hundreds of Richmond and Collingwood poor from her kitchen at Cliveden.⁷⁸ Janet with sister Agnes was involved in the establishment of the Australian Women’s National League (AWNL). Agnes chaired the first general meeting on 14 April 1904, when Janet became president.⁷⁹

With her superb administrative ability, in September 1909 Agnes became AWNL State president and by 1914, the movement had grown from 120 branches to 420 with over 50,000 members. With the outbreak of World War I Agnes joined the Australian League of Honour, the Lady Mayoress’s Patriotic Fund, as well as the Friendly Union of Soldiers’ Wives and Mothers and gave considerable support to the Young Men’s Christian Association’s Kitchener Memorial Huts as well as the Caulfield Military Hospital. She refused to approve parliamentary candidature of women, but in accepting presidential nomination for the AWNL in September 1921 she suggested that women elect their own council to consider bills concerning the home, women and children. In her later years she was vice-president of the Girls’ Friendly Society.⁸⁰

⁷⁸ Sylvia Morrissey, “Clarke, Janet Marion (1851-1909)”, *Australian Dictionary of Biography* online, Vol. 3, (MUP), 1969.

⁷⁹ Judith Smart, “Hughes Agnes (1856-1940)”, *Australian Dictionary of Biography* online, Vol. 9, (MUP), 1983.

⁸⁰ Smart, “Hughes Agnes (1856-1940)”, *Australian Dictionary of Biography* online, Vol. 9, (MUP), 1983.

These remarkable sisters, endowed with natural gifts of vision and stamina, took and supported visionary initiatives which promoted significantly the betterment of society at large.

Dr Catherine Hamlin

In 1984 Dr Catherine Hamlin was awarded the ANZAC Peace Prize; in 1995 she was awarded the Companion of the Order of Australia and in 1999 the Gold Peace Prize. It was a happy coincidence that in the week that this chapter was first being shaped in 2011 that she was presented to Queen Elizabeth during her visit to Australia. After the death of her husband Reg in 1993, Dr Catherine continued her work at the fistula hospital in Addis Ababa, Ethiopia. The Hamlins have become household names in the world of obstetric fistula repair enabling most of their patients to live normal lives.

Both Catherine and Reg Hamlin's families have a tradition of missionary service dating back to the nineteenth century.⁸¹ Catherine's mother, Elinor, with strong Christian values and a passionate faith, passed her faith on to all her children. In the Hamlin's strong evangelical Anglican household prayers were said before breakfast with the servants included. Catherine's parents, being concerned that there was no nearby Church providing Sunday School for children, built a hall in the grounds of their home.⁸²

Although Dr Catherine's background was thoroughly Anglican, her deeper spiritual journey started when she attended a Presbyterian Church and heard a famous missionary speaker, Hugh Paton. Catherine recalled that he "preached a message of Jesus's love and I knelt down and prayed, 'Jesus I'm going to give you my life. I really want to follow you and live for you.'" ⁸³

After completing medical training, Catherine and Reg were married at St Philip's Anglican Church in Sydney. Arriving in Addis Ababa in May 1959, they joined the local Anglican Church. The Hamlins were unprepared for the shocking cases of dreadful injuries suffered by women due to the effects of obstructed labour. They would encounter women in rags with unstoppable urine flows. At one time, a woman arrived at the hospital with a crumpled letter of referral written seven years earlier. When she was asked the reason for the extraordinary time delay, she explained she had sat begging at

⁸¹ John Little & Catherine Hamlin, *The Hospital by the River: A story of hope* (Oxford: Monarch Books, 2001), 11.

⁸² Little & Hamlin, *The Hospital by the River*, 14, 23-25.

⁸³ Little & Hamlin, *The Hospital by the River*, 26-27.

a bus stop (in her urine-soaked rags) for enough money to buy the fare to the Hamlin's Hospital.⁸⁴

A feature of life in Ethiopia was the friendship and co-operation that existed between different Christian religious groups especially involving women. An Australian missionary nurse, Mrs Fishwick, worked with the Sudan Interior Mission and travelled for miles to bring fistula patients to the hospital. Another was Sister Gabriel from an English titled family. She came to Ethiopia with the Catholic Medical Missionaries of Mary. Her dedication was, "simply for the love of Jesus, unsung by the rest of the world, but known to God." Sister Gabriel spent her days in the streets, churchyards and cemeteries finding the poor and destitute among whom were fistula victims. Dr Catherine described Sister Gabriel as "radiant."⁸⁵

Today Dr Catherine continues her work in Addis Ababa where the fistula program has expanded by working through local women's associations, health centres, schools and farmers' associations. Like Dr Catherine, these bodies realise the need to get village men involved as all the major decisions in the family are made by men and the corporation of men is needed to see that they understand the help women need during child-birth.⁸⁶ This understanding of the cooperation of men with women being vital to the common good will be seen in the history of TAMAR. Dr Catherine, now in her 80s is confident about the work continuing, declaring, "[t]he future I leave in the hands of an Almighty and all-loving God – God is faithful. May we, too, be faithful."⁸⁷

Beth Jones

In 1990 Beth Jones won an Australian Human Rights Award and in 1997 the Order of Australia. Author and traveller, she shared her story as an adult when, as a result of counselling, she experienced recovered memories of being sexually abused by her sadistic father. Her published name, Cathy Ann Matthews, is a *nom de plume*. Her first book, *No longer a victim of child abuse*, was published in 1986 and *Breaking Through: No longer a victim of child abuse*, in 1990. The film of the same name, based on her second book, was shown twice on ABC national television and won the 1990 Australian Human Rights Award for a Television Documentary Drama. Subsequently the second book was reprinted in 1991, 1993, 1994, and 1995 and finally published by Amazon books in 2011.

⁸⁴ Little & Hamlin, *The Hospital by the River*, 111, 131, 201.

⁸⁵ Little & Hamlin, *The Hospital by the River*, 107.

⁸⁶ Little & Hamlin, *The Hospital by the River*, 300.

⁸⁷ Little & Hamlin, *The Hospital by the River*, 304.

Beth Jones became a traveller in two realms, one in the spiritual sphere and the other firmly grounded, struggling to find a place of peace. Despite her damaged faith and life, she believed, “God worked constructively in my life”. She says, “I cannot tell my story unless I share with you God’s participation in my recovery.” She explained that functioning in her abusive realm she exhibited a seemingly ordered external existence until forty years later when memories of her early abuse gradually began to surface, it caused a volcano-like eruption of agony.⁸⁸

Her two journeys, one pain-filled and the other hope-filled, finally became one, almost a seamless connection, enabling her to travel widely, both in Australia and overseas, breaking through the silence surrounding sexual abuse and its devastating legacies. She encourages survivors to take steps towards shedding the emotional horrors of abuse – hard and painful though that might be as well as time-consuming. While acknowledging that “[n]othing can change the fact that we survivors were abused,” she is also convinced that the emotional scars can be softened and fade. She believes that the invisible mantle of depressive-sorrow can no longer completely adorn the wearer, commenting, “[w]hat we do with the emotional scars from our abuse can disfigure or adorn our tomorrows.”⁸⁹ However, she also acknowledges that sometimes missing pieces of the jigsaw of her life will emerge evoked by a smell, a word, a look or an action.⁹⁰ These are the penetrating legacies that invade the memory-territory for many who belong to the sexually abused community, survivors of sexual abuse.

One of the reviewers of *Breaking Through*, Dr Stuart Piggin, former Master, Robert Menzies College Macquarie University, incisively and rightly observes that by association, one of the major and constant problems that survivors of sexual abuse experience is being “stuck by default with the problem.” Piggin goes on to explain:

I passed from anger to hope and finally to gratitude as I read this astonishing book. Cathy Ann recounts her faltering but sure progress from total repression of her abuse as a child through unbearable pain to a healing life of sharing her story and supporting other victims. The reader thinks constantly of victims at risk of being stuck all their lives in amnesia or pain and longs for them to learn and accommodate the insights, which abound in this liberating story.⁹¹

⁸⁸ Matthews, *Breaking Through*, 9 -11.

⁸⁹ Matthews, *Breaking Through*, 11.

⁹⁰ Matthews, *Breaking Through*, 20.

⁹¹ Stuart Piggin, “What the reviewers said”, in C Matthews, *Breaking Through*, frontispiece.

No longer a victim of child abuse and *Breaking Through*, were ground breaking books. Professor Kim Oates, former professor of paediatrics and child health, University of Sydney in his *Foreword*, to the latter book observed that, “[t]here is much to learn from the experiences revealed in *Breaking Through*.”⁹²

MOW – Movement for the Ordination of Women

The most spectacular women’s activism in the Anglican Church in Australia in the 20th century and specifically in the Sydney Diocese was in connection with the ordination of women. As women were granted the vote, allowed to sit in parliament and enter universities, the ordination of women to the priesthood became an issue in Britain. Maude Royden, an English university graduate and preacher denied a pulpit in her own Anglican Church began in 1917 to preach in a Congregationalist Church. In 1928-29 she went on a year-long speaking and preaching tour including the United States, New Zealand and Australia.⁹³

The debate on women’s ministry which so polarised Anglicans was initiated by bishops from the worldwide Anglican communion who, at the 1968 Lambeth Conference in Canterbury, urged every regional Church or province “to give careful study to the question of the ordination of women to the priesthood and to report its findings to the Anglican Consultative Council... which will make them generally available to the Anglican communion.”⁹⁴ In fact the Bishop of Hong Kong had ordained Florence Li Tim-Oi in 1944 as the first woman priest in the Anglican Communion.⁹⁵

In Australia her message appealed to such Anglican women as the deaconesses, who were sensitive to what they described as their “lowly and ambiguous position”. Correspondence from the 1940s shows their annoyance at being attributed ‘lay’ status, at having no representation on the Council of Deaconess House and the fact that Principals of Deaconess House were not deaconesses.⁹⁶ For many women Church workers “the crunch came in 1969 when the Australian General Synod rejected the Lambeth Conference decision of the previous year that affirmed that deaconesses belonged to the order of deacons.”⁹⁷

⁹² Kim Oates, “What the reviewers said”, in C Matthews, *Breaking Through*, frontispiece.

⁹³ Jane Shaw, “The Ordination of Anglican women: Challenging tradition” in Elaine Lindsay and Janet Scarfe (eds.), *Preachers, Prophets and Heretics – Anglican Women’s Ministry* (Sydney: University of New South Wales Press, 2012), 1- 17.

⁹⁴ Shaw, “The Ordination of Anglican women: Challenging tradition”, 2.

⁹⁵ Shaw, “The Ordination of Anglican women: Challenging tradition”, 4.

⁹⁶ Anne O’Brien, “Women and churches before 1992: ‘No obtrusive womanhood’”, in Lindsay and Scarfe (eds.), 45.

⁹⁷ O’Brien, “Women and churches before 1992: ‘No obtrusive womanhood’”, 46.

Various action groups emerged during the time following the 1977 General Synod. Melbourne had one for women ministry students at Ridley College started by lecturer Barbara Darling and another made up of women already in professional ministry as chaplains and deaconesses. They were small, informal and for colleagues. Others were constituted more formally and aimed more broadly, using public advertisements and newsletters. The most active were Adelaide's Women and Holy Orders? or WHO?, Melbourne's Action Group for Women's Ordination and Sydney's Anglican Women Concerned. Generally these groups preferred to educate not challenge, to support not stir, to pray rather than provoke.⁹⁸

A new generation of Christian feminists, however, was emerging. As O'Brien points out, many were children during the religious revival of the 1950s and early 1960s when religious practice and community nourished their formative years. As young adults in the 1960s and 1970s they experienced the liberation of new theology and social justice movements. The fruits of these influences included Christian Women Concerned (1968), Anglican Women Concerned (1975), Women and the Australian Church (1982), the loose collective Women and Religion (1985) which gave birth to the feminist journal Women-Church (1987) and Sophia (1991).⁹⁹

These groups shared a broad commitment to end the oppression of women but the Movement for the Ordination of Women (MOW 1983) was born of the delay and frustration experienced by Anglican women on the issue of ordination.¹⁰⁰ Following General Synod's rejection of the Lambeth Conference's affirmation of the Deaconess order in 1969 it recommended that the subject be studied by the Church's Commission on Doctrine. In 1973 the Commission reported that women should be represented in every ministry of the Church, lay and ordained. Nevertheless while the principle received considerable support at the 1977 General Synod it did not attract the two-thirds majority in each house which enabling legislation would have required. The supporters of ordination experienced further hurt and frustration in the early 1980s following the Adelaide Synod's rejection of constitutional changes enabling ordination and then an edict preventing the Hong Kong priest Joyce Bennett from celebrating the Eucharist in Melbourne.¹⁰¹

⁹⁸ Janet Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths" in Elaine Lindsay and Janet Scarfe (eds.), *Preachers, Prophets and Heretics – Anglican Women's Ministry* (Sydney: University of New South Wales Press, 2012), 119.

⁹⁹ O'Brien, "Women and churches before 1992: 'No obtrusive womanhood'", 46.

¹⁰⁰ O'Brien, "Women and churches before 1992: 'No obtrusive womanhood'", 46.

¹⁰¹ O'Brien, "Women and churches before 1992: 'No obtrusive womanhood'", 47.

It was a lively energetic movement and its leaders used the media effectively to draw attention to the issue in the wider community. In 1986 the first women were ordained deacons in Melbourne and it seemed at the time that ordination to the priesthood would follow. But in 1987 the necessary legislation was rejected by the General Synod by four votes. It was five years before the stalemate was broken. In 1992 Archbishop Peter Carnley acted unilaterally and ordained the first women priests in Australia in Perth. Eight months later General Synod passed legislation that enabled individual dioceses to decide on the issue. MOW sought not just ordination but those things that it assumed would flow from it such as more inclusive liturgy, feminine theology and participation of women in governance and theological debates.¹⁰²

The opposition and unintended consequences

As Hilliard observes, when the ordination of women was first debated in the Australian Church in the 1960s it was seen as only a theoretical possibility. Many Anglicans regarded the notion as fanciful, a subject for jokes about priestesses teetering into the sanctuary on high heels. Following the 1968 Lambeth Conference, which urged all Anglicans churches to study the question of ordaining women, the Melbourne diocesan journal *See*, published a flippant sub-editorial on 'Priestesses?' It commented: "Somehow, priestesses and witches are equally heathen ideas to us... Come on ladies, try and convince us. But no broomsticks or rolling pins please."¹⁰³

On a sterner note, in the following month Archbishop Marcus Loane of Sydney examined the subject in his Synod presidential address and was among the first Australian bishops to do so. He opposed women's ordination on the basis of a doctrine that had already taken root among the teaching staff of Moore Theological College and was to remain the cornerstone of Sydney Anglican thinking on the subject: "If the Godhead is the fountain of authority and the pattern of relationship for the Church of God on earth, there is no encouragement for the view that equality of status implies identity in functions."¹⁰⁴

Ten years later the atmosphere was very different, following the ordination of women to the priesthood in the United States, New Zealand and Canada and the publication in 1977 on *The Ministry of Women*, a report of the General Synod's Commission on Doctrine. This had concluded that there were 'no theological objections to the

¹⁰² O'Brien, "Women and churches before 1992: 'No obtrusive womanhood'", 48.

¹⁰³ David Hilliard, "The organized opposition: 'How can a woman... ?'" in Elaine Lindsay and Janet Scarfe (eds.), 95.

¹⁰⁴ Hilliard, "The organized opposition: 'How can a woman... ?'", 95.

admission of women to the diaconate' and that 'the theological objections that have been raised do not constitute a barrier to the ordination of women to the priesthood.' The only dissenting voice within the Doctrine Commission was Dr Broughton Knox, Principal of Moore College. Knox was impervious to revisionist and liberal arguments.¹⁰⁵

In an addendum he claimed that *The Ministry of Women* had failed to investigate fully "the divine statements and actions as recorded in Scripture" and their implications for the present day but had tended instead to explain them away as out of keeping with the culture of the modern world. Knox himself insisted that the Bible, from the Book of Genesis onwards, affirms a particular pattern of relationship of men to women: leadership and subordination. This principle is part of God's created order: immutable and eternally binding. The headship argument, as expounded by Knox, was very influential among his (male) students and became the dominant viewpoint of the Diocese of Sydney: the ordination of women was not consistent with God's will as revealed in scripture.¹⁰⁶

This argument was developed in a succession of reports, statements and articles in the *Australian Church Record* and *The Briefing*.¹⁰⁷ Always it was conceded:

Women, with their special gifts, especially in pastoral care and teaching the young, may exercise a ministry in the congregation complementary to men. However God places restrictions on such a ministry. It may not involve leadership offices and must always be carried out under the authority and oversight of the ordained male minister.¹⁰⁸

In 1992 a Sydney website expounded the proposition that women were "equal but different" evidently unaware of, or unconcerned about, the similarity of their slogan to South African apartheid regime's "separate but equal."¹⁰⁹ At the same time, conservative Anglo-Catholics were putting together a very different case against the ordination of women to the priesthood. This was closely tied to the doctrine of the apostolic succession that was fundamental to Anglo-Catholic identity. According to this doctrine, the Anglican Church, because it has maintained an episcopal succession through the laying on of hands, was an integral branch of the Holy Catholic Church. Its

¹⁰⁵ Hilliard, "The organized opposition: 'How can a woman...?'," 96.

¹⁰⁶ Hilliard, "The organized opposition: 'How can a woman...?'," 96.

¹⁰⁷ Hilliard, "The organized opposition: 'How can a woman...?'," 96.

¹⁰⁸ Hilliard, "The organized opposition: 'How can a woman...?'," 97.

¹⁰⁹ Porter, "Backlash: The new threat to ordained women" in Elaine Lindsay and Janet Scarfe (eds.), 379.

See also <http://www.thecrimson.com/article/1957/2/26/apartheid-south-africa-since-he-came/>

clergy were ordained not to a separate Anglican priesthood but as “priests in the Church of God.” There were two main arguments against the ordination of women. The first was: By what authority? After all Christ had chosen men as his apostles. There was in addition the ecumenical implications concerning relations with the Catholic Church, which rejected the notion of women priests.¹¹⁰

As Hilliard points out, there was not much overlap between the conservative Evangelical and Anglo-Catholic cases but both regarded the Movement for the Ordination of Women (MOW) as an offshoot of secular feminism. This they deplored with its call for full equality for women, its opposition to sexism in the Church and its strident language and pressure tactics. It was pointed out that:

Contrary to feminist claims, the maleness of the priesthood did not imply a lack of faith in the abilities and talents of women, nor did it mean that women were the victims of institutional discrimination. Rather, it was a recognition that men and women, because of their biological differences, are not interchangeable but have different (and complementary) roles and responsibilities in the church, “A woman cannot be called to be that which she was not created to be.”¹¹¹

As Hilliard explains, “Anglicanism in the 20th century was a church that easily upset the tidy-minded.” Indeed it is evident from the preceding chapter in this thesis that the national Anglican Church in Australia was emerging not as a centralised body but a grouping of dioceses that maintained a strong sense of independence. Over time each diocese had developed a distinctive theological outlook (churchmanship) and way of doing things that differed often in subtle ways from its neighbour. In the 1970s when the national Church began considering the question of women’s ordination, there were 24 dioceses.¹¹²

When Diocesan and General Synods voted on the issue of women’s ordination they did so with an awareness of the case against women priests, realising that there was a substantial body of Anglicans who saw the issues very differently and were unlikely to change their minds. In the long run, the extent of the opposition had an unintended consequence. It produced an impasse that pushed the 1992 General Synod to vote for women priests with choice for individual dioceses in order to preserve the unity of the national Church.¹¹³

¹¹⁰ Hilliard, “The organized opposition: ‘How can a woman... ?’”, 97-98.

¹¹¹ Hilliard, “The organized opposition: ‘How can a woman... ?’”, 99.

¹¹² Hilliard, “The organized opposition: ‘How can a woman... ?’”, 100.

¹¹³ Hilliard, “The organized opposition: ‘How can a woman... ?’”, 113.

Sydney Diocese remained resolutely opposed to the ordination of women. The protest group Anglican Women Concerned (AWC) set up in 1975 was not low key or patient. The inspiration of Colleen O'Reilly (then Stewart) and Sandra Wilson, was modelled on the ecumenical Commission on the Status of Women in the Australian Council of Churches but was staunchly Anglican in focus. The Commission had made a considerable mark in the mid-1970s with its reports and national conferences as well as posters and the T-shirts bearing the slogan "Jesus was a feminist". AWC demonstrated before the 1977 General Synod meeting in Sydney.¹¹⁴

AWC, however, did not make a substantial impact or attract a wide membership. The Movement for the Ordination of Women by contrast did both. From its beginning in 1983 in Sydney MOW adopted a public presence and was intentionally activist and provocative. Outspoken Patricia Brennan quickly became its public face. Within two years it had attracted 800 members around the country, launched national publications and conferences and generated regular public comment. Most of the earlier groups became part of MOW.¹¹⁵

Dramatic and confrontational, MOW had taken its name and inspiration from the Movement for the Ordination of Women in the United Kingdom. Women from other denominations such as the Catholic became part of the movement. The 1985 General Synod was not the first to debate women's ordination but it was the first since the formation of MOW. At this Synod the proposal for women as priests was narrowly defeated but there was strong endorsement for women as deacons. The watershed decision that no one could be a priest without first being a deacon went unnoticed in the furore over the rejection of women in the priesthood. In October 1983, modelling their protest on Martin Luther's 1517 'Ninety-Five Theses', members of MOW attached their "twelve propositions for the ordination of women" to the door of St Andrew's Cathedral Sydney.¹¹⁶

In Australia, General Synod's Doctrine Commission issued Canon 18 1985 which authorised women to be accepted to the diaconate.¹¹⁷ As noted above, the first ordination of women deacons in Australia took place in St Paul's Cathedral Melbourne on 9 February 1986. The service was conducted by the evangelical Archbishop of Melbourne, David Penman, who went ahead despite a bomb threat and calls for him to

¹¹⁴ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 119-120.

¹¹⁵ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 120.

¹¹⁶ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 122-124. Unlike Martin Luther who used nails, the women used removable glue.

¹¹⁷ General Synod. <http://www.anglican.org.au/governance/documents/canons/canon%201985-18%20women%2020deacons.pdf> (accessed 5 January 2016)

desist.¹¹⁸ Although the decision was not binding on those dioceses who opposed diaconate ordination, Archbishop Loane of the Sydney Diocese, a member of General Synod's Appellate Tribunal, called for a re-examination of the ruling.

In 1987 the Tribunal ruled that "this decision of the Appellate Tribunal upholds the validity of the ordination of those women who have been made deacons under the provisions of the Canon."¹¹⁹ At the 1987 Sydney Synod, the General Synod Deaconing Canon – despite Archbishop Robinson's objections – was passed by "an overwhelming majority, after which the Archbishop declared he would not use his right of veto to overturn the decision." Sydney's first female deacon was ordained in February 1989.¹²⁰

MOW received a grant from the Commonwealth Office of the Status of Women. Some members of MOW were invited to be on the New General Synod's Women's Commission, which met for the first time in 1986. Three of the first ten members, Patricia Brennan, Diane Heath and Janet Scarfe, were MOW members and had strong international connections.¹²¹ At the specially convened 1987 General Synod, the vote in favour of women priests failed narrowly. Patricia Brennan's occasional role as a television presenter and journalist and the publication of several books by prominent MOW members had enhanced MOW's profile as a significant reform movement but the opponents to the ordination of women were implacable.¹²²

At the end of 1990 Bishop Dowling of Canberra and Goulburn announced that he would ordain women as priests.¹²³ Some adamant opponents to women's ordination in the Sydney Diocese attempted to prevent this through legal means but without success. Finally the 1992 General Synod in a very close vote by secret ballot passed the canon which permitted women to be ordained priest in those dioceses that elected to do so.¹²⁴ Ninety-two women across Australia were subsequently ordained in the same year.¹²⁵ According to historian Brian Fletcher, by 2008 that number had grown to 480.¹²⁶

¹¹⁸ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 124.

¹¹⁹ General Synod. <http://www.anglican.org.au/governance/tribunals/documents/apellate/07%20-%20app.trib.ordination.women%20app.trib.ordination.women.deacons.canon.04.03.1987.pdf> (accessed 5 January 2016)

¹²⁰ Mavis Rose, *Freedom from Sanctified Sexism: Women Transforming the Church* (Allira Publications: Queensland, 1996), 185.

¹²¹ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 124-125.

¹²² Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 127-128.

¹²³ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 132.

¹²⁴ Scarfe, "Movement for the Ordination of Women: Their hearts in their mouths", 136.

¹²⁵ Time Line for Women's Ordination

<http://www.anglican.org.au/home/about/students/Documents/Womens%20Ordination%20Timeline.pdf> (accessed 5 January 2016)

¹²⁶ Brian Fletcher, *The Place of Anglicanism in Australia: Church, Society and Nation* (Mulgrave: Broughton Publishing, 2008), 248.

While women's ordination was not of primary concern to TAMAR, it was indirectly a concern to them in that it restricted women's leadership in the Diocese. This restriction was to be further tightened when the question of Christ's position in the Trinity became a focus of attention in the Sydney Diocese. In 1999 Sydney Diocese's Doctrine Commission published a document which asserted that Christ was eternally subordinate to the Father. By implication, therefore, although the logic was lost on many, women were permanently subordinate to men. In response to this official statement made in the Sydney Diocese, the internationally respected evangelical scholar, Kevin Giles, accused the Diocese of moving dangerously close to Arianism.¹²⁷ The debate continues.

Dr Patricia Anne Brennan

Patricia Brennan the high profile leader of MOW in the Sydney Diocese became a household name in Australia during the period leading up to the Australian Anglican General Synod making a final decision concerning women's ordination in Australia. She failed to win over the key opponents to the ordination of women in the Sydney Diocese Synod with the situation getting to the stage where Patricia felt that she had to leave the Church. She decided that it was impossible to change the Diocese of Sydney from within.¹²⁸

Dr Patricia Anne Brennan (1944-2011), died on 6 March, 2011. On 9 March, in *The Sydney Morning Herald* (SMH) funeral notices, her family described her:

Wonderful wife of Rob, inspirational mother of Kate, Peter and James, caring grandma of Gabriel and loving sister of Sandra and Elizabeth. A woman of wild intelligence and uncommon valour, a seeker after truth and justice, lavish with kindness, quick to laugh, a lover of life.¹²⁹

Tributes continued to flow in from women's organizations, which placed memorial notices in The SMH. Typical were those from members of *The Ordination of Catholic Women*¹³⁰ and MOWatch Inc, formally the Movement for the Ordination of Women."¹³¹ Their tributes mourned the loss of a strong campaigning sister, who imagined a different Church for women, a Church in which they could use their gifts as ordained ministers.

¹²⁷ Kevin Giles, *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate* (Downers Grove: Intervarsity Press, 2002). Refer also <http://sydneyanglicans.net/blogs/books/519a> Arianism is a nontrinitarian belief that asserts that Jesus Christ is the Son of God, created by God the Father, distinct from the Father and therefore subordinate.

¹²⁸ "Patricia Brennan 1944-2011", *The Sydney Morning Herald, Timeline*.

¹²⁹ *The Sydney Morning Herald, Obituaries*, 9 March, 2011.

¹³⁰ *The Sydney Morning Herald*, 11 March, 2011.

¹³¹ *The Sydney Morning Herald*, 12 March, 2011.

Anglican woman activist, Elaine Lindsay in *The SMH Timelines*, headed her article, 'Faithful doctor fought for Women':

Dr Patricia Brennan AM, MBBS (Bachelor Medicine/Bachelor Surgery), M Forensic Med, PhD, was a medical missionary, wife, mother, television broadcaster, forensic physician, founding president of the Movement for the Ordination of Women, a subject of study by HSC students, sculptor of truth and righteousness.¹³²

Lindsay explored Patricia Brennan's history noting that she was usually 'first' in whatever she did. Her work with the NSW Police Force supporting women rape victims was ground breaking and she was the first staff specialist in forensic medicine appointed to The Royal Prince Alfred Hospital's sexual assault emergency department in NSW. She became the first to research the role of the expert witness in court and shortly before her death she had been appointed as a visiting fellow at the University of NSW, School of Law.¹³³

Patricia Brennan had been radicalized by years of struggling against fundamentalism in the mission society. Like many women missionaries, "she had seen the widespread violence that was perpetrated against women." Provoked by overseas study of forensic medicine in the USA, UK and the United Arab Emirates she was distressed by the global trends in the abuse of women and children. Lindsay observed that through these various experiences "she achieved an independence which was not appreciated by the Anglican Diocese of Sydney", especially her advocacy for the ordination of women to the priesthood.¹³⁴

Conclusion

It is clear from the necessarily limited number of individual women activists and organized women activist groups mentioned above that the women of TAMAR had numerous predecessors who had challenged the Anglican Church and endeavoured to support it to more effectively broaden and be more faithful to its mission to the world. Certainly then there have been innumerable women in the Anglican Church who have worked to promote the mission of Christ, especially concerning the poor and vulnerable. However, while the sexually abused were among these, they were usually outside the

¹³² Elaine Lindsay, "Patricia Brennan: Faithful Doctor Fought for Women", *The Sydney Morning Herald, Timeline*, 8 April, 2011.

¹³³ Lindsay, "Patricia Brennan".

¹³⁴ "Patricia Brennan 1944-2011", *The Sydney Morning Herald, Timeline*, 2011, 14. The Anglican Diocese of Sydney's position is that women can be ordained deacon but not priested or consecrated as Bishop. However, the Dioceses of Melbourne, Perth, Grafton and Canberra/Goulburn have women Bishops. Brisbane has women priests.

official Church and the sexual abuse problem within the Church involving both clergy and Church workers and victims was neither acknowledged nor addressed.

As will be seen, the dramatic period of Anglican women's activism in the latter part of the 20th century involving high profile women from the Sydney Diocese was taking place at the same time as the TAMAR women were forming as a group and making history in the Sydney Diocese as they addressed the issue of sexual abuse in the Church.

TAMAR avoided aligning itself with the Movement for the Ordination of Women (MOW) for the obvious reason that, had it done so, its task of addressing sexual abuse would have been made more difficult given Sydney Diocese's position on the ordination issue. Nevertheless, both organisations had to deal with entrenched gender bias.

The next chapter will demonstrate how desperately and tragically the Anglican Church in Australia needed to face the reality of sexual abuse by clergy and associated workers in the Church; and how imperative it was that Church authorities work to put in place legislation and provide education to address this issue into the future.

Chapter 4: Inquiries into sexual abuse in the Anglican Dioceses of Sydney, Tasmania and Adelaide and cases not covered by an Inquiry

Introduction

The previous chapter demonstrated that there was a strong tradition of women's activism in the Church of England which continued as women members of the Church settled in Colonial Australia. Their concerns were wide-ranging including protecting vulnerable girls from sexual exploitation. This chapter demonstrates that the need for such concern is ongoing as it covers various cases of sexual abuse that came before the 1994-1997 NSW Wood Royal Commission. Included in these are two cases involving women who would later become members of TAMAR.

This chapter covers public inquiries into sexual abuse by clergy and Church workers in the dioceses of Sydney, Tasmania and Adelaide.¹ It also covers cases of sexual abuse in various jurisdictions where either, no inquiry was held, or where the abuse was not within the scope of an inquiry but where the abuse came to the attention of Church and/or secular authorities. In the case of Sydney Diocese, although in two instances the offence occurred outside its borders, the offender was dealt with by Sydney Diocese and/or a Sydney Court. Since the case of AC2 below was the subject of the NSW Wood Royal Commission (1994-1997) and gained notoriety, it is dealt with in detail.²

The sources used in this chapter are the public reports of official inquiries and media reports. The official Report on Sexual Misconduct in the Brisbane Diocese is covered in chapter five.³ Because of the lack of data and public inquiries covering sexual misconduct in the other nineteen Anglican dioceses, comment on these dioceses will be limited to a summary of a statistical analysis commissioned by General Synod in 2004 and published in 2009.

Some very explicit sexual references in the evidence referred to in this chapter have not been included. However, to completely remove all distasteful information would sanitise the chapter to the point where it would be of limited value and therefore, where necessary, it has been included. English Bishop, Jim Thompson, observed in his Foreword to Parkinson's *Child Sexual Abuse and the Churches*, that it has been a

¹ Although some offences occurred in Dioceses outside Sydney, but within NSW, Sydney had involvement in dealing with the issues. Tasmania has only one Diocese, that of the Diocese of Tasmania.

² The Hon Justice JTR Wood, *Royal Commission into the New South Wales Police Force: Final Report 1994-1997*, Vols. 1-5, Vol. 5, *The Paedophile Inquiry*.

³ *The Brisbane Diocese Inquiry and Peter Hollingworth's 'Road to Damascus'*.

shock for many that abuse takes place within the family, but “[a] further shock has been the existence of abuse within churches.”⁴ As Parkinson himself commented:

It would be foolish to believe, however, that child sexual abuse is a problem peculiar to Catholicism or that it is a consequence of the Catholic tradition of celibacy, even if this is a contributing factor. The reality is that child sexual abuse occurs in all Christian traditions, and that there is nothing in scripture which should lead us to believe that, because a person has made a profession of faith in Christ, he or she is not capable of abusing children.⁵

Parkinson further described a scene, where a minister with a revered reputation as an evangelist ‘retires’ early from ministry after secret deals were done with the police. He adds that the Church, “shields itself from damage by muffling the screams of its children.”⁶

The Sydney Diocese sexual abuse issues are examined in the context of the NSW Wood Royal Commission, together with Media reports related to the Commission’s hearings. Particular attention is given to the evidence provided by a girl (code-named AC2) that revealed the diocese’s attempts to forestall her father from taking further action over allegations made concerning sexual abuse she had suffered. To provide a victim impact statement, some facets of AC2’s internet publication, *My Story*, are also examined in addition to the Commission’s findings. AC2, self-identified as Clare Pascoe in her autobiographical *My Story*, documents her painful relationship with the Diocese of Sydney and its cavalier treatment of her. Her narrative fills in missing gaps in the Royal Commission’s published report. *My Story* outlines the betrayal of trust and the imbalance of power between authority and victim, not only for Clare Pascoe, but her family, who by default became secondary victims of abuse.

The Wood Royal Commission and the Sydney Diocese

Never before in the history of the Australian churches has there been such stark and troubling revelations as those brought to light by the NSW Wood Royal Commission (1994-1997) when it exposed the extent to which churches went to cover up sexual abuse or, being in complete denial, chose to believe such allegations were baseless. Such exposure eventually engulfed the Anglican Diocese of Sydney. This led to two

⁴ Bishop Jim Thompson, Bishop of Bath and Wells, 1991-2001, Chairperson of the Church of England’s Board of Social Responsibility.

⁵ Patrick Parkinson, *Child Sexual Abuse and the Churches* (London: Hodder & Stoughton Ltd, 1997), 3.

⁶ Parkinson, *Child Sexual Abuse and the Churches*, 4.

women members of Sydney Diocese becoming involved. These were Sue Foley and the writer, later to become founding members of TAMAR. Sue Foley, the Manager of Child & Family Services, Care Force, (now Anglicare) testified before the Commission. The writer provided historical information to the Commission about clergy abuse which occurred in the Diocese of Sydney in the 1950s. At the time the two had not met. They eventually met in 1995 when the writer responded to Sue Foley's article, *Lean on Me*, published in the diocese's *Southern Cross* winter edition 1995 a copy of which can be found at Appendix 2.

The NSW Wood Royal Commission was initially established in 1994 to look into systemic and entrenched corruption in the New South Wales Police Force. As the extent of corruption became known, its Terms of Reference were later extended to investigate the hitherto unknown extent of paedophilia in all Christian denominations. Images of corrupt police secretly filmed laundering money was one thing but, as the investigation widened, the extent of paedophilia unearthed in the churches became front-page news. The Commissioner was Justice James Roland Wood. The massive six-volume report was completed in 1997. Volume V of the Final Report, *The Paedophile Inquiry*, noted that,

during the period of its inquiry there have been a large number of priests, ministers, members of religious orders, choir masters, organists and others associated with Churches, charged and convicted of offences involving the sexual abuse of children in NSW and elsewhere in Australia. They have come from a range of different denominations and beliefs.⁷

It should be noted that although a mass of evidence was produced at the Commission hearings, Volume V, covering paedophilia in the churches, contains only a brief selection of the cases heard by the Commission. It was left to the media to fill in the gaps and publish accounts of other cases dealt with by the Commission but not included in its publicly-released *Final Report*.⁸

The Royal Commission: The girl (AC2) and the Church

The NSW Wood Royal Commission published only one case in relation to sexual abuse in the Sydney Anglican Church, that of AC2, the Commission's code name. This high profile case attracted much media attention. It could also be regarded as a ground-

⁷ Wood J, *Royal Commission into the New South Wales Police Force: Final Report*, Vol. 5, *The Paedophile Inquiry*, 1001.

⁸ The Royal Commission was an open Inquiry where a media room was provided for journalists to watch and listen to proceedings.

breaking turning point for the Diocese of Sydney for three significant reasons. First, it revealed that the diocese did not have appropriate processes to deal with allegations of sexual misconduct. Second, it compelled the diocese to account for its lack of compassion and injustice regarding AC2. Third, it revealed the Church's historical and systemic culture of failure to comply with the profound biblical model: "What does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God." (Micah 6:8). The Royal Commission's findings in relation to sexual abuse issues present a sorry tale, which indicates that at the time the Church did not fully understand its own mission. The report noted:

AC1 [code named] was an Anglican minister against whom complaints of an inappropriate sexual relationship involving an adolescent girl, AC2 [code named], were made. She informed the Commission that she became involved in a sexual relationship with AC1, the minister of her Church, between 1979 and 1983, commencing when she was 14 years old and a student in a confirmation class. She said that she felt flattered and singled out by the attention.⁹

The similarity between this account and that of the fifteen-year-old girl who was abused by Bishop Shearman in the Brisbane diocese is striking.¹⁰ Both were below the age of consent and both had been persuaded that they were the abuser's "special friend" – a clear case of grooming. Both believed that their abuser would leave his wife and marry them. Another similarity is that both perpetrators, with the full knowledge of at least some of the Church hierarchy, continued the relationship for years before being finally dealt with.

Details disclosed at the Commission and reported in the media included the fact that a rector of a northern beaches parish had told AC2 that she was his "favourite kid." By November 1980, however, such favouritism had developed to the stage that he was hugging and kissing her and fondling her breasts. Not surprisingly, the contradictions between what she had been taught at home and the relationship with the rector played on her mind, persuading her that since he was a minister, perhaps what she was brought up to believe was wrong. Nevertheless she succumbed to his asking her to fondle him and perform oral sex. Finally in June 1983 the relationship ended when she discovered that the rector had another "favourite kid."¹¹

⁹ Wood, *Royal Commission*, 1001-2.

¹⁰ See Thesis Chapter 5, *The Brisbane Diocese Inquiry and Peter Hollingworth's 'Road to Damascus.'*

¹¹ Malcolm Brown, "Abuse-case rector stayed for 10 years", *The Sydney Morning Herald*, Wednesday, May 8 1996.

In mid 1984, AC2 sought help from a Presbyterian minister who confronted the offending minister who admitted to the abuse. The evidence further revealed that AC2's father had approached Bishop Donald Cameron who was not supportive after which AC2 and her father spoke to Archdeacon Skillicorn who claimed he had no authority to act and that the matter would have to be referred to the Archbishop [Robinson].¹² However, the matter was not followed up until 1996 when it was brought to the attention of Archbishop Harry Goodhew.¹³

Since the Royal Commission's published report did not disclose full details of evidence given throughout the proceedings, it was left to the media, which sat in on the hearings, to fill in some of the missing details. The Presbyterian minister (whose name was suppressed) testified before the Commission that in mid-1984 the young girl AC2, when a university student, had confided in him. As the *Manly Daily* reported:

He admitted that he had some concerns about some of the stories she told him. He believed they were 'somewhat fanciful.' However, he arranged to meet the Anglican rector on her behalf. The rector admitted that the allegations were true, but said 'I just want you to know there was not actual penetration.'

This remark left the Presbyterian minister 'stunned.'¹⁴

The Commission was told that the rector had since resigned. However, he had stayed on for 10 years in the position as rector, after the allegations were first raised with the Church.

Archdeacon Skillicorn further testified that the woman had asked the Church to pay for counselling but the Church had rejected her initial request for \$120, as no funding was available for counselling since it had not yet come before the Synod but would do so in the next October session. However, after she had spoken to Archbishop Goodhew, it was arranged for her to receive counselling from the Anglican Counselling Centre.¹⁵

Archbishop Goodhew before the Royal Commission

In appearing before the Royal Commission in May 1996, Archbishop Goodhew agreed in evidence that, "irrespective of the truth of the matter, it was unacceptable that AC1

¹² Wood, *Royal Commission*, 1001; and Editorial "Wood's Commission grills Sydney leaders", *Church Scene*, 5, no. 27, (May 10 1996): 2. Bishop Cameron was Bishop of North Sydney from 1983 and the Rev Stanley Skillicorn, Diocese of Sydney's Registrar, 1993-1997. During that period the Archbishop was Donald Robinson (1982-1993).

¹³ Brown, "Abuse-case rector stayed for 10 years".

¹⁴ Editorial, *The Manly Daily*, 8 May 1996.

¹⁵ Wood, *Royal Commission*, 1002; and the *Manly Daily*, 9 May 1996.

had been able to continue in the parish for 10 years after the complaint was made, without any investigation having been conducted.”¹⁶ In response to an opinion expressed by Ms Bergin assisting the Royal Commission that AC1 [the offending rector] being allowed to continue as rector of the parish for the next ten years without the slightest question was inappropriate, the Archbishop replied:

If it is true it is totally inappropriate and worse than that... it may be the process as it was handled by the bishop [Cameron] was not as appropriate as it might be.¹⁷

Beyond doubt, the Church’s image was severely tarnished. The independent newspaper, *Church Scene* reported:

Sydney [Diocese] has seen the unprecedented appearance of an Archbishop before a Royal Commission. The testimony of Archbishop Harry Goodhew and Archdeacon Stan Skillicorn, together with the professional approach of Ms Sue Foley was impressively open. They did not flinch from facing the sin and failure in which the church’s ministry with children and young people has sometimes been tangled. It became clear that the absence of clear policy about sexual misconduct has cost the Diocese of Sydney dearly – but it is not the only part of the church with problems in this area. Yet it is the public interest and response to the presence of Anglican leaders before the Commission which is noteworthy.¹⁸

The abusive minister AC1 was rector in a parish in the northern suburbs area of Sydney and on two consecutive days *The Manly Daily* reported the Commission’s hearings in some detail in relation to AC2’s appalling story – one that made significant local news. Additionally, a second article in the paper revealed the failure of a Bishop [Donald Cameron] of the Anglican Northern Regional Council to pursue AC2’s case.

The Manly Daily reported that Sydney’s Anglican Archbishop, the Most Rev Harry Goodhew, when giving evidence at the Wood Royal Commission, agreed that the way the Church had responded to allegations by AC2 that she had been sexually abused as a girl by her minister, was “a disgrace.” The Archbishop’s admission that the Church

¹⁶ Wood, *Royal Commission*, 1002.

¹⁷ Brown, “Abuse-case rector stayed for 10 years”.

¹⁸ Charles Sherlock, (ed.), *Church Scene*, 5, no. 27, (May 10 1996). Ms Sue Foley was Manager, Child & Family Services, Care Force, Home Mission Society (Now Anglicare).

had failed to take any action had resulted from questioning by Ms Paddy Bergin, Counsel assisting the Commissioner.¹⁹

The Manly Daily reported further on AC2's evidence revealing that Ms Bergin had said that as long ago as 1985 the woman's father had reported his concerns to Bishop Cameron, but did not communicate further with the Bishop concerning the complaint. Archbishop Harry Goodhew's personal assistant, Archdeacon Skillicorn, said Bishop Cameron had reported the matter to him. He also added that he [Bishop Cameron] had pointed out to the girl's father the problems surrounding the allegations in relation to the laws of defamation.²⁰ The father had felt intimidated and subsequently remained silent.

Journalist, Kathy Stone, in her article in the Anglican newspaper *Southern Cross*, stated the "Sydney Diocese is ill-equipped to deal with the issue. Efforts to establish a protocol in cases of alleged abuse by clergy have been agonizingly slow." She said that more than two years had passed and the diocese has failed to adopt any guidelines.²¹

Apart from these local and specialist newspapers, some of the major newspapers of the day ran AC2's story giving it maximum coverage. As the Commission's hearings continued, *The Sydney Morning Herald's* headline, "Abuse of children ignored by bishop", further discredited the Church. It was revealed that in another incident an Anglican rector "merely removed" and prayed for a youth leader who had allegedly sexually assaulted two boys at a Church camp. The rector had then criticized the father for "bringing the matter to light."²² AC2, now self-identified as Clare Pascoe, later filled in the gaps in the published Commission's report of her evidence on her website in *My Story* from which the following extracts come.

Clare Pascoe (AC2): *My Story*

In *My Story*, an autobiographical posting on the internet,²³ AC2 self-identified as Clare Pascoe revealed how the rector of a parish [between 1979 and 1983] initiated a sexual relationship with her. She also revealed details of the struggle she and her father had experienced in trying to get the Church authorities to take action. After terminating the relationship in 1983 with AC1 (identified by Ms Pascoe as Rev Vic Cole), she enrolled

¹⁹ Editorial, "Sex scandal a disgrace", *The Manly Daily*, 8 May 1996.

²⁰ Editorial, "Warning to sex claim dad", *The Manly Daily*, 9 May 1996.

²¹ Kathy Stone, "Church fails sex abuse victims", *Southern Cross*, October, 1995.

²² Brown, "Abuse of Children ignored by bishop", *The Sydney Morning Herald*, 9 May, 1996.

²³ Clare Pascoe's autobiographical, *My Story*, posted on-line by Pascoe at <http://www.clergyabuseaustralia.org/mystory.htm> (accessed 26 July 2014).

the following year at the University of New England, Armidale, but “pretty much fell to pieces emotionally.” The first person she revealed her story to, apart from her sister, was the assistant minister at Armidale who spoke to her mother and father. As indicated in the Royal Commission evidence and newspaper reports quoted above, her father subsequently met with Bishop Cameron in 1985 after which, according to the Royal Commission Report, Ms Pascoe and her father met with Archdeacon Skillicorn in 1996 when nothing was done. As will be seen this was incorrect. At those meetings Ms Pascoe claimed that the Archdeacon cautioned them against the likelihood of slander charges being brought should the matter be pursued. When it was suggested that the diocese keep a watch on Cole, both the bishop and the archbishop [sic] [archdeacon] said “that doing that would look like as if they didn’t trust him.” Cole was a member of the Anglican Church League (ACL), a prominent evangelical group within the diocese.

My Story revealed that Ms Pascoe subsequently married but found difficulty in the relationship. Ten years later in 1993 her sister Jaqi advised her of similar abuse cases in Queensland that had proceeded to court. Though she considered such action, Ms Pascoe wanted to put the matter out of her mind wishing to avoid media exposure and the pain it would cause to the offender’s family. She tried to suppress it in her mind but the problem would not go away. The turning point came in 1995 when she realised she had to act to protect other girls from being abused. She provided a written statement to police but it was not until four months later, after police had gathered other statements, that they interviewed Cole. His response was, “I don’t recall.” Although police stated that there was every likelihood that Cole would be charged, the Director of Public Prosecutions “argued that because [she] was over 14 [her] consent was valid at common law, in spite of the fact that [she] was a minor.”

In February 1996, Ms Pascoe met with the Diocesan Registrar [Archdeacon Skillicorn] who referred her complaint to Archbishop Goodhew.²⁴ The Archbishop met with Cole who, after admitting his misconduct, attempted to minimize it. The Archbishop called for and received Cole’s resignation and advised Ms Pascoe by letter that it would take effect in six months time. She recalled:

²⁴ In *My Story*, Ms Pascoe claims that her father met with the Archbishop [Robinson]. Ms Pascoe appears to have confused archdeacon with archbishop since the Royal Commission report shows her father meeting with an archdeacon. Ref Wood, *Royal Commission*, 1002. In a 2012 submission to the *Royal Commission into Institutional Responses to Child Sexual Abuse*, established in 2013, Ms Pascoe *inter alia* summarised the events provided to the Wood Royal Commission. Her submission shows that the date when her father reported the abuse to the diocese was 1985 and that she reported the abuse to the Diocese in February 1996 after which the archbishop [Goodhew] called for Cole’s resignation. There appears to be a discrepancy between these dates and the 1996 date shown on page 1002 of Vol. V, of the Wood Royal Commission Report which records that in 1996 “there was no response to the allegation on the part of the Church, either by way of investigation or otherwise.” See <http://www.clergyabuseaustralia.org/rcterm.htm> (accessed 22 December 2015)

At first I was pleased with the speed of the church's reaction, but soon I began to think. Vic's resignation was to be as quiet as possible. Would that really answer my aims in making a complaint? No, it wouldn't. No one would know what he was like and the Registrar refused to guarantee that he wouldn't be re-employed by the church at sometime in the future. It was at this point that two people, quite separately, suggested to me that the Paedophile Enquiry of the Royal Commission into the NSW Police Service might be interested in my story.

During this period Ms Pascoe had been in correspondence with Archbishop Goodhew who "refused to meet [her] personally." She also sought help from the Church to pay for therapy, "[b]ut they stalled on that issue too." Even when the Church agreed to cover counselling, she was not informed, and only found out during the Royal Commission hearings that the Church had agreed to pay for twelve counselling sessions. She stated: "At that point, I started to cry."

Following further extensive correspondence with Archbishop Goodhew, Ms Pascoe outlined what action she considered should be taken by the Diocese. She requested the following:

- that the Church publicly acknowledge and inform her that Cole was guilty of misconduct
- that the Church apologise and offer restitution
- that Cole be immediately removed from his parish
- that a public statement be issued concerning Cole's resignation
- that Cole be de-frocked ²⁵
- that the Church guarantee that it would not re-employ Cole
- that she be kept informed as to what steps the Church had taken

According to Ms Pascoe, none of these requests was initially met.

²⁵ Jeremy Halcrow, Anglican Media, in an email 9 September 2002, responding to the writer's letter of 1 September 2002, described defrocking as follows. The term "de-frocking" is the journalist's preferred term for the legal descriptor, "being deposed from Holy Orders." Being deposed from Holy Orders occurs when a clergyman has been "unordained" or "laicised" [made a lay person] and thus is no longer an Anglican priest/deacon anywhere in the world. This is the most severe punishment the Church can administer to a clergyman and it would mean he could not be licensed to minister anywhere. Previously, a clergyman found guilty of misconduct had his licence to minister in that Diocese removed, which allowed him to be licenced in another diocese. On 26 June 2002, the writer on behalf of TAMAR, met with the Primate, Archbishop Peter Carnley in Perth to discuss the need for a National Church Protocol dealing with inter-diocesan transfers of clergy who have convictions or questionable backgrounds.

Ms Pascoe's civil suit

According to *My Story*, following the refusal of the diocese to enter into correspondence regarding her requests as shown above, Clare Pascoe proceeded to place the matter in the hands of her solicitor and proceed with a civil suit. After her court hearing in September 1999, which she lost, Ms Pascoe described the outcome. "I walked away with costs [\$65,000] awarded against me." She said, "one barrister's opinion was that the only reason my civil claim was disallowed was that the church fought the case so hard." This was despite the judge confirming that misconduct had occurred. She still finds it hard to believe that the Church's legal team "fought so hard" against her when they knew her report of abuse was true. After the court hearing, Ms Pascoe recalled, "nothing happened for 2 years",

but in 2001 a new archbishop [Peter Jensen] began tenure in the diocese.

It appeared he was willing to be proactive in dealing with clergy abuse. In

September that year, I received a letter from the archbishop, advising me that

he had negotiated with the church insurers to waive the court costs and that I

had no further liability in that regard.²⁶

Early in 2002, the Diocese contacted Ms Pascoe again, asking about the possibility of her providing evidence at a Tribunal hearing against Cole.²⁷ She questioned that suggestion, believing that the 12-month statute of limitations was still applicable to complaints of clergy misconduct. She was told that the "limitation had been removed in a motion to Synod in October 1996." When she asked why she had not been told, the answer was, "it's up to you to find out."²⁸

Ms Pascoe continued her account in *My Story*:

I had major doubts about going through the trauma of another legal hearing, especially in a context where I had no faith in the goodwill of the church or in the right morals of the panel. However, I stipulated that I'd be prepared to do it if they could convince me of their goodwill first. They assured me that the tribunal would go ahead, with or without my evidence, but the case would (for obvious reasons) be a lot stronger if I gave evidence.

Towards the end of the year, it became clear they [the Diocese] were leaning towards seeking a relinquishment of orders (that is, that Vic would "request"

²⁶ Pascoe, *My story*.

²⁷ *The Year Book of the Diocese of Sydney, 2002*, 52. The Diocesan Tribunal established by Tribunal Ordinance 1962. President, The Archbishop of Sydney, and members elected from Standing Committee.

²⁸ Pascoe, *My Story*.

that he would be removed from Holy Orders), and they would accept that, and they sought my opinion on what the wording of the public announcement should be. This would bypass the need to have a tribunal hearing.

Early in 2003, Ms Pascoe was told that, while the relinquishment had been agreed to in principle, Cole's solicitor "had been objecting to the wording of the announcement." It was over the specific mention of sexual misconduct, and in particular with whom it had occurred. The matter came to closure and Ms Pascoe wrote,

the church gave Vic a 7-day deadline within which to sign the letter of relinquishment, but compromised on the announcement wording in order to enable the relinquishment to be agreed to. As a result, Vic ceased to be a minister from 12th February 2003, 7 years almost to the day after my complaint to the church. The relinquishment was announced in the March edition of *Southern Cross* in the following terms: 'Victor Roland Cole has relinquished his Holy Orders. This is at the request of the Archbishop [Peter Jensen] as a result of Mr. Cole's misconduct. The Archbishop acceded to the relinquishment with effect from 12.2.2003.'²⁹

According to Ms Pascoe, who was given a copy of the letter of relinquishment, the *Southern Cross* article made no mention of the nature of the misconduct although the letter made it clear that it was because of misconduct with her.³⁰

Subsequent to Cole's 'defrocking' and the matter being settled, Archbishop Peter Jensen wrote a letter of apology to Ms Pascoe and met with her. Further steps were taken towards healing and restitution. Referring to the letter, *The Sydney Morning Herald* journalist, Kelly Burke, noted that the Archbishop,

deeply regretted that the woman involved had suffered as a result of Cole's misconduct, which breached the standards expected of a Christian minister. It is saddening that such events ever occur within Christian congregations... but if they do, it is imperative that the Church acts appropriately and with justice, so that an offender is removed from office.³¹

According to *My Story*, neither Archbishop Goodhew nor Bishop Cameron ever apologized to or met with Ms Pascoe, although she acknowledges the legal arguments,

²⁹ Pascoe, *My Story*; and Kelly Burke, "Priest defrocked for sexual misconduct", *The Sydney Morning Herald*, 17 March, 2003.

³⁰ Pascoe, *My Story*.

³¹ Peter Jensen, quoted in Burke, "Priest de-frocked for sexual misconduct", *The Sydney Morning Herald*, 17 March 2003.

which underpinned their decision to act in this way, “so that they didn’t prejudice their position as ex-officio chairperson [sic] of the tribunal.”³² Vic Cole never apologized.

Archbishop Goodhew

There is a lot of evidence that demonstrates Archbishop Goodhew’s compassion and understanding which was widely recognized. This was the view of former missionary doctor and advocate for the ordination of women, the late Dr Patricia Brennan.³³ During an interview with Dr Brennan on the ABC, Australia’s National Broadcasting Commission, the interviewer, Stephen Crittenden, commented concerning the women’s ordination controversy:

Anglican Archbishops of Sydney during this whole time were Donald Robinson and Harry Goodhew and they were both very different personalities. Talk about Donald Robinson, because my sense of him is that he was very tough and rigorous, an absolute implacable opponent of yours, but quite gracious with it.³⁴

Brennan responded:

Donald Robinson was in a very powerful position compared with me except he was wrong, (laughs) and being wrong is not a powerful position. So I sat through Synod after Synod with him and he sat in the position of power and I saw the weakness of how they needed the Synodical legal process to keep tabs on things. So if I wanted to speak, there would always be objections.

But Harry Goodhew was operating with compassion, humility and... a degree of exploration of the [ordination] issue. He... didn’t have that certainty that cut-off point, that ‘we’re right.’ But the moment he got to be archbishop he was then put in an invidious position [by the power brokers]. And I think it was a tough time for him. He was sympathetic, he moved slightly, but he couldn’t move perhaps where he wanted to.

³² Pascoe, *My Story*. Archbishop Goodhew (for his admitted failure to act earlier), Bishop Cameron (for his mishandling of both Clare’s and her father’s complaint and the records he made of that complaint) and Vic Cole (for the abuse).

³³ The writer endorses Dr Patricia Brennan’s view of the Archbishop’s pastoral care. When living in Ceduna, South Australia in 1963-4 the Goodhews and the Maynes were both working for the Bush Church Aid Society, an independent Anglican organization. The Rev Harry Goodhew was the ‘Bush Padre’. Many in the Ceduna community were recipients of Harry and his wife Pam’s friendship and pastoral care.

³⁴ Patricia Brennan interviewed by Stephen Crittenden, ABC Radio National transcript, *Big Ideas*, 27 March 2011. Transcript and Audio File available at <http://www.abc.net.au/radionational/programs/bigideas/ichabod-the-glory-has-departed/3003730#transcript> (accessed 26 July 2014)

This view of Harry Goodhew is reflected in comments made during his Presidential Address to Synod in October 1998 where he proposed a number of solutions to the intractable matter of women in ministry in reference to securing a future for full time women workers in ministry. See Diocesan website, <http://www.sds.asn.au/site/101340.asp?ph=sy> (accessed 26 July 2014).

Dr Brennan's comment sums up Archbishop Goodhew's invidious dilemma, one recognized by many people in the Diocese. He told synod member, Tom Mayne, that from 1994 onwards the development of a protocol in relation to sexual abuse by clergy and related church workers was held up by legal argument from diocesan lawyers. In the end he took it to lawyers outside the diocese for its development and eventual completion.³⁵

Other Cases **The case of Rev X**

In the mid-1990s, two women informed the Diocese of Sydney about the sexual misconduct of the Rev X in the 1950s, where he was rector of a Sydney parish. Over the years a number of anecdotal stories about the Rev X's behaviour were well known. Eventually the Sydney Diocese also became aware of Rev X's misconduct, and the fact that such misconduct had not been dealt with. In 1966 Rev X "was not formally dismissed from his parish but resigned (for other reasons) with effect from 1 January 1966," and up until the time of his death, never again held a licence.³⁶

However, because two of his victims, one code-named A, and the other, the writer, would eventually become members of TAMAR, mention of their experiences (when teenagers) is included. Their experiences reveal how paedophiles adopt a process that is carefully planned in their specialist area of preying upon the vulnerable, a process that some see as analogous to being slowly 'eaten alive.'³⁷

Code-named A, wrote a letter to Rev X, at the suggestion of her counsellor. The letter was written primarily for therapeutic reasons and was never posted. However, an extract from the letter can be found under code-named A in the vignettes in chapter 10. Gwen Higginbotham, a future member of TAMAR and a close friend of the writer, suggested that she start a journal about her sexual abuse by a step-uncle and later, by Rev X. In a matter of three weeks, the journal turned into the manuscript, *The Child, the Church & the Woman* which was later published in *Church Scene* receiving an Award of Excellence from the Australasian Religious Press Association. The full article can be found in Appendix I of this thesis, an extract of which is included here:

³⁵ Patricia Mayne diary entry, 18 December 1996. Discussions with Archbishop Goodhew at Bishops court.

³⁶ Letter from Archbishop Goodhew to Patricia Mayne, 3 April 1998.

³⁷ A common idiom used to indicate personal attack. For example, "the defendants' lawyers would have eaten me alive in court".

Year after year, the dear old minister, whom she loves, gives the evening blessing, the choir sings, “Lord keep us safe this night, secure from all our fears, may angels guard us...”

In the 1950s a new minister comes. Little by little he speaks informatively about flowers, showing pictures of intricate botanical details, strong stamens within fleshy petals and imaging their strong, delicate beauty to secret human parts God made for love and looking. As a poet, persuasive storyteller and authoritative bible teacher he continued with the scripturally based bewildering theme. Eventually photos of 1950s Adams and Eves become part of the lecture.

Over time, little by little, he groomed his prey constantly. He used holy scripture (in particular The Song of Solomon), as a weapon of choice for his ‘second-gospel’ – nudity – and showing pictures of his naked wife (looking hauntingly sad), with hibiscus flowers in her hair. Photos of his erected genitalia accompanied his sensual poems, pictures and articles – all about human sexuality – in the beauty of holiness. The Garden of Eden story with its freedom in creation, together with pressure to accompany him to a nudist colony was his constant conversation. One evening, his innocent, but now wary victim (now a Sunday School teacher) was called to his rectory office to discuss a special Church service. This is where he made his last bold attempt to persuade his victim to undress – she fled.

She flees [from her abuser]. Realising her gender and status equals powerlessness – she cannot tell the church because who would believe such a story? She fears again, guilt and betrayal. Like Rip Van Winkle they [the church] slept because her awake-decision was... silence, simply because a church with glass eyes would be unable to see.³⁸

Over the life of TAMAR, the writer gave copies of her article to various friends including members of the clergy. Many told her that as a result of reading her article, they understood for the first time, the extent of the trauma and fear experienced by victims of abuse and why so many remain silent.

³⁸ Patricia Mayne, “The Child, the Church & the Woman”, *Church Scene: Magazine*, 5 no. 48. (1996): 7-8. In an email to the writer on 30 May 2011, the Rev Charles Sherlock, its last editor, provided the following information: Church Scene started in 1971. It was always an independent, self-financing paper. “Its transmission through the Anglican tradition in Australia, had no official link nor was it the national church’s mouthpiece”. It ceased publication in December 1997.

The case of Rev Robert Ellmore:

As the headline in *Market Place* noted in 2001, “[f]or the first time in living memory in Australia a former Anglican priest has been ‘defrocked’ by a Church tribunal.”³⁹ The case of Robert Ellmore is typical of the era in which paedophiles seemed to be able to act with impunity in the Australian Anglican Church. Although Ellmore, 64, was jailed for 11 years in January 2002 for abusing three girls, his paedophilia lifestyle goes back four decades.

According to newspaper reports and a Clergy Abuse Register, Ellmore served one month's jail in 1957 for aggravated assault on a 10 year-old girl in Toowoomba, Queensland. Then in 1967 he was charged with indecent exposure at Blues Point, Sydney. In 1976 he trained for the priesthood at St John's Theological College Morpeth, in the Hunter Valley, NSW, and after two years was ordained deacon after which he spent eight years or more in the Diocese of Bathurst NSW. In 1984 he was accused of sexually abusing an 8-year-old girl from one of his scripture classes. In 1992 he was convicted of molesting his 5-year-old second cousin for which he received a five-year good behaviour bond and was fined \$5,000. In 1992 his licence to preach was revoked.⁴⁰

In 1998 Ellmore was again charged with abusing twin seven year-old girls but the charges were eventually dropped. In 1999 after trying to evade arrest, he gave himself up to police where he pleaded guilty to indecently assaulting two girls aged 6 and 10 and was further charged with assaulting a 7-year-old girl. He was sentenced to 12 months jail. Following his release from jail and while on parole in June 2000 he was charged with three counts of indecency in the Bathurst area in 1980-81. Between 1985 and 1986 he served as an industrial chaplain in the Diocese of Sydney. In June 2001 he pleaded guilty to molesting an 8-year-old girl while on bail for previous charges. In October 2001 while in jail awaiting sentence, he was defrocked by Archbishop Peter Jensen, something that was considered newsworthy by the American journal,

³⁹ Allan Reeder, “First priest de-frocked”, *Market Place*, 21 November 2001. Rev Vic Cole was de-frocked in 2003. *Market Place - A Newspaper for Australian Anglicans* was established in 1996. It was an independent publication and a member of the Australasian Religious Press Association. It has ceased publication.

⁴⁰ Stephen Crittenden, “Priest who abused girls jailed for 11 years”, *The Sydney Morning Herald*, January 19 2002; and Burke, “Sex abuse response still woeful: mother”, *The Sydney Morning Herald*, 9 February 2002; and John Kidman, “Church knew of child sex claims against minister”, *The Sun Herald*, January 27 2002; and see also Clergy Sexual Offender List, <http://www.clergyabuseaustralia.org/perpsek.htm> (accessed 11 Aug 2014) which website has been established by Clare Pascoe, identified in the Royal Commission report as AC2. She identifies herself as Clare Pascoe on her website. The Royal Commission has cautioned against the use of such indexes for a variety of reasons, however the information to which the index refers regarding Ellmore has received widespread local media coverage.

Christianity Today.⁴¹ On 18 January 2002, he received an 11-year jail sentence. At the time of his arrest he was still wearing a clerical collar.⁴²

The fact of Ellmore's ability to remain in Holy Orders for 10 years, after being convicted of molesting his 5 year-old second cousin, beggars belief and accords with the view of one of the mothers of the victims who described the Church's handling of the case as amateurish. According to a media police reporter, the Church was advised by a barrister to reject the claims of Ellmore's abuse.⁴³ The barrister who went on to become Chief Judge of the Equity Division of the NSW Supreme Court was also a member of Sydney Diocese's Standing Committee, as well as Chancellor of Bathurst Diocese. He recommended no action be taken despite his being aware that the NSW Department of Community Services was investigating the matter. In a letter to the then Bishop, Howell Witt, (now deceased) in 1984, the Department of Youth and Community Services, wrote:

A complaint has been received by the Department of Youth and Community Services in relation to the pastor at St Barnabas Church, West Wyalong, the Reverend Bob [sic] Elmore and an eight-year-old girl which necessitated police inquiries.⁴⁴

In providing advice to the bishop, the Judge said:

In the circumstances I have fully discussed the matter with the clergyman involved. He has assured me that he is completely innocent of the matter, what he says to me is convincing, and in the absence of any material the other way, I do not intend to take any action.⁴⁵

In 1992 one of Ellmore's relatives wrote to the then Sydney Archbishop, Donald Robinson, advising him of Ellmore's record of abuse. This led to the eventual removal of Ellmore's licence to preach.⁴⁶

In the aftermath of the Ellmore affair, the Sydney Synod moved to introduce tighter rules to guard against offending clergy. Lawyer and advocate for the victims of abuse, Garth Blake SC, moved the Church Discipline Ordinance Act 2002. He said that events in the Diocese of Brisbane and elsewhere had demonstrated the need for tougher rules in

⁴¹ <http://www.christianitytoday.com/ct/2002/januaryweb-only/1-21-45.0.html?paging=off> (accessed 7 Aug 2014)

⁴² Archbishop of Sydney, Press Release, 22 October 2001; and Margaret Simons, "Australian Church's Sexual Assault Crisis Deepens", *Christianity Today*, 1 January, 2002.

⁴³ Kidman, "Church knew of child sex claims against minister", *The Sun Herald*, January 27, 2002.

⁴⁴ Kidman, "Church knew of child sex claims against minister".

⁴⁵ Kidman, "Church knew of child sex claims against minister".

⁴⁶ Crittenden, "Priest who abused girls jailed for 11 years",

regard to pre-ordination behaviour and that all allegations of abuse occurring within or beyond the diocese needed mandatory investigation. In seconding the motion Sydney Bishop Glenn Davies said we must “seek righteousness and justice in a way that would honour the Lord Jesus Christ.”⁴⁷

The legislation applies to ordained clergy as well as persons holding positions in the diocese whether ordained or not who engage in unacceptable behaviour where ‘unacceptable’ is defined as “conduct which would be regarded by right thinking members of the Church as disgraceful.” The term ‘unacceptable behaviour’ has wide-ranging impact. Not only does it apply to clergy and lay members who offend, but also to any person who attempts to cover up such offence by means of:

[a]ny threat, intimidation or inducement made by or at the direction of or with the consent of a person intended to persuade another person from making a complaint to the Archbishop about sexual misconduct.⁴⁸

Ellmore was released from prison in December 2011. In the NSW Supreme Court on 21 July, Justice Megan Latham placed Elmore aged 73 on a three-year extended supervision order under the Crimes (Serious Sex Offender) Act. The order meant that, Ellmore would not be permitted to change his hairstyle or colour or his facial hair, join or attend a club or group, use the internet, or have a sexual relationship with anyone without approval of corrective services NSW. It also meant that he would not be permitted to,

have contact with children under 16, unless in the presence of an adult approved by the authorities and is not allowed near schools, day care centres, caravan parks, children's playgrounds, parks and playing fields.

Justice Latham rejected an application for a non-publication order on Ellmore's name.⁴⁹

The case of Rev Robert Duffield:

Between April 1979 and April 1980, Rev Robert Winston Duffield was minister of the Anglican parish of Spotswood, an eastern suburb of Melbourne. Between 1972 and 1975 he also acted as Director of the Church of England Boys Society (CEBS).⁵⁰

Duffield repeatedly sexually abused a 12 year-old boy, while he was acting as his probation officer during a 52-week probation period. According to police, he groomed

⁴⁷ Editorial, “Synod approves tough new rules on sex abuse”, *Southern Cross*, November, 2002.

⁴⁸ *Annual Report of the Standing Committee and Other Reports and Papers*, 2002 Session of the Synod, 125.

⁴⁹ Louise Hall, “Sex case ex-priest to be watched”, *The Sydney Morning Herald*, 22 July 2011.

⁵⁰ *The Year Book of the Diocese of Sydney 1992*, 201-202.

the boy by telling him that he would write him a good report if he cooperated with the abuse which let the boy believe that if he disobeyed, he would get a bad report and even be locked up. In 1995 the prosecutor told the Sunshine Magistrates Court that Duffield, now 55 and living in the Sydney suburb of Roseville, admitted to masturbating the boy on more than 25 occasions.

Duffield was given a six-month suspended sentence and fined \$5,000. His defence said that the Church was expected to take disciplinary action. In handing down the sentence, magistrate Paul Grant said the “very serious offence had been aggravated by the fact that Duffield had been a person in a position of responsibility and trust.”⁵¹ Before he was charged in 1995, and between 1982 and 1989, Duffield was able to act as representative for the South American Missionary Society (SAMS) in a number of places in Victoria as well as Brisbane and eventually Sydney where he was General Secretary.⁵² In an extraordinary move in 1996, despite his having been charged and convicted, Duffield was appointed as Chaplain of the Dampier Mission to Seafarers in the Diocese of North West Australia – a diocese whose incumbents have traditionally come from Sydney Diocese.⁵³ About a year later Duffield returned to Sydney where he was given a Licence to Officiate.⁵⁴ In 2002 Duffield responded to Archbishop Peter Jensen’s request and relinquished his licence.⁵⁵ Chapter 9 describes TAMAR’s involvement in 1996 in bringing this matter to the attention of the Bishop of North West Australia.

The case of Neil Winter: Sydney

Neil Richard Winter was reputed to be an accomplished piano teacher and music lecturer who taught at the Sydney Conservatorium of Music, part-time at two universities, at the Sydney suburban Bankstown Boys School, as well as at the prestigious Anglican boarding school, Trinity Grammar. In March 2006 he was charged with molesting three teenage boys over a 10-year period. As with most of those who initially groomed their victims, he ingratiated himself with the boys and their families and involved himself with Church activities. At his trial, where he pleaded not guilty to 32 serious sexual abuse charges involving three boys, Winter attempted to shift the blame onto one of his victims, claiming that a 12-year-old boy had initiated sexual intimacy.

⁵¹ David Adams, “Clergyman fined for sex offences”, *The Age*, 18 November 1995,

⁵² *The Year Book of the Diocese of Sydney 1992*, 201-202.

⁵³ Editorial, “New Blood for the North West”, *North West Network* no. 36 (1996).

⁵⁴ A clergyman who is not appointed to a parish, may be given a Licence to Officiate. Duffield obtained his Th L (Licentiate of Theology) in Adelaide Diocese.

⁵⁵ *Southern Cross*, June 2002.

Forensic experts, however, found incriminating evidence in thirteen diaries belonging to Winter.⁵⁶

A member of TAMAR was also to become embroiled in the Winter affair. Her rector husband had been appointed to the parish where Winter was employed as organist. When allegations about Winter's abuse of boys at a Church camp began surfacing they were inevitably drawn into the conflict. However, it would be some years before the allegations were eventually dealt with.

On 28 April 2006, a jury "embraced victims amid clapping and cheering" after it found Winter guilty of 27 out of the 32 sexual abuse charges involving three under-age boys with the abuse going back to 1992. Later disclosures showed that Winter originally faced more than 400 charges. In June 2006, Winter 47, was jailed for 16 years with a non-parole period of 12 years. In passing down the sentence, Judge Peter Berman said:

The offender has shown not the slightest bit of remorse for what he has done. These offences extended over a 10-year period. They involved systematic sexual abuse and seduction of boys who were vulnerable because of their age and because of their relationship, which existed between them and the offender. The offender manipulated not only the boys themselves but also their parents.⁵⁷

Tasmania's Independent Pastoral Inquiry

Two months after the NSW Royal Commission report (1994-1997) was handed down, the Bishop of Tasmania, Phillip Newell, announced on October 13, the setting up of an Independent Pastoral Inquiry to investigate allegations of sexual misconduct and paedophilia within the Anglican Church in Tasmania. The Inquiry was to be pastoral rather than litigious, with everyone making a submission about alleged abuse being given the opportunity to receive counselling. The inquiry was to be outsourced to make it independent of the Church. Two commissioners were appointed, psychologist Dr Michael Crowley and barrister, Tonia Kohl.⁵⁸ The announcement was a result of an

⁵⁶ Leonie Lamont, "Accused molester claims boy, 12, began sexual contact", *The Sydney Morning Herald*, 6 April 2006; and Natasha Wallace, "Pedophile's victims hail verdict", *The Sydney Morning Herald*, 29 April 2006.

⁵⁷ Wallace, "Jailed child abuser can burn in hell, says victim", *The Sydney Morning Herald*, 24-25 June 2006.

⁵⁸ Editorial, "Tasmanian Anglicans respond to allegations of sexual misconduct", *Church Scene*, 4, no. 96, (October 1997).

article published on 30 August 1997 in the *Mercury* in which “Simon” told of the abuse and betrayal of trust he had experienced at the hands of Anglican priests.⁵⁹

The Terms of Reference

The Terms of Reference required the Inquiry to receive oral and/or written submissions from clergy, laity, parents and young people or any persons who were either victims of abuse or who could provide submissions relevant to the Inquiry. Submissions were also invited from professionals having expertise in responding to allegations of sexual misconduct. The Inquiry’s report was then to be submitted to the Bishop with recommendations. The Inquiry would liaise closely with the Diocesan Sexual Harassment Response Group responsible for arranging counselling and recognised as the contact group for those wishing to have the Church take their allegations further.

To give the Inquiry the benefit of media exposure, advertisements were placed in major regional newspapers with a post box number and toll-free phone number provided. In addition, 300 letters were sent to all Anglican clergy, registered psychologists, psychiatrists and sexual assault support services inviting submissions. The Inquiry also asked the Church to provide the names and details of all young people who had an association with the Church over the past six years. Five hundred letters were then sent to their parents inviting them to make their children aware of the Inquiry.⁶⁰

One of the shortcomings of the published report is that all face to face evidence provided to the Inquiry and covering 40 pages, has been omitted although presumably made available to the Bishop. Unlike the reports from other jurisdictions, the Tasmanian report is of limited value for researchers wishing to investigate the nature of the allegations. However, a number of general observations are made which are listed below.

Much of the report is taken up with academic discussions on the nature of sexual abuse in which the authors draw on the expertise of well-known identities in the field including Professor Patrick Parkinson and Neil and Thea Ormerod. The report makes recommendations to help strengthen existing procedures and protocols and other recommendations to overcome what it sees as the limitations of Church structures.

⁵⁹ Tonia Kohl & Michael Crowley, *Not the Way of Christ: A Report of the Independent Pastoral Inquiry into Sexual Misconduct by Clergy or Officers of the Anglican Diocese of Tasmania with particular reference to Paedophilia*, March 1998, 4.

⁶⁰ Kohl & Crowley, *Not the Way of Christ*, 5.

Following the setting up of the Inquiry and the toll-free phone number, around 160 calls were received. Of these, some were about non Anglican clergy and some were outside the terms of reference in that the abuse was not sexual. About 80 calls were within the terms of reference. The following gives an indication of the nature of the reports: ⁶¹

- some gave the name of the person whom they alleged had abused them
- some without naming, described improper behaviour
- child abuse ranged from once-off genital touching to up to 3-year relationships
- two males and one woman said they were raped as children
- one male claimed he and his sister were sexually abused for 5 years by the same minister
- eight women disclosed that they had, as adults, entered into a relationship with their ministers
- eleven people reported being sexually abused while boarders at Anglican schools
- one woman reported that her husband had sexually abused minors

Face to face interviews ⁶²

As noted above, the evidence from these interviews has been suppressed. The report, however, made the following general observations:

- a number of incidents were reported where the Church took no action at all
- one woman who approached Bishop Newell about her son's abuse expressed considerable concern that the Bishop's focus was on forgiving the perpetrator rather than dealing with the abuse
- at times, action was taken but behind the scenes
- often ministers to whom concerns were taken at the time of abuse, when contacted by the Inquiry, had little or no recollection of events
- some families had left the Church because they felt devalued and their concerns ignored
- adults who were abused as children and non-victims who '*knew*' what was happening in the Church felt intimidated and unsure what to do
- on numerous occasions when no investigation occurred following a complaint, it was assumed that the Bishop had ignored it and therefore it was pointless to pursue the matter

⁶¹ Kohl & Crowley, *Not the Way of Christ*, 20.

⁶² Kohl & Crowley, *Not the Way of Christ*, 18-22.

- child victims reported that their perpetrator said that it was ‘a secret’, that if they told anyone they would be punished and in any case they felt that they would not be believed
- in some cases parents removed their children from unsafe situations but failed to take action
- some children were punished by their parents for being “rude or ungrateful” to the minister and were forced to continue to spend time alone with the perpetrator and the abuse worsened

The inquiry’s conclusion

The Inquiry concluded that there had been over decades a complete breakdown in the communication of allegations of abuse to higher authorities. Where allegations of abuse were made they were generally ignored. If reported to a member of the clergy, such allegations were rarely passed on to the hierarchy and if they were they probably never reached the Archbishop. In a nutshell, the “system had failed.” However, on the positive side, the Inquiry noted that, while the incidents of sexual abuse reported covered the period from years back to recently, there was nothing to indicate that there was currently any paedophilia abuse in the Anglican Church in Tasmania. In a somewhat surprising statement the Inquiry noted that:

Those who were most frequently mentioned in submissions were all from the Anglo-Catholic [High Church] stream rather than the Evangelical [Low Church] stream and were noted as not only showing a likeness for the ritual, garb and ceremony of the liturgy, but also espoused belief in the indelibility of ordination.⁶³

Surprising, because there had been no formal attempt to identify how many priests/ministers were of either persuasion. Given that of the 51 parishes in Tasmania, most would tend towards the High Church end of the spectrum, the statement is unsurprising.

Recommendations

The Inquiry commended the diocese for a number of policy directions already taken. These included the formation of the Diocesan Sexual Harassment Response Group, processes for dealing with complaints, especially in regard to children, a Code of Clergy Ethics, courses on pastoral care and ethics, a revised camping policy for children and the tightening of selection procedures for clergy. The recommendations were:

⁶³ Kohl & Crowley, *Not the Way of Christ*, 15.

- that the bishop's powers be extended to allow him to terminate a minister's licence when clearly appropriate
- that the Sexual Harassment Response Group should be more independent of the Church administration and should keep the complainant and respondent as well as the parish, informed as to the progress following the lodging of a complaint
- that the Code of Clergy Ethics should be further developed to include input from the laity
- that the Pastoral Care and Ethics Program be guaranteed funding
- that Clergy Peer Review and support Groups be established with representation from both High and Low Church streams and that all clergy undertake a course on Counselling Theory and Practice
- that in the case of child abuse, police must be notified

The aftermath

On 31 July 2003, over five years after the report was handed down, one of the two commissioners, 31-year-old psychologist Dr Michael Crowley, was sent to prison for two years having been found guilty of pedophilia. In an interview on the ABC's 7.30 Report, the woman identified as "Louise" said that between 1973 and 1974 when she was about 14 or 15, Crowley had given her an 18 carat gold wedding band asking her to wear it on her left hand. "It just made me feel, yes, even more special, that there was somebody that, um, that loved me so much."⁶⁴

Crowley was married, academically accomplished with an arts degree majoring in English and psychology and gaining a doctorate with a thesis on the court evidence children give in sex abuse cases and the influence it has on juries. He was thus headed for a distinguished career as a highly respected member of the community. When Louise found out that she was pregnant she was devastated, especially since her family was Catholic and despite Crowley and his wife offering to take her in and raise the child, Louise's mother was totally opposed. Eventually at age sixteen Louise had an abortion – at her mother's insistence.

However, it wasn't until 2002, that Louise decided that she had to speak out. After extensive psychiatric counselling she found the courage to speak out and lay charges, fully aware that it would cause further pain and suffering to those who had given evidence at the Inquiry. In commenting on the revelation, commissioner Tonia Kohl said

⁶⁴ ABC 7.30 Report, 31 July 2003 Transcript introduced by Kerry O'Brien with reporter Judy Tierney interviewing 'Louise' and comments by Inquiry report author, barrister, Tonia Kohl, the current Bishop of Tasmania, John Harrower and David Gould who gave evidence at the Inquiry. See <http://www.abc.net.au/7.30/content/2003/s914759.htm> (accessed 7 Aug 2014).

that although she was stunned by the news, she believed there was nothing more the Church could have done at the time of appointing the commissioners. They took advice from a professional body and did police checks. “I think all of us can look back with the benefits of hindsight and say, ‘I wish that hadn’t happened.’”⁶⁵

Bishop John Harrower, acknowledging that the revelation was shocking and would cause further pain and suffering, apologised unreservedly to those victims who gave evidence at the Inquiry. Victim, David Gould, noted that the Church had called for victims who appeared before Crowley to come forward for counselling for which, said Gould, the Church should be congratulated. But he believed a fresh Inquiry was called for, “[k]nowing that they gave evidence to a paedophile who could have been getting satisfaction from the stories, is just appalling. It’s a form of secondary abuse.” However Tonia Kohl believed that the recommendations of the report would have a positive outcome.⁶⁶

The Diocese of Adelaide

According to an article in *The Australian* in 2006, the Diocese of Adelaide needed to service a loan of \$9 million required to settle payments to more than 70 alleged victims of sexual abuse by Church workers. The abuse of 30 victims by Robert Brandenburg alone (see below) cost the diocese \$4.5 million. Part of the cost recovery included a levy on all parishes and the sale of assets worth an estimated \$2 million.⁶⁷

In May 2003, following strident and persistent efforts by evangelical Rev Dr Don Owers to address sexual abuse issues and in spite of equally strident efforts by the diocesan hierarchy to frustrate such moves, a Board of Inquiry was established to investigate the handling of claims of sexual abuse and misconduct within the diocese. Between early 1999 and March 2003, Owers kept up a veritable barrage of correspondence with the Archbishop until it seemed he eventually relented. On 22 February 2002, Archbishop Ian George issued a press release calling on those who were victims of misconduct or abuse to contact a Diocesan Response Person on a confidential hotline. He acknowledged, “that over the years there have been incidents involving sexual misconduct by members of the clergy and Church workers.” He also expressed his regret. However, it was not until 9 July 2003 that the Diocesan Council elected to

⁶⁵ ABC 7.30 Report, 31 July 2003 Transcript.

⁶⁶ ABC 7.30 Report, 31 July 2003 Transcript.

⁶⁷ Jill Rowbotham, “Paying for Sins”, *The Australian* online, 24 October, 2006, <http://www.theaustralian.com.au/news/paying-for-sins/story-e6frg6p6-1111112405396> (accessed 7 Aug 2014)

establish a Board of Inquiry (henceforth referred to as the Board).⁶⁸ Retired Supreme Court judge, the Hon Auxiliary Justice Trevor Olsson and Dr Donna Chung, senior lecturer from the School of Social Work and Social Policy at the University of South Australia were engaged by the diocese in July 2003 to conduct the inquiry. The Report was completed on 26 May 2004 and tabled in the South Australian parliament. It is therefore in the public domain. Sydney Anglican Media in a posting on their website were quick to point out that Rev Owers was an evangelical.⁶⁹

The Board's Methodology

In many respects the Board's approach to the Inquiry was similar to that of the Brisbane Diocese's Board of Inquiry. It called for submissions by placing advertisements in the print media, requested access to Church files, and sought input from 80 parishes. Preliminary informal discussions were held with those who made submissions with a view to determining who should appear as formal witnesses before the Board. By the time it had collected data as a result of the formal interviews, sometimes by video link, it had amassed 310 separate files covering 95 witnesses. While the Board recommended that its report be made publicly available it elected to identify most offenders and victims by code names based on its belief that the revealing of even offenders' names could lead to the identification of victims thereby adding to their suffering. Many of the cases cited were still under police investigation at the time. The Board commenced its first round of sittings in November 2003 and continued until 31 March 2004.⁷⁰ Unlike the Brisbane inquiry, however, the Terms of Reference did not prescribe how the Board's conclusions had to be framed, such as whether the complainant's case was handled fairly, reasonable and appropriately. The Board was left to draw and express its own conclusions.

The diocese's inadequate attempts to deal with the issue

The Board was highly critical of the diocese's record keeping as well as its initial reluctance to make documents available. There was no dedicated administrative infrastructure and no central filing system. Between June 1993 and July 2003 there were no less than four separate organisations established to deal with abuse.

The Sexual Abuse Task Group (SATG)

The Critical Incident Task Force (CITF)

⁶⁸ The Hon Justice Trevor Olsson & Dr Donna Chung, *Report of the Board of Inquiry into the handling of claims of sexual abuse and misconduct with the Anglican Diocese of Adelaide*, 26 May 2004, 13, 34.

⁶⁹ Madeleine Collins, "Care for victims its first priority: Adelaide", *Sydney Anglicans*, 29 June 2004. *Sydney Anglicans* is a web-based network. See <http://www.sydneyanglicans.net/news/stories/1538a/> (accessed 7 Aug 2014)

⁷⁰ *Report of the Board of Inquiry, Diocese of Adelaide*, 13-15.

The Diocesan Response Group (DRG)

The Professional Standards Committee (PSC).

It would be revealed that none of these groups seemed to have any knowledge of what the other groups were doing – or supposed to be doing.

There was often considerable confusion as to each body's responsibilities which meant that in many cases little was done to actively address complaints. Such was the lamentable communication between these groups that when the PSC was created in July 2003 making the DRG redundant, the chair of the DRG only found out when he received a letter from the Archbishop eight months later. While the DRG was operating, it was left to members responsible for handling complaints to organize the keeping of minutes and to individuals to keep their own documentation. Curiously, once the record of a specific complaint was documented it was sent to the Archbishop while the DRG was itself, left with no record of the complaint other than any documentation members may have retained personally. Thus there was a complete lack of contiguous historical record-keeping that could be referred to in the event that the same person was again brought to the notice of the DRG.⁷¹

Parallels with the Brisbane Diocese Board of Inquiry

There are many parallels in the report with that of the Brisbane Diocese Board of Inquiry (see Chapter 5 of this thesis). The report of the Adelaide Board revealed a determination to protect the image of the Church, those who were alleged offenders and to prevent the possibility of insurance payouts. The Report quoted Justice Wood's comments in the NSW Royal Commission where he concluded that the Church was fearful,

for the good name of the Church, fear of the victim and of the emotional and financial demands that might be made, fear for the financial assets of the Diocese, and perhaps fear, in some instances, of how many other cases might be there to be uncovered.⁷²

The Board concluded that in most instances the Church's attitude was uncaring of the victims and their families. It was more concerned with protecting its image and its priests. It remained in denial, failing to acknowledge the reality of abuse or to take steps to repair harm experienced by victims due to a "fear of besmirching the reputation of the

⁷¹ *Report of the Board of Inquiry, Diocese of Adelaide*, 28-36.

⁷² *Report of the Board of Inquiry, Diocese of Adelaide*, 61.

institution and the consequences of possible civil litigation.” It was also fearful of the fact that any offer of assistance might be seen as an admission of guilt.⁷³

One of the significant failings of the diocese was that until 1994 there were no protocols or procedures for dealing with allegations of abuse. Furthermore, even when one was finally published it failed to cover abuses by members of the laity. Any complaints that were made were handled by the Archdeacon or Archbishop as they saw fit. According to the Board, the matter of dealing with lay offenders was evidently only dealt with following the arrest and conviction of Robert Brandenburg, Church of England Boys Society (CEBS) leader in mid-1999. A final integrated protocol including offences by the laity was only published in July 2001.⁷⁴

The extent of abuse

The full extent of sexual abuse and misconduct in the Adelaide Diocese will probably never be known. The Board’s report lists thirteen serious cases involving possibly hundreds of victims going back to the 1970s. In the Board’s report, both offenders and victims are mostly identified by code names, eg, POI 5 (Person of Interest.) Since this can be quite confusing the writer has where necessary and possible, qualified the code name by adding appropriate identification.

Brandenburg’s suicide following his arrest

On Easter Monday 1999, Owers was informed by POI 4 that he had been sexually assaulted by Brandenburg between 1989 and 1991 and that he had recently reported the abuse to the police. Owers acted immediately, phoning the Archbishop and arranging to meet with him the following day. In the course of the conversation when Brandenburg’s name was mentioned, Owers claimed that the Archbishop commented, “his name again”, evidently referring to an incident that had occurred in 1995. The Board noted that on 2 July 1998, the Hobart *Mercury* reported the issuing of a writ on behalf of a sexual abuse victim against the Anglican Church’s, Archdeacon Lou Daniels and Brandenburg. This fact, the Bishop of Tasmania conveyed by letter to Adelaide’s Archbishop George the same day. None of the diocesan hierarchy including Bishops Stuart Smith and Aspinall and the Archbishop claim to have seen the letter. As a result of POI 4’s reporting to the police, Brandenburg was arrested and charged with various

⁷³ *Report of the Board of Inquiry, Diocese of Adelaide*, 61.

⁷⁴ *Report of the Board of Inquiry, Diocese of Adelaide*, 27-32.

sex offences and released on bail. On the day he was due to appear in court he was found drowned, judged to be suicide.⁷⁵

Abuse by a Country Priest (POI 5)

Complaints were brought to the attention of the relevant Archdeacon and Bishop concerning serious sexual assaults on two young boys by a priest in a country parish which at the time was in the Diocese of Adelaide. Despite the complaints being supported by the parish council and others in the community, both the Archdeacon and Bishop were dismissive of the complaints telling the complainants' supporters to "go back and pray harder." Following the cases being taken to the police, the priest involved was charged and convicted by a jury of three counts of indecent assault for which he was sentenced to six months imprisonment. However, although his licence was revoked following the trial, the Board discovered that soon after his release from jail he was able to have his license renewed, allowing him to officiate within the suburban area of the diocese ultimately being appointed in charge of a northern suburban parish, where it seems further offences took place. In 1984, following allegations of a sexual assault on a young man, the priest suddenly left for another state. The Board was unable to discover whether or not this matter was referred to the police.⁷⁶

The case of abuse by a Brother of a Religious Order (POI 6)

This case concerned a number of homeless boys who frequented a city shelter run by the Church where they were subject to repeated sexual assault by the Brother (POI 6) of a Religious Order. When suggestions of likely abuse were brought to the attention of the priest in charge of the parish they were dismissed. Frequent visits to the shelter by another religious of the same Order as POI 6 failed to raise suspicions. When POI 6 was physically attacked by one of the boys, the Brother was sent to England to another post. The Board inferred that the attack of the boy was a result of POI 6's attempted sexual abuse. Prior to the Brother's departure, some of the victims had managed to secretly make a tape recording during one of the sexual assaults and took it to the Department of Family and Youth Services. The boys' claims were dismissed. On returning to Adelaide two years later, the offender was licenced to officiate in various capacities both in the dioceses of Willochra and Adelaide. In 2002, at the insistence of the Archbishop, POI 6 was defrocked.⁷⁷

⁷⁵ *Report of the Board of Inquiry, Diocese of Adelaide*, 52-3.

⁷⁶ *Report of the Board of Inquiry, Diocese of Adelaide*, 61-2.

⁷⁷ *Report of the Board of Inquiry, Diocese of Adelaide*, 63.

Young girl assaulted by a Priest

A priest raped a young girl when she was assisting him in sacristan duties in a country parish then within the Diocese of Adelaide.⁷⁸ The girl consequently gave birth to twins. On reporting her pregnancy to another priest she was told not to tell anyone. The offending priest was sent to St Michael's House⁷⁹ for a month, during which time the girl was effectively abandoned except for some help given by a senior priest and his wife in another parish. The matter was not reported to police and the offender was never charged although it was clearly a criminal act. The Board understood that more recently, the Church had given the girl some support.⁸⁰

Assault by a Willochra Priest

In this case the complainant, a resident in the diocese of Willochra was the victim of a serious sexual assault by a priest.⁸¹ After moving to a parish in Adelaide following the assault the victim informed the local priest, who "discouraged her from pursuing the matter" saying that she had no independent evidence to corroborate her story. The Board reported that the Bishop of Willochra had taken the matter up and ordered an investigation.⁸²

Abuse by Boarding School Chaplain (POI 9)

The accused, POI 9, was a boarding school chaplain who had come from the United Kingdom. In June 1992 a boarder who was his sacristan in the school chapel, took weekend leave to stay at his house. After plying him with wine the chaplain told him and another boy, who was a houseguest to undress and get into bed with him. The boarder was then sexually assaulted after which he ran to the nearby house of his housemaster and reported the incident. When interviewed the following morning by the headmaster and his deputy, POI 9 admitted to the complaint whereupon he was required to tender his resignation and leave the school immediately. The Archbishop as chairman of the school was notified. POI 9, having nowhere to go, was temporarily taken in together with his house guest by a clergyman from another parish. The Archbishop then arranged to speak with POI 9 after which he informed the clergyman

⁷⁸ Although no date is given for this incident, it must have occurred prior to 1969 following which the then Diocese of Adelaide was divided into two dioceses, namely Adelaide and Murray. (The diocese of Willochra was split from Adelaide in 1915.)

⁷⁹ St Michael's House was located in Crafters in the Adelaide Hills and was run by the Society of the Sacred Mission as a theological training institution. It was destroyed in the Ash Wednesdays fire of 16 January 1983 and was never rebuilt. Its history is described by a former student at <http://users.picknowl.com.au/~robertel/SSM.html> (accessed 30 June 2014).

⁸⁰ *Report of the Board of Inquiry, Diocese of Adelaide*, 63.

⁸¹ The diocese of Willochra covers most of South Australia, or over 1,000,000 Squ Km. However the town of Willochra is quite small and is situated north of Quorn at the tip of Spencer Gulf.

⁸² *Report of the Board of Inquiry, Diocese of Adelaide*, 63.

that POI 9 would be reported to the police unless he left the country within 48 hours. He left the country that afternoon. Both the headmaster and his deputy denied any knowledge of the situation until POI 9 had left the country. As the Board noted:

The plain inference is that they decided to get the offender out of the way in a manner that minimised the possibility of adverse publicity and consequential damage to the reputation of the school. A police inquiry and subsequent prosecution was probably the last thing that either would have wanted.⁸³

Unfair Dismissal to protect School Image (POI 10)

While cases of abuse in a number of dioceses have gone unaddressed over the years, in this particular case a heavy-handed approach was adopted to dismiss the alleged offender, but as the Board suggested, with the same end in mind – namely to protect the image of the institution, in this case, a girls school. On 8 May 2002, POI 10, chaplain of a girls school, was summoned to the office of the headmistress, who, after having conferred with the Archbishop, informed the chaplain that his contract was terminated. The reason given was that he had made unwarranted inappropriate physical contact with female staff. In evidence given to the Board, it concluded that the incidents were of a relatively minor nature involving no sinister intent, something conceded by the headmistress on the day the chaplain ceased work.

In the opinion of the Board, the chaplain was denied natural justice since he was given no opportunity to respond to the allegations. The Archbishop interviewed the chaplain two days after his dismissal advising him that he agreed with the decision of the headmistress and instructed him to say that things had not worked out, not that he had been dismissed. He also suspended his licence to officiate and required him to undergo consultations with a psychiatrist or psychologist. Following the chaplain's consultation with a Church-nominated psychiatrist, he was given a favourable report. Even more embarrassing for the diocese was the psychologist's report which was scathing of the Archbishop for lack of due process involved, stating that the chaplain would present no risk should his licence be re-instated. A restricted licence was issued around mid January⁸⁴

⁸³ *Report of the Board of Inquiry, Diocese of Adelaide, 72-75*

⁸⁴ *Report of the Board of Inquiry, Diocese of Adelaide, 73-74.*

Grooming of child by homosexual priest (POI 13) of a Religious Order

The victim, POI 12, was one of three children of a single mother. Around 1990 the family moved to a country parish where a priest, who belonged to a Religious Order and as it later turned out was homosexual, ingratiated himself with the family. When the family moved to Adelaide and linked up with a suburban parish, POI 12's mother helped the priest obtain a temporary position as Youth Worker at the Church, presumably unaware of the priest's intentions. As the association of the priest with the boy continued, by the age of sixteen he was becoming addicted to cannabis and alcohol. (Whether or not this was with the priest's involvement was not revealed). When the priest later moved to a different parish, POI 12 now aged 17, was invited to live with him at his presbytery where he seduced him into a homosexual relationship. "He also later involved him in homosexual activities including with another member of the Order and also a person who was a novice of that Order."⁸⁵

With the mother now becoming increasingly concerned, she spoke to the then Chief Executive Officer of Anglicare South Australia (who died shortly afterwards) as well as to "the senior priest of the Order to which POI 13 belonged" who by now happened to be in charge of the parish where she worshipped.⁸⁶ The Board considered his response totally unacceptable because he suggested that because POI 12 was 18, he could do what he liked and that he probably wouldn't like an interfering mother. The Board noted that:

The Archbishop gave evidence to the effect that he subsequently spoke with POI 13 who denied that there was any improper relationship with the lad and that the lad was not living with him. Not long afterwards POI 13 left to take up an appointment in England. The Archbishop saw no point in taking the matter further following the denial and then the departure for overseas.⁸⁷

Grooming of female student by married clergyman (POI 16)

In the latter part of 2000, POI 15, a year-11 student was attending a private school. She and her family were also attending a major Anglican Church in the diocese. The Board's observations were that she [the child now grown up] was a very sincere woman with a deep religious faith. Shortly after the family began attending the Church, POI 16, a married clergyman, 55, befriended them. When POI 15 expressed interest in

⁸⁵ The same priest referred to in the sub-heading, 'The case of abuse by a Brother of a Religious Order (POI 6)' above.

⁸⁶ *Report of the Board of Inquiry, Diocese of Adelaide*, 66.

⁸⁷ *Report of the Board of Inquiry, Diocese of Adelaide*, 66.

theological training, it was arranged that she spend a week with the clergyman as part of her work experience. An inappropriate relationship developed as a consequence, and the clergyman became infatuated with her. He met with her frequently under the pretext of visiting her mother. He also picked her up from school. Eventually he would hug her and tell her that he loved her but that it had to be a secret. At one stage when he was hospitalised he phoned her several times asking that she visit him. This she did, making sure her siblings accompanied her since she was becoming increasingly concerned about the inappropriateness of the relationship. It also emerged that during the hospital visit when he took a phone call, that his relationship with his wife was in trouble.

The Board believed that at no stage did POI 15 encourage any romantic behaviour. Despite this, the clergyman wrote to her and discussed confidential information. Eventually POI 15 confided in her mother and the school chaplain who considered the clergyman's behaviour to be improper and unethical and with POI 15's approval in 2001 contacted Dr Black of the Diocesan Response Group (DRG) as the contact person. As noted earlier, the diocese had taken steps to set up the DRG in 1994 for handling complaints but its jurisdiction and resources were limited.

What then followed demonstrates the complete ineffectiveness of DRG's involvement. There was a breakdown in communication between the parties, confusion about who was responsible for what and the clear bias of the Archbishop in favour of the alleged offender. POI 15 and her parents were then invited to a meeting at Bishops Court – a meeting about which the DRG and contact person knew nothing. Seated next to the Archbishop was none other than the clergyman in question, POI 16. The Archbishop, referring to POI 16 described him as his, dear friend and spiritual adviser. He went on with some almost incoherent comment and concluded by saying that he didn't want to lose POI 16 because he was "so valuable to the... [Church]... and community. Well, You [sic] know you're both valuable. I don't want to lose either of you, so let's just leave it in hands of the Holy Spirit." POI 15 and her family informed the Board that since then they had been ignored at Church. POI 16 subsequently resigned his position and eventually retired from full-time ministry. The Board was unaware whether he was ever disciplined.⁸⁸

⁸⁸ *Report of the Board of Inquiry, Diocese of Adelaide*, 69.

Bishop in denial over abuse by CEBS leader (POI 18)

In the 1970s, the mother of a young boy who was a member of a suburban parish Church of England Boys Society (CEBS), overheard a conversation between her son, the complainant, and another boy concerning improper behaviour by the CEBS leader, POI 18, during a sleepover in the Church hall. In evidence given to the Board, she said that when she raised the matter with the parish priest, he virtually ejected her from the Church for speaking about things which should not be spoken about in Church and telling her not to make a fuss because the accused was the son of a well-known parishioner and was training to be a school teacher.

Being upset at the way she had been treated, the boy's mother and her husband met with the Bishop in his office. There they gained the impression that the priest had already spoken to the Bishop because he reiterated what they'd already been told, namely that the leader came from an upstanding family and was training to be teacher. When the parents asked the Bishop what he intended to do, he said that the accusations against the CEBS leader was all in their imagination. The parents were angry and notified the police. What happened next was unexpected. A few days after the exchange with the Bishop, the father of the complainant was woken early in the morning to be confronted by a very agitated CEBS leader at the door who apologised and pleaded with the father not to tell his parents. When the father said it was too late because the police had been notified, the leader broke down virtually admitting his guilt. He was ordered off the property. Police records later discovered by the Board covering events at the time the parents contacted the police, reveal that POI 18 had been charged with an offence in July 1974 and placed on a good behaviour bond.⁸⁹

Ward of the State abused while in foster care (POI 21)

A young girl, POI 22, was declared a ward of the state because of domestic circumstances and placed, with other girls, in a Church-run institution under the supervision of a husband and wife team, POI 20 and POI 19. During a school holiday period the young girl was transferred to a foster home where she was repeatedly sexually abused by POI 21. When she returned to the institution she reported the abuse to POI 19 who told her, "[s]hut up, it didn't happen" and "not to mention the topic again." The Board reported that some years later she complained to the Anglican priest

⁸⁹ *Report of the Board of Inquiry, Diocese of Adelaide*, 64-5.

in the parish where the institution was situated and although her legal guardian, he took no action.⁹⁰

Conclusion and Recommendations of the Board

With over 16 pages of recommendations made by the Board it is only possible to briefly list the major ones.⁹¹ *Inter alia*, the Board recommended that:

... urgent steps are taken within Church bodies to ensure that all responsible personnel understand the importance of making immediate reports of information received with regard to alleged sexual abuse by Church workers. These should be made to the Department of Family and Youth Services and/or the police without any prior intermeddling in the situation. Clear and unequivocal policy directives should be promulgated to that effect and enforced. The Board strongly recommends that, to the extent that this has not already been done, detailed protocols related to the processing of complaints against employees and disciplinary processes related to them be developed for promulgation to and implementation by all Church bodies. These should be based upon established industrial principle and best practice and steps ought to be taken to ensure that managers are conversant with them.

It called for the rights of claimants,

- to be taken seriously
- to be treated with dignity, respect, sensitivity and understanding
- to be given information
- to retain complete control of their personal situation
- to have privacy and confidentiality
- to be provided with a proper standard of medical treatment
- to seek justice through the legal system where appropriate
- to be provided with appropriate pastoral help and support

In commenting on the Structure for Processing Complaints of Sexual Abuse, the Board was critical of the lack of transparency, a process that denied natural justice, independence and objectivity and was not user-friendly – such as requiring any complaint to be submitted in writing, which for some would be off-putting. The Diocesan Response Group (DRG) was not sufficiently at arm's-length from the hierarchy where

⁹⁰ *Report of the Board of Inquiry, Diocese of Adelaide*, 65.

⁹¹ *Report of the Board of Inquiry, Diocese of Adelaide*, 78-93.

the Archbishop could intervene at will. In terms of the later Professional Standards Committee (PSC) the Board was concerned that the Director was both the executive officer and convener as well as being a member. It recommended that:

- the current composition of the PSC be reviewed and that the Director of Professional Standards be not a member of it; and
- an independent supervisory office of Independent Ombudsman be created, with the particular responsibility for auditing the activities of the Director and the PSC.

Archbishop Ian George's resignation

The Board's report was tabled in the South Australian parliament in March 2004. When it was realised that one lawyer alone was representing thirty complainants, that some of the complaints investigated went back fifty years and were never dealt with; and that many others occurred under the Archbishop's watch, there were growing calls for him to resign. Included among those calling for the Archbishop's resignation were South Australia's Acting Premier, Kevin Foley, and Foreign Minister, Alexander Downer, also a South Australian. On 11 June 2004, Archbishop George issued the following statement:

One of the vital roles of a Bishop is to be a focus of unity within the church, and of the church to the general community. It is clear for a complex of reasons that it is difficult for me to act in that capacity in the Diocese of Adelaide at this stage. The Primate has offered me his public support. Bishops do not resign from office in response to public outcry, media pressure or internal church deliberations. Nevertheless, because of my love for the body of Christ and desire for its unity, I have decided to resign my office as Archbishop of Adelaide as from the end of today.

Rev Owers, who together with colleague Rev Andrew King had put his heart and soul into trying to bring about change in the way the diocese handled sexual abuse allegations, said that Archbishop Ian George has paid the price for the failure of the Church in this matter. He said that the Archbishop and his family should be given the respect they deserve.⁹²

13th General Synod's response to the sexual abuse issue

In light of the Brisbane and Adelaide Inquiries and the NSW Royal Commission, General Synod of the Australian Anglican Church began working on a code of conduct the essentials of which it hoped would be adopted by all 23 dioceses. In October 2004, the

⁹² Liz Foschia, ABC PM Transcript, Friday 11 June, 2004. See <http://www.abc.net.au/pm/content/2004/s1130304.htm> (accessed 11 Aug 2014).

Synod's National Child Protection Committee put forward two resolutions, both of which were adopted by the Synod. The first was a *Safe Ministry Check* – a screening procedure for clergy and lay workers and the second, a national code of conduct, *Faithfulness in Service*, to monitor personal and professional behaviour. *Southern Cross* noted: “[i]t is the first time the procedures have been made uniform across the whole church.”⁹³

Other Dioceses

To the writer's knowledge, with the exception of public inquiries conducted in New South Wales, (The Wood Royal Commission) and in the dioceses of Brisbane, Adelaide and Tasmania, no other dioceses in Australia have conducted public inquiries into sexual abuse by clergy and Church workers. However, in 2004, the Professional Standards Commission of General Synod commissioned a report on sexual abuse by clergy, Church workers and volunteers since 1990. That report, published in May 2009, produced by Parkinson, Oates and Jayakody examined 191 cases of alleged child sexual abuse in 17 of the 23 dioceses that chose to participate.⁹⁴ Three rural dioceses declined to participate and three other dioceses were omitted from the study since they reported no cases of abuse.⁹⁵ The report noted:

The data used in the study was archival and came from the diocesan personnel files. One survey was completed per complaint. All the questionnaires were anonymous and kept confidential. The study had ethics approval from the Human Ethics Committee of the University of Sydney.⁹⁶

The report is essentially a statistical analysis of the reported alleged cases of abuse. No details of alleged abuse cases are included and no dioceses, parishes or persons are identified. However, some of the statistics indicate trends that are useful for researchers. These are highlighted below:⁹⁷

- unlike the patterns of abuse in the general population, three quarters of complainants were male and most were between the ages of 10 to 15 at the time of abuse
- most accused persons were either clergy or were involved in some form of

⁹³ “National Measures Adopted”, *Southern Cross*, November 2004, 20. The General Synod's Child Protection Committee's work on the two documents took place over a period of three years. In 2005, the two resolutions were adopted by Sydney Diocese. Refer, *2005 Session of Synod, Annual Report of the Standing Committee and Other Reports and Papers*, 197-201

⁹⁴ Parkinson, Kim Oates & Amanda Jayakody, *Study of Reported Child Abuse in the Anglican Church* (General Synod, 2009.) Professor Patrick Parkinson and Emeritus Professor Kim Oates, both from Sydney University and Research Assistant Amanda Jayakody undertook the research.

⁹⁵ Parkinson, (et al), *Study of Reported Child Abuse in the Anglican Church*, 13.

⁹⁶ Parkinson, (et al), *Study of Reported Child Abuse in the Anglican Church*, 14.

⁹⁷ Parkinson, (et al), *Study of Reported Child Abuse in the Anglican Church*, 5.

voluntary or paid work

- there were 27 accused persons with more than 1 allegation in the sample. These 27 people accounted for 43% of all cases
- ongoing abuse lasting 3 years or more was significantly more common amongst male complainants
- most of the alleged abuse episodes occurred in the accused person's home or on Church premises. Almost a quarter of the episodes of abuse of girls occurred in the girl's own home, compared with 70% of male cases
- there were long delays in reporting offences to the Church by the complainants, with an average delay of 23 years
- just over half of the cases were treated as substantiated by the Church and a third as inconclusive, with erroneous allegations by child complainants being rare.

In terms of action taken following a complaint being made to the Church, the following is significant, bearing in mind that the complaints surveyed cover the period 1990 to May 2009. Table 15 of the report notes: ⁹⁸

- In 90 instances, no action was taken
- In 35 instances where the case went to court,

23 persons were convicted.

1 person was acquitted.

3 persons were prosecuted but not convicted.

4 accused persons committed suicide before their court cases were completed

37 clergy were dismissed, had their licence revoked or were defrocked.

43 persons were offered counselling.

The report noted that while the number of complaints peaked in 2007, "it cannot be said with any confidence that the number of complaints will be as low in the future." It suggested that if a highly publicised case of abuse were to occur in the Church in the future, it could uncover further cases of abuse in the past.⁹⁹

The report also included data on the reported incidence of child abuse in the general community. While Parkinson quotes statistics for sexual abuse in American Catholic Churches he states that figures for Protestant [American] Churches are not available.¹⁰⁰ The General Synod Report also noted a lack of statistical data. But as Parkinson observed:

⁹⁸ Parkinson, et al., *Study of Reported Child Abuse in the Anglican Church*, 35. Note: a number of minor instances have been omitted, hence the above figures do not total 190.

⁹⁹ Parkinson, et al., *Study of Reported Child Abuse in the Anglican Church*, 47.

¹⁰⁰ Parkinson, *Child Sexual abuse and the Churches* (Sydney: Aquila Press, 2003), 38.

[e]ven if... a complete census of all cases of child sexual abuse in the period studied [were available] it would not indicate the incident rates of child sexual abuse in the Anglican Church of Australia, since in many cases there is no way for the researchers to know whether an individual complaint accurately reflects actual events.¹⁰¹

Conclusion

The Wood Royal Commission findings handed down in 1997 and the media reports from the hearings, together with Clare Pascoe's autobiography, *My Story*, summarised the Anglican Diocese of Sydney's disbelief, denial and disarray in connection with receiving and responding appropriately to particular cases in relation to clergy sexual abuse. Ms Pascoe's evidence given at the Commission could be regarded as typifying where the Church had been for decades, in relation to sexual abuse. It had clearly been entrenched in a secure situation intent upon protecting its power, money and image rather than believing, respecting, listening and caring for, the victim.

In addition the Commission brought home to the Australian Anglican Church that it had to move forward to develop processes and protocols to deal with allegations of sexual abuse, notwithstanding the complexity of the entrenched legal issues involved. The cases examined in the Dioceses of Sydney, Tasmania and Adelaide revealed a Church where its clergy and senior hierarchy were seemingly indifferent to, and in denial of, cries for help from victims of abuse.

This is an over-long chapter but it is considered that the significance of the Australian Anglican Church's lack of responsibility in addressing the serious issue of sexual abuse warrants this detailed, extensive documentation. A question that inevitably emerges from this chapter is: What accounts for the almost complete failure of almost all the official leaders of the Australian Anglican Church to objectively assess the evidence clearly indicating the guilt of some clerics and church leaders in the area of sexual abuse. This important issue will be addressed in Chapter 12 drawing upon the insights of such scholars as psychologists and those in the social sciences.

¹⁰¹ Parkinson, et al., *Study of Reported Child Abuse in the Anglican Church*, 14.

The next chapter focuses on the publicly known history of sexual abuse in the Anglican Diocese of Brisbane.

Chapter 5: The Brisbane Diocese Inquiry: A case study – Peter Hollingworth’s ‘Road to Damascus’

Introduction

The previous chapter illustrated the failure of the Anglican Church’s hierarchy in the Dioceses of Sydney, Tasmania and Adelaide in particular and the Anglican Church in Australia generally, to address with due process allegations of sexual abuse by clergy and Church workers. Such failure invariably resulted from an entrenched belief that the image of the Church and its clergy should be protected at all costs. Added to this attitude was the almost collective mindset of disbelief by Church officials when confronted with allegations of abuse committed by priests or workers employed by the Church. Further compounding this problem was the fact that sexual transgressions by clergy and Church workers were usually seen to be something that could be theologically rationalised to produce a satisfactory outcome. The typical stance taken was that the offender be forgiven by the Church hierarchy coupled with the expectation that the victim would also forgive the perpetrator, which attitude resulted in the real problem not being addressed.

This chapter deals with the Brisbane Diocese’s Inquiry and Peter Hollingworth’s subsequent fall from grace, his resignation as Governor General and eventual seeming transformation. The Inquiry is significant since it involved not only the Anglican Church’s response to sexual abuse allegations, but also both state and national affairs. It also involved both school hierarchies and the office of priest. Hollingworth’s elevation to the highest office in the land as Governor General brought the Church under intense scrutiny and the federal government into a measure of disarray and controversy. The ensuing debate in relation to sexual abuse became both nation-wide and international. The Peter Hollingworth narrative is a classic example of a Church in denial over the confronting issue of sexual abuse. Five cases from the Board of Inquiry are discussed because they disclose how abuse had become institutionalised.¹ All sources cited in what follows are on the public record. TAMAR followed the proceedings with great concern and entered into correspondence with Hollingworth.

¹ Peter O’Callaghan and Freda Briggs, *Report of The Board of Inquiry into Past Handling of Complaints of Sexual Abuse in the Anglican Church Diocese of Brisbane*, May 2001. Although the Report is titled, ‘Board of Inquiry’, all comments in the Report refer to the ‘Enquiry’. Future footnote references will simply be titled *Report of the Board*. The original website (accessed 10 December 2014) where a copy was available has been deleted but a copy can be purchased at <http://trove.nla.gov.au/work/9856254?selectedversion=NBD41308063> (accessed 14 November 2015).

The following sources have been used in compiling this chapter:

- (i) *The report of the Board of Inquiry* set up by Archbishop Peter Aspinall, following Hollingworth's resignation as Archbishop of Brisbane in June 2001 and appointment as Governor General
- (ii) The *Summing-up* of Justice Wilson in the Supreme Court in the case of *S [the plaintiff] v. The Corporation of the Synod of the Diocese of Brisbane*
- (iii) Newspaper articles, especially those authored by Amanda Gearing, an investigating journalist who sat through the confronting revelations at S's trial ²

The revelations of the Brisbane Diocese and Dr Peter Hollingworth

The unfolding revelations of the failure to deal with sexual abuse by clergy and Church workers in the Diocese of Brisbane, reveal a culture where priests and lay workers were able to engage in sexual abuse with virtual impunity. In many cases they believed they were doing nothing wrong and that in the event of complaints, their denial of any misconduct would be accepted by the hierarchy. The Church's failure and betrayal of victims referred to above were honestly admitted by Archbishop Peter Aspinall in his pastoral letter to all churches in the Brisbane Diocese and required to be read on Sunday 24 February 2002. In his opening remarks, the Archbishop said:

Many of you will be disturbed and distressed as I am at the matters which have flooded our media in recent days. Allegations of abusive behaviour by clergy have shocked us. We find it hard to believe that the things being said of people we have known, admired and loved for many years could possibly be true. We find ourselves feeling angry, confused, hurt, betrayed and disbelieving. We feel very much for victims of abuse. We also feel for friends and colleagues against whom allegations have been made. Exactly where the truth lies is difficult to see... I believe we all need to face the harsh reality that from time to time, and thank God not very often, people in positions of responsibility in the church do the wrong thing.³

Significantly, Archbishop Peter Jensen on the same day issued a pastoral letter to be read in all Sydney Anglican churches. A copy of the letter can be found at Appendix 9.

Five months later when Archbishop Aspinall addressed the July Synod he said:

² To preserve confidentiality the Board invariably used code names for Complainants. The Plaintiff 'S' code-named in the Supreme Court trial is identified as 'AB' in the Diocesan Inquiry.

³ Hard copy of the letter forwarded to the writer by the Brisbane Diocese's Archivist.

Many of you have been distressed, as I have been, over reports of sexual abuse and misconduct in our Church. Over the last six months there has been sustained, and at times intense, media scrutiny of allegations of abuse and of the church's handling of those allegations. Many have become burdened and worn down by this experience. Some have judged the media treatment of the matter to have been excessive, and at times unfair. Most of us want to be able to put this difficult and demoralizing period behind us and get on with the mission of God in the world... But... [t]he media have an important role to play in our society not least in assisting to hold our institutions accountable to the whole community... God's special concern [is] to protect the vulnerable and the defenceless... So if it ever comes about that the weak or vulnerable are harmed by the actions of the Church it is a fundamental betrayal of the justice of God and the gospel of Christ.⁴

The Archbishop then listed a litany of instances where the Church had failed in its duty of care. It had failed, "to pick up the early signs of offensive conduct and failed to take appropriate immediate action"; it had failed "to care properly for victims after the offensive conduct was known to have occurred"; it seemed to place "insurance, legal and financial concerns ahead of caring for victims." The Church had failed "publicly to acknowledge offensive conduct... [and] to communicate with parents of other children who may also have been at risk." The Archbishop concluded his remarks regarding the sexual abuse issue by outlining his frustration in attempting to set up an independent inquiry. Having failed to get state and commonwealth cooperation [for a Royal Commission] he had set up an inquiry that he was confident, would have "constructive outcomes." ⁵

One reason that offenders were almost immune from any action being taken was that there was a lack of a sexual abuse protocol. As the Inquiry would reveal, even when one was available those who would be expected to have had a fiduciary responsibility, invariably failed to act on the protocol or in the case of Church schools, even on the State Guidelines for dealing with alleged abuse.⁶

It was inevitable that those in high office were not going to be spared, given the growing concern about sexual abuse in the Anglican Church being expressed in the media as well as by Church authorities. On the one hand, some sections of the media saw the

⁴ Archbishop Peter Aspinall, *Presidential Address* (Brisbane: Brisbane Synod, July, 2002), 122-123.

⁵ Aspinall, *Presidential Address*, 127

⁶ *Report of The Board*, 40, 53-4, 230.

potential for a salacious story. On the other hand, the media had a significant role to play by drawing public attention to the problem. It is doubtful if the churches would have responded in the way they eventually did without the media's focus on the victims' stories, thus holding the Church's "feet to the fire."⁷ The more objective observers were treading cautiously, while at the same time concerned that if there had been sexual transgressions perpetrated under the Archbishop's watch then it needed to be urgently addressed.

The appointment as Governor General

Controversy did not start simply with allegations about the Governor General's alleged failure to act on reported abuse by those under his authority. From day one, following Archbishop Peter Hollingworth's appointment by Prime Minister John Howard on Sunday 23 June 2001, questions were being raised and disquiet expressed by a broad spectrum of the community with the question of separation of Church and State not being the least. Some argued that it was contrary to the spirit of s.116 of the Constitution⁸ while Marion Maddox argued that his appointment met the constitutional 'no religious test'.⁹

The Prime Minister defended the appointment of a high profile Christian noting the previous appointments of Sir William Deane, a prominent Catholic, and Sir Zelman Cowen of the Jewish faith. In fact some saw the appointment as an attempt to curtail the clear invasion into politics by Sir William, who amongst other things, championed the Indigenous cause – something about which the Prime Minister was always uneasy.¹⁰ Still others, especially those in the Anglican Church, saw the appointment as an attempt to appease the Anglican Church following Sydney's Archbishop Peter Jensen's criticism of the Howard Government's industrial relations package.¹¹ Yet another concern by some in the wider community was whether, as a senior Churchman, Hollingworth would be able to be sensitive to other groups having diverse religious beliefs in a multicultural society and not unconsciously promote his own personal ambitions.¹²

⁷ Nancy Hopkins & Mark Laaser, (eds.), *Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Misconduct* (Minnesota: Interfaith Sexual Trauma Institute, 1995), 119.

⁸ The Commonwealth shall not make any law for establishing any religion, or for imposing any observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as qualification for any office or public trust under the Commonwealth.

⁹ Marion Maddox quoted by John Warhurst, *Religion in 21st Century Australian National Politics*, paper delivered at Senate Occasional Lecture Series at Parliament House, Canberra, on 5 May 2006.

¹⁰ Noel Pearson, "Many parts to Reconciliation", *The Australian*, October 13, 2007.

¹¹ Warhurst, *Religion in 21st Century Australian National Politics*; and per Peter Jensen's Boyer Lecture No 6 <http://www.abc.net.au/radionational/programs/boyerlectures/lecture-6-jesus-freedom-and-the-choices-we-make/3312426#transcript> (accessed 14 November 2015).

¹² See ABC's Australian Story, 18 February 2002. <http://www.abc.net.au/austory/transcripts/s479623.htm> (accessed 14 November 2015).

Peter Hollingworth's profile

Peter Hollingworth was born on 10 April 1935 in Adelaide. After graduating from the University of Melbourne in 1960 with a BA degree and ThL, he became priest-in-charge of St Mary's Anglican Church in North Melbourne.¹³ In 1964 he commenced what would be an extended period of 25 years with the Brotherhood of St Laurence in Melbourne – a charitable organisation looking after the poor and marginalised, eventually becoming its executive director. During this time he completed an MA in social work at Melbourne University.

In 1976 he received an OBE and in 1980 was elected as Canon of St Paul's Cathedral Melbourne. Five years later he was consecrated bishop in the inner city in Melbourne. He was made an Officer of the Order of Australia in 1988 and named Australian of the Year in 1992. In 1989 he was elected Archbishop of Brisbane where he remained until his appointment as Governor General on 23 June 2001.¹⁴ He was, therefore, Archbishop of Brisbane for about 12 years, which included the period during which serious sexual abuse including criminal offences occurred.¹⁵

As the Inquiry would reveal, and as will be shown in this chapter, there was unmistakable evidence that Hollingworth's main concern was not addressing the needs of the victims but rather, protecting the offenders, his own position and the image of the Church, as well as insulating it from any drain on its financial resources. It is surely puzzling that one who was so deeply involved in caring for the poor and disadvantaged would later be shown to be almost untouched by, and oblivious of, the needs of those, particularly under-aged girls and boys, who were victims of gross sexual abuse. It is possible that his attitude was determined not so much by insensitivity towards those who were victims but, sadly, by his gross naivety and lack of experience in dealing with such issues.

The setting up of the Board of Inquiry

Phillip Aspinall was appointed Archbishop of Brisbane on 2 February 2002. By this time plaintiff S had taken the diocese to the Supreme Court and been awarded over \$800,000 compensation and damages. The resulting media response was abuzz with speculation especially as it became more widely known that the Senior School House

¹³ Licentiate of Theology.

¹⁴ Governor-General of the Commonwealth of Australia, <http://www.gg.gov.au/former-governors-general/dr-hollingworth-mrs-hollingworth> (accessed 10 December 2015).

¹⁵ See ABC Newsonline, Peter Hollingworth's Timeline. <http://www.abc.net.au/news/2003-05-26/timeline-peter-hollingworths-career/1859388> (accessed 14 November 2015).

Master, Kevin Guy, who had abused S, had committed suicide the very day he was to appear in court on sexual abuse charges. Approximately five months after his being made Archbishop, Phillip Aspinall announced the setting up of the Board of Inquiry on 22 June 2002. It was wound up on 22 April 2003.¹⁶

The Board comprised two members. Board Chair, Mr Peter O'Callaghan QC, and Board Member, Professor Freda Briggs. It came under immediate attack in some quarters because of its limited scope and resources.¹⁷ Much of its work was achieved by correspondence, written submissions, retrieved documents, faxes and phone calls rather than by face-to-face interviews. It had no statutory authority, so that it could not subpoena witnesses – even police, who at times proved to be reluctant to cooperate. Also, Board members had limited immunity from prosecution for defamation.¹⁸

A woman speaks out

Ms Hetty Johnston of *Bravehearts*, formerly known as the *Peoples' Alliance Against Child Sexual Abuse*, was one of the Inquiry's most outspoken critics, describing it as a "whitewash." She had some rigorous exchanges with the Board of Inquiry claiming that witnesses who could have provided information, were not invited to do so. In fairness to the Board, when Ms Johnston was invited to submit such names, she failed to do so, chiefly on the grounds that she believed there was insufficient immunity from prosecution.¹⁹ Others had complained that Archbishop Aspinall had elected to commission an Inquiry rather than call for a Royal Commission. A Royal Commission, however, was ruled out by Prime Minister Howard who claimed that Aspinall had not provided him with "any arguments in favour."²⁰ Ms Johnston had also been calling for a Royal Commission but this was rejected, according to her position paper, because the Prime Minister said it would be "too expensive, ineffective and the money could be better spent on providing support services."²¹ The terms of reference were limited to the extent that the only finding the Board could make in relation to the handling of

¹⁶ *Report of the Board*, 12; and ABC Radio PM <http://www.abc.net.au/pm/stories/s593032.htm> (accessed 7 February 2015)

¹⁷ *Report of The Board*, 12-13. Ms Hetty Johnston of *Bravehearts* declined to appear before the Inquiry because of what she saw as insufficient indemnity offered by the Board and that much of the Inquiry wasn't face to face with Complainants.

¹⁸ *Report of The Board*, 8-19.

¹⁹ *Report of The Board*, 7-10.

²⁰ Reg Roberts, "Howard cool on calls for sex abuse Royal Commission", *The Sydney Morning Herald*, Wednesday 17 April 2002.

²¹ See *Bravehearts*, http://www.bravehearts.org.au/files/pos_paper_royal_commission.pdf (accessed 14 November 2015).

complaints was whether or not “such complaints were handled fairly, reasonably and appropriately.”²²

The main cases examined by the Board of Inquiry

Five main cases of sexual offences became the focus of the Inquiry. They were:

- Kevin Guy, the Senior Resident House Master of Toowoomba Preparatory School
- Kevin Lynch, School Counsellor at St Paul’s School, Bald Hills
- Donald Shearman, retired Bishop
- Ross McAuley, former Precentor of the Brisbane parish, and
- John Litton Elliot, former Parish Priest

Each of these cases will be examined in some detail. Because the Supreme Court has suppressed the names of those abused, such persons are ascribed code names using letters of the alphabet. The statements from witnesses that follow are extremely confronting. They are included, however, to show the discrepancy between the plaintiffs’ evidence and that of the defendants who were more concerned with protecting themselves, the Church’s finances, its image, its staff and the good name of its institutions. One of the most damning aspects of the report is the revelation regarding the lack of a sexual abuse protocol. In mid 1997 the Synod examined the first draft protocol expressing concern about its possible financial ramifications. It wasn’t until October 1998 that the protocol was finally available and even then, not only were the authorities reluctant to use it, but victims had to struggle to obtain a copy.²³ In fact it wasn’t until 24 October 2002 that a more effective protocol was promulgated by Archbishop Aspinall.²⁴

The case of Kevin Guy

In 1987, the Diocese’s Toowoomba Preparatory School Head Master, Robert Brewster, appointed Kevin Guy, 35, single, as Senior Resident House Master to oversee 64 female and 112 male boarders. When rumours began circulating that Guy had been watching naked girls in the shower and kissing a student, one of the girl students, EF, summoned up enough courage to report to the Headmaster.²⁵ She was told to keep quiet, was put on a week’s detention and reminded that Guy was most professional and

²² *Report of The Board*, 16.

²³ *Report of The Board*, 40, 229, 247.

²⁴ *Report of The Board*, 54.

²⁵ *Report of The Board*, 69.

that such rumours were nonsense.²⁶ EF would later testify at the Supreme Court trial that Guy had taken advantage of her.²⁷ Another student, AB, was just 12 years old when Guy began to abuse her. Like many predators he was skilled at grooming, telling AB that she was his “special friend.” Over a three to four months period around the middle of 1990 he repeatedly sexually abused her. Even though AB was alone with Guy on numerous occasions both in the school and outside, it failed to ring alarm bells with the school authorities. When AB left the school at the end of 1990 – the end of the school year, she went home in a distressed state. Because of a complaint to the police by another mother about *her* daughter’s (CD’s) abuse,²⁸ AB went to the Toowoomba police with her mother and made a statement. Guy was charged. On the day he was to appear in court, he committed suicide.

The Board’s findings

When EF told her mother about Guy’s misconduct, she went straight to Brewster’s office with EF and confronted him with the account. Brewster’s response was that EF’s mother “shouldn’t believe everything that EF said.” Brewster would later incriminate himself during the trial when, questioned by the plaintiff’s counsel, he responded saying that not only was he vague about EF’s and her mother’s story, but that no record was even kept of the incident in the school’s diary.²⁹

According to evidence given at the Supreme Court trial, a transcript of which was made available to the Board,³⁰ the fact that Guy was a sexual predator was first brought by CD on 13 November 1990 to Brewster, who reported the matter to the School Council. In the report he revealed that there had been another incident four days earlier, involving AB, a 12 year-old girl who 13 years later would sue the diocese. Both girls said that they had been repeatedly and grossly sexually abused by Guy. No credible investigation seems to have occurred, the intention being to keep the events “in house”, no apology given and despite the girls requiring counselling, the school refused to offer any financial assistance.³¹

The earlier incident to which Brewster referred concerned the “disappearance” of AB from her dormitory bed on the night of 9 November. When AB’s absence was

²⁶ *Report of The Board*, 179. It would be later revealed that this was not just a rumour. One of the nursing sisters testified at the trial that she had seen Guy observing the girls in the shower.

²⁷ *Report of The Board*, 70.

²⁸ *Report of The Board*, 80.

²⁹ *Report of The Board*, 70.

³⁰ *Report of The Board*, 11.

³¹ *Report of The Board*, 4.

discovered, a search was made which found Guy and AB sitting at the House Mistress's door. Guy's explanation was a complete fabrication. He had found, so he said, AB shivering in her pyjamas outside the dormitory so he took her to a recreation room where they sat in the dark. The next day Brewster called AB in for "a chat" where she insisted everything was all right. He then called AB's mother suggesting that she and AB have a day out together but failed to tell her of the incident.³² AB's account given at the trial and provided to the Board was that Guy by prior arrangement had persuaded AB to meet him in the Common Room after lights out. There he sexually abused her such that given her age, it amounted to statutory rape.³³

Regarding the 13 November 1990 incident first reported by CD, Brewster described to the Board of Inquiry the extent of CD's sexual abuse reported to him, adding that, "[a]fter she had finished her story I thanked her for sharing this confidence, stressing that she had done the right thing and assured her that the problem was now mine to deal with." ³⁴

Although the School Council had been alerted to both these incidents, Brewster insisted that the matter be kept, "in house", even to the extent that the parents of the girls were not informed. As the Board of Inquiry notes, this was not a matter for Brewster to adjudicate. It was an allegation of criminal misconduct and should have been immediately reported to the police.³⁵ To make matters worse, Brewster was either ignorant of or chose to ignore, guidelines in the *Teacher's Handbook for the Prevention of Child Abuse* published in 1986 and which was distributed to all schools clearly instructing staff not to be involved in matters of sexual abuse but rather report them to the Statutory Child Protection Authorities.³⁶

On 28 November the school held its speech day prior to breaking up for the year. Although Dr Hollingworth and Dr Croman, Chairman of the School Council, were in attendance, neither was told of the events involving Guy. Two days later, the police turned up at the school to interview Guy.

On Friday 30 November at a meeting of the School Council the agenda included, "[a]llegations of sexual assault on a girl boarder student presently attending this school."

³² *Report of The Board*, 98.

³³ *Report of The Board*, 75-78.

³⁴ *Report of The Board*, 91.

³⁵ *Report of The Board*, 91.

³⁶ *Report of The Board*, 94.

Brewster recounted his recollection of events from 13 November emphasizing that all matters pertaining to the school should be handled by him as the first point of contact, thus ensuring that everything was kept “in house.” In December, the police rang AB at her parent’s farm, and asked AB’s mother whether AB was willing to make a statement to the police. As noted earlier, CD’s mother had already been to the police. AB agreed and made a taped and videoed statement to the police. Her ultimately-unchallenged evidence in the Supreme Court and reported by the Board of Inquiry is sufficiently graphic to express the horror to the reader.

On the same day that the School Council was meeting, Guy was charged with indecently dealing with a minor and was “required to appear in the Magistrate’s Court on Thursday 18 December. Prior to that date the police laid a second charge of a similar nature against Mr Guy involving another girl boarder who attended the school. Both charges related to events which were alleged to have occurred during 1990. On the morning of Tuesday 18 December 1990 Mr Guy’s body was found outside Toowoomba.”³⁷

On 21 December, Brewster had drafted a letter to be sent to parents advising them of Guy’s arrest and suicide. However, on legal advice the letter was never sent. Instead, a revised letter was sent which made no reference to Guy’s being charged or his suicide, but referred to, “the tragic death of the senior resident master Mr Guy whose love and great effort for the school would be sadly missed... a young enthusiast who did so much that was good and positive for so many children in his care.”

This simply ensured that parents were kept in the dark. As AB’s mother testified at the trial, “I was absolutely disgusted and horrified at the first paragraph. It says ‘the tragic death of the senior resident master Mr Guy whose love and great effort for the school would be sadly missed.’ I thought it was obscene that that should be sent out to parents.”³⁸

Sister Munro, one of the school’s nursing sisters was so concerned about a possible cover-up that she wrote to Dr Hollingworth on 25 December 1990, stating,

[m]y reason for writing is to voice my deepest concern at the manner in which the Headmaster and the School Council are handling the current crisis resulting

³⁷ *Report of The Board*, 134. The girls were AB and CD.

³⁸ *Report of The Board*, 103-07.

in the tragic suicide of the resident housemaster, Kevin Guy. I attended the staff meeting when the Headmaster addressed all the staff and I believe... to a point, that they are being deceived... Can we now, afford to ignore the fact that some of these girls may have been abused by this man [Guy]?³⁹

Not until 7 February 1991 against the advice of his lawyers did Brewster write yet another letter to the parents of AB and CD this time detailing Guy's suicide and the fact that he named in his suicide note twenty other girls that he "loved." The note did not suggest any improper relationship with these 'other girls', nor did it name AB or CD. But even in Brewster's letter there was no acknowledgement that AB and CD had been abused.⁴⁰

As the school broke up for the year, as far as Brewster, the School Council and the diocesan lawyers were concerned, the matter was now behind them and they could get on with promoting the school's good name. By March 1991 the girls had moved on to other schools. Any thought of reimbursing the girls' parents for the cost of counselling had been dismissed and any thought of the school or the diocese being taken to court did not appear to be on their mind. That the girls for the next 10 years would suffer unimaginable horror was not a consideration.

But if they thought the matter was now behind them they were sadly mistaken. Eleven years later on 22 November 2001 the media erupted when a letter was published by Amanda Gearing of *The Courier Mail* exposing the ineptitude of the Headmaster and School Council in its determination to keep things "in house."⁴¹ More disclosures by the *Courier Mail* were to follow which effectively forced Archbishop Aspinall to set up of the Board of Inquiry.⁴²

By 1998, AB and CD had decided to sue the diocese in the Supreme Court. CD's case was settled out of court for a large undisclosed sum. AB's case went to court in 2001 when she was awarded compensation and damages amounting to \$834,800.⁴³

³⁹ *Report of The Board*, 112.

⁴⁰ *Report of The Board*, 104, 134-135.

⁴¹ Presumed to be a copy of Sister Munro's 1990 letter to Hollingworth.

⁴² Amanda Gearing, "Letter to prelate told of cover-up", *The Courier-Mail*, 22 November 2001; and 2003 *Media & Arts Law Review* 91, 10-23.
<https://www.yumpu.com/en/document/view/14667367/erin-odwyer-92-introduction-striking-a-balance-between-/19> (accessed 7 February 2015).

⁴³ Supreme Court of Queensland, *S v. The Corporation of the Synod of the Diocese of Brisbane* [2001] QSC 473. (7 December 2001), 43. AB is identified as 'S' in the Supreme Court trial.
<http://archive.sclqld.org.au/qjudgment/2001/QSC01-473.pdf> (accessed September 2016)

The Board's conclusion

The Board concluded that the claims in respect of Guy,

were not handled fairly, reasonably and appropriately, first because as the jury's verdict emphatically declared, the diocese and its employees, principally the Head Master, Mr Brewster and other teachers and nurses at the school, had failed to take reasonable care for the safety of the students in their custody and control. Secondly, once the school and the school council were aware of Guy having been charged and subsequently suiciding, the matter was not handled fairly, reasonably and appropriately, in that there was never an unconditional acceptance of the truth of the complaints of AB and CD, and consequentially a failure to unconditionally apologise to the students who were abused, and to provide support and assistance including the reimbursement for counselling costs.⁴⁴

In addition, there remained some unresolved issues. Once news began to be leaked to the media in 1998 that AB was intending to sue the diocese it gained unprecedented attention, although the trial itself did not begin until November 2001. The period 1998 to 2001 became a battleground for lawyers; the diocese adamant that it would not pay compensation or even counselling costs.⁴⁵

How much did Archbishop Hollingworth know?

We will probably never know how much Archbishop Hollingworth knew. What reflects more adversely on Dr Hollingworth than what he might have or not have known, was his inability to offer an apology or even offer sympathy to the girls, and their parents who were clearly secondary victims. On 22 February 1991, almost two months after receiving Sister Munro's letter, he wrote to her and the parents of the victims, including those of AB and CD. In the letter he explained to them that the "ramifications of the situation only emerged when I was interstate and it has not been possible to follow through the concerns felt by parents such as yourself at the time."⁴⁶ The next milestone on the journey was the Kevin Lynch case.

The Kevin Lynch case

The tragic case of Kevin Lynch, had some disturbing parallels to that of Kevin Guy. Lynch had applied for a newly-created position as counsellor at St Paul's School at Bald

⁴⁴ *Report of The Board*, 195.

⁴⁵ *Report of The Board*, 124-5, 153.

⁴⁶ *Report of The Board*, 136.

Hills, the northernmost suburb of Brisbane. St Paul's was an Anglican boys school until 1992 when it became co-educational. Gilbert Case was the Head Master from 1979 until 2001. Lynch's impressive credentials were sufficient for Case to employ him without any checks. Such was the era of unaccountability that Case was evidently unaware that Lynch had sexually abused "a large number of students" while employed as teacher-counsellor at Brisbane Grammar. Between 1990 and 1996, while at St Paul's, Lynch was to engage in repeated sexual abuse of students who came to him for counselling. Many complaints ended up as court proceedings some of which were settled out of court following substantial compensatory and damages payments.⁴⁷

Student 1 (code-named) was sent to Lynch because of his problems in class including lack of discipline. The evidence given to the Inquiry by Student 1 regarding his encounters with Lynch is so appalling that to put it in print would risk having the document deemed unnecessarily salacious. "With the ruthlessness and amorality of the pedophile",⁴⁸ he took cruel advantage of his position of trust, and gained perverted sexual gratification. Student 1 eventually left the school in 1993.

In October 1996, having got a job, student 1, now an adult, discussed his school experiences with a work-mate and his father and decided to go to the police. After giving evidence to the police they concealed a recording device on him and asked him to meet with Lynch. Student 1 greeted Lynch like an old friend, putting Lynch at ease. The ensuing recorded conversation showed Lynch to be unashamed of his offence as he discussed their earlier experiences. Lynch's language was manipulative, attempting to influence Student 1 (realizing that as an adult he was probably aware of possible legal issues) to move from victimhood to one of sympathy in the context of their friendship, with the hopeful possibility of avoiding criminal charges being brought against him. His lifestyle as a pedophile was without apology as the Inquiry revealed. On 22 January 1997, Lynch was charged with the following offences:

- *that he unlawfully and indecently dealt with... (Student 1) a child under the age of 16 years; (one count)*
- *that between the 1st of January 1992 and 31st of December 1993 Kevin John Lynch "unlawfully procured a student (Student 1) under the age of sixteen to commit an indecent act". (six counts)*
- *and on charge 9 was that "Lynch unlawfully assaulted one (Student 1) and*

⁴⁷ Report of The Board, 196-98.

⁴⁸ Report of The Board, 196.

that such assault was of an aggravated nature in that the said (Student 1) was a child under the age of 16 years.” (one count) ⁴⁹

Lynch’s Suicide

The following day, Lynch was found dead in his car with the engine running.

Subsequently Dr Croman, the Diocesan Schools Officer advised Dr Hollingworth of the charges and death of Lynch. He was not made aware of the specific case of student 1.

In giving evidence to the Board, Mr Case described his state of mind in April 1997 following Lynch being charged and subsequently suiciding:

Whilst both Father Henry and I had been aware of a complaint and charges laid against Mr Lynch the day before his death, we had both believed that complaint and those charges to be entirely vexatious, vindictive and without foundation, until confronted with the stories the three boys told. ⁵⁰

At this stage, the report does not reveal who “the three boys” were. In fact six other boys testified that they had been abused by Lynch.⁵¹

On 24 January 1997, Mr Case in the first draft of his address to the staff including new staff, at the beginning of the new school year made mention at the end of his address of Lynch’s suicide and included a prayer from *A Prayer Book for Australia* for those who have taken their own life.⁵² However, on the advice of Andrew Knox, Chairman of the School Council, the prayer was removed and replaced with another. The final address read:

Kevin has been the Student Counsellor at St Paul’s and has served the school well in that critical role since early in 1989. I can only ask you to exercise as keenly as you can your professional responsibility, your collegiate responsibility, and your personal responsibility to a respected colleague, in an attempt to ensure that any such difficulties is [sic] handled firmly, positively and without additional or unnecessary comment which either through casualness, negligence or even deliberate misinterpretation might result in exacerbating the situation. It is necessary for me to formally instruct that any and all intrusive or persistent enquiries which may foment such problems, or which involve any

⁴⁹ *Report of The Board*, 214-17.

⁵⁰ *Report of The Board*, 217-20.

⁵¹ *Report of The Board*, 279-291.

⁵² *A Prayer Book for Australia*, 769.

contact with or any approach from the media MUST be referred to me.⁵³
[emphasis by the Board]

And the revised prayer, at the end of the address, removing any reference to suicide read:

[w]e cannot know the agony which Kevin felt at this time. We grieve that we could not meet his needs. Console us in the face of death seeming to triumph, forgive us for failing Kevin in his time of need.⁵⁴

The revised prayer expressed concern for Lynch's needs, not the needs of the victims or their parents. The similarity of these remarks to those of Headmaster Brewster following Kevin Guy's suicide should be noted. It was clear that at all costs, things must be kept "in house." No mention is made of Lynch's behaviour or his being charged by police or his suicide. In each case the Headmaster was convinced of the perpetrator's innocence in the face of overwhelming evidence to the contrary.

As if to add to the denial, a requiem mass was held a few days later at which four priests and the school chaplain heard four eulogists, who knew the facts about Lynch, praise him. There was no mention of his abuse, his arrest or suicide.⁵⁵

By 12 February, it would seem that it was starting to dawn on the hierarchy that something needed to change. From now on, the School Council was informed by Mr Case, that the diocesan authorities would be handling the case on behalf of the school. But if they had hoped this would be the end of the matter they were to be bitterly disappointed. In April 1997, roughly six months after Lynch's suicide, three more boys testified about Lynch's behaviour.

The boys spoke to the school chaplain and the new student counsellor, Mrs Maree Thompson. Thompson, who had wide experience concerning sexual abuse cases, took the boys seriously and persuaded them to put their complaints in writing. In their written evidence two of the three boys told of their abuse by Lynch and of their going to the Head Master in 1995 only to have their stories dismissed as nonsense. Subsequently, one of the boys by his own initiative had phoned a counsellor (picked a name in the phone book) to ask whether Lynch's techniques – including hypnotism, were normal.

⁵³ *Report of The Board*, 222.

⁵⁴ *Report of The Board*, 221-23.

⁵⁵ *Report of The Board*, 224.

He got the obvious reply. Now in 1997 one of the boys was demanding an apology.⁵⁶ As the news of the behaviour and suicide of Lynch became more widely known, more boys came forward and finally a total of eight boys testified to Lynch's abuse.

At least by now the matter of abuse was being subject to an improved protocol and was taken out of the hands of the Head Master.⁵⁷

The Board's conclusion

The Board's findings were that "the complaints in respect of Kevin Lynch deceased were not handled fairly, reasonably and appropriately." The reasons given were: first because of the school authorities' failure to take reasonable care of the students, second, because of the fact that the school dismissed student 1's statement despite the police having accepted it and third, because of the fact that there was no apology and no attempt to disclose the facts even when the school authorities were themselves "aghast and angered" by them.⁵⁸

A question, which never emerged during the Inquiry, was how young boys were seemingly persuaded to engage in improper behaviour under hypnosis. According to the Australian Hypnotherapist's Association a person under hypnosis cannot be persuaded to act improperly unless they are naturally inclined to do so. They further claim that Lynch's ability to manipulate the boys would have had less to do with hypnosis (apart from its being unethical), than with his status and authority as a senior staff member.⁵⁹

The Bishop Shearman tragedy

In July 1995, the Complainant in the Bishop Shearman tragedy wrote to Bishop Williams, the Bishop of the southern region of Brisbane, as well as to other Bishops, advising them that she had been Bishop Donald Shearman's lover. This relationship had been maintained on and off over a period of more than forty years since the 1950s when she was a schoolgirl aged fifteen. She was a boarder at St John's Hostel Forbes where Shearman, an assistant priest, was in charge. Shearman had told the girl that his marriage had broken down and that he wanted to marry her. When Shearman's wife

⁵⁶ *Report of The Board*, 244.

⁵⁷ *Report of The Board*, 251.

⁵⁸ *Report of The Board*, 253, 277-278.

⁵⁹ Patricia Mayne diary entry 20 April 2011. Phone conversation with a member of the Australian Hypnotherapist's Association.

found out about her husband's relationship, in order to appease her he expelled the Complainant from the hostel although the relationship continued.⁶⁰

When the Complainant found out that Shearman's wife was pregnant again she thought that Shearman had abandoned her. She then married someone who turned out to be physically and sexually violent. After years of being assaulted and raped by her partner, she appealed to the rector of the Temora parish who, "turned [her] away."⁶¹

By this time, 1964, Shearman had been appointed Bishop of Rockhampton and had attended the Lambeth Conference and between 1973 and 1984 he served as bishop of Grafton. Having moved out of her disastrous marriage the Complainant together with her children was now living in Wagga. In July 1984, Shearman resigned his Bishoprick and joined the Complainant in Wagga where they lived together for a short time until Richard Hurford, Dean of Christ Church Cathedral Grafton, went to Wagga and persuaded Shearman to return to his wife and resume duties at Grafton Cathedral, Hurford being unaware at this stage that Shearman had resigned as bishop. About two months later following Shearman's return to his wife, the Complainant told Shearman that she was pregnant. In a shock response, Shearman told her that "he'd changed his mind about coming back to her." I went and took some sleeping tablets and knocked myself out and every time I woke up, I took some more. And during that awful time, Paul would come in and shake me and say, "Stop crying, Mum. Donald will be back soon because he told me so." And I lost the baby.⁶²

Following the Complainant's purchase of a house in South Australia she still believed that Shearman would join her there and resume their relationship. However by 1994 Shearman wrote to her effectively ending the relationship. In evidence to the Board the Complainant, commenting on Shearman's letter, said, "but now – he says he's too old for me – well if this is so, why wasn't I too young for him when I was a schoolgirl."⁶³

In Bishop Williams' response to the Complainant's letter of July 1995 he advised her that there had been a meeting with Shearman and his wife and Archbishop Hollingworth

⁶⁰ *Report of The Board*, 37.

⁶¹ *Report of The Board*, 292-293.

⁶² Although this was not published in the Inquiry, the Complainant self-identified as Beth Heinrich gave personal information to the ABC's Australian Story *The Gathering Storm*, Part 1 and 2, Program Transcripts: Monday, 28 February, 2005 and Monday, 7 March, 2005.

Part 1 <http://www.abc.net.au/austory/content/2005/s1313448.htm> and Part 2 <http://www.abc.net.au/austory/content/2005/s1318800.htm> (accessed 10 December 2015).

⁶³ *Report of The Board*, 296.

to whom Williams had sent a copy of the Complainant's letter. "Let me assure you again," said Williams to the Complainant, "that the church does have your interest at heart and is anxious that it give good pastoral care to all parties in this matter."⁶⁴

On 30 August 1995 Bishop Williams advised the Complainant that Archbishop Hollingworth was willing to meet her together with Shearman and Tony Graham, investigator for the diocese's Committee of Complaints of Sexual Abuse (CCSA). The Complainant agreed to such a meeting but, owing to the recent death of her son, could not meet at that time. Subsequently Ms Marilyn Redlich the then Chair of CCSA wrote to the Complainant suggesting a meeting with herself, Shearman, Archbishop Hollingworth, a female mediator and support persons for the Complainant and Respondent. The Complainant, prior to any meeting, sought advice from Thea Ormerod, co-author of, *When Ministers Sin*, Christopher McCallum, Social Worker, and Tracey Spencer, sexual abuse victim advocate. Thea Ormerod responded with concern that what the Complainant needed was an advocate, not a mediator. She went on to say:

[w]hat is needed is for the Complainant to have an advocate to help towards setting right the injustice. There is need for a public apology from the perpetrator and from the church, and offer of a therapy cost to be paid and compensation for pain and suffering. The offender should not be allowed to continue in the trusted and esteemed position of clergyman. This is not to say that he cannot belong to the Church, attend therapy, or be forgiven for his sins. But he has so betrayed everything he was meant to stand for that he no longer deserves the endorsement of the Anglican Church at representing God in any special way.⁶⁵

Likewise, Christopher McCallum was constrained to say:

I write with some urgency to impress upon you the need to give profound consideration to the plight of the Complainant, who has enjoyed forty years of anguish and deception through the misfortune of having been a student under the care of a member of your clergy Donald Shearman. I have been seeing the Complainant on a weekly basis for a considerable length of time, primarily for counselling, advocacy and support, and have come to the conclusion that her case is one of the most tragic that I have dealt with in many years of post graduate practice. I implore you to do all possible to see that your Church will

⁶⁴ *Report of The Board*, 297.

⁶⁵ *Report of The Board*, 300.

now demonstrate the meaning of Christian compassion and fully comprehend the pervasiveness of the Complainant's suffering and hardship when the time comes for her to meet with you. Bishop Williams, what has transpired is abhorrent and ignominious. The Church should not even consciously dismiss this case as merely another example of consensual relations. (The Complainant deserves better than this as her case is a complex and compelling one).⁶⁶

Tracey Spencer was no less critical, stating that,

[i]n my opinion, the power imbalance in this relationship, her description of his "grooming" of her over a period of time to prepare her for sexual activity and the inappropriate discussions planning their future life together (when he had left his wife) constituted a sexually abusive situation and laid the ground work for the Complainant's subsequent years of feeling helpless, hopeless and guilty and set her up to be easily abused by him in the future... it is my opinion that the Complainant has been grievously misled and exploited for over forty years and by a man whom she trusted and who had a mandate to pastorally care for her through his office of priest and subsequently Bishop.⁶⁷

Neither the Respondent nor his solicitors were willing to provide any information to the Board regarding the Mediation. Nevertheless the Complainant wrote to the Board on 29 August 2002 about her recollections of the 4 December 1994 meeting. She noted the presence of Shearman and his support person, Archbishop Hollingworth (as an observer), her own support person and the mediator. Shearman opened the discussions by "delivering a flow of advice to me about putting the past behind me and getting on with my life." "He also used the opportunity to state that I had encouraged him, citing two occasions when I was a schoolgirl in his care."⁶⁸ When the Complainant produced a letter for Shearman's signature, which the Board claims set out the essential facts of Shearman's abuse of trust, he refused to sign it.⁶⁹ After the meeting the Complainant attempted to speak to Archbishop Hollingworth who said that he had an important engagement but that he would phone her that night. He did. But the phone call was brief and resolved nothing.

⁶⁶ *Report of The Board*, 301.

⁶⁷ *Report of The Board*, 301.

⁶⁸ *Report of The Board*, 304.

⁶⁹ *Report of The Board*, 304-305.

On 20 December 2002 Archbishop Hollingworth's (now Governor General) solicitors wrote to the Board of Inquiry stating that Hollingworth's recollections of the mediation meeting were that the principle matters discussed related to,

- (i) her bitterness about Shearman's dismissal of her from the hostel
- (ii) the poor esteem in which her parents subsequently held her
- (iii) the subsequent period in 1978 when they [her parents] lived briefly with her, and,
- (iv) her demand that Mr Shearman sign the letter prepared and tabled by her

Hollingworth's solicitors went on to say, "he [Hollingworth] does not recollect the Complainant raising the matter of [Shearman's] intercourse with her at age 15, or any admission by Mr Shearman in that regard." ⁷⁰

This was an astonishing claim given that Hollingworth was given a copy of the Complainant's letter sent to Bishop Williams, and that the whole purpose of the (failed) mediation was based on the original abuse by Shearman of the Complainant when 15 years old. Whether Hollingworth's memory was or wasn't faulty on that score, there was no apology, no admission of guilt and no offer of support. Shearman's response on 22 March via his solicitors was no better. As the Board noted, "[t]he Enquiry did not cause the hurt... the Respondent did." ⁷¹

On 18 December 1995, the Complainant wrote to Archbishop Hollingworth, seeking \$100,000 compensation and demanding that Shearman be deregistered, adding that,

Donald sent me away in disgrace and made me the scapegoat for his problems. I can't begin to list the damage done to me – a schoolgirl destroyed... destroyed by a priest... followed by forty fractured years of victimisation and torment with all the devastating consequences that entails. I'd like to know why the church didn't take disciplinary action in 78 or 84 and offer to help me then – instead of pretending I didn't exist. This abrogation remains impalpable. Donald's colleagues surrounded him and fed him "cheap" Grace, instead of holding him responsible for the dire situation my children and I were in because of his disgusting behaviour – which included pledges both written and verbal. So... now... it has come to this.

⁷⁰ *Report of The Board*, 307.

⁷¹ *Report of The Board*, 302-310.

The Complainant had also written to the Board stating that Shearman had confessed his sins to the Bishop of Bathurst, offering his resignation but was persuaded not to, after which, in 1964 he was made bishop.⁷²

On 15 February 1996 Archbishop Hollingworth wrote to the Complainant, stating, *inter alia*,

As you are aware the Anglican Church of Australia is a loose linked collection of dioceses and the National Church has hardly any resources whatever other than to keep its basic national office administration functioning... As far as Bishop Donald is concerned, he and his wife are both pensioners and he is now about to turn seventy. They have very few financial resources and their life, too, has been racked with much pain and suffering. If you want my own frank view of the situation he and his wife have also been through great pain, stress and anxiety over many years.⁷³

Between February 1996 and March 2002, Hollingworth's and the Complainant's solicitors carried on in a war of words in which the Board itself would become involved. Hollingworth was avoiding any hint of liability for Shearman's behaviour, and the Complainant, by now, was demanding compensation and threatening legal action as well as calling for the defrocking of Shearman – by now employed as a locum priest in the Brisbane Diocese.

During Easter, 2001, although Hollingworth had told Shearman to “keep a low profile and to refrain from participating in big events and not to use the PTO” [Permission To Officiate], he was seen on TV during an Easter service in full bishop's robes “in all his finery.” As the Complainant observed, “since when was it ‘low profile’ to conduct Easter service 2001 in Brisbane Cathedral.”⁷⁴

The Board was quick to point out, that while the abuse occurred many years ago and outside the Brisbane Diocese, thus limiting the Brisbane Diocese taking action on behalf of other dioceses, “it did not prevent compassion and concern being shown to a woman who had been wronged by a retired bishop, now resident in the Brisbane Diocese.”⁷⁵

⁷² Some sources give the date as 1963.

⁷³ *Report of The Board*, 314.

⁷⁴ *Report of The Board*, 322.

⁷⁵ *Report of The Board*, 331.

Following Hollingworth's appointment as Governor General in July 2001, Bishop Appleby was appointed diocesan administrator. At last things were about to change, even if only perceptibly. Writing to the Complainant in September 2001 Bishop Appleby advised her that Shearman's permission to officiate had been withdrawn. He was quick to point out, however, that in view of the failure of the mediation process, nothing more could be done. At the same time, the Governor General's view remained unchanged, namely that it was "neither necessary nor appropriate to withdraw Mr Shearman's permission to officiate."⁷⁶

Then on March 2002 it seemed as though there was a chink in Hollingworth's armour. Writing to the Complainant, evidently without his solicitor's knowledge, he stated,

[f]urther to our telephone conversation of today, I am writing to set out the terms of the unreserved apology I delivered to you orally. What happened to you as a girl at the hostel was wrong and you were in no way responsible for it. I am deeply sorry for the words I used on *Australian Story* that suggested otherwise. I cannot try to explain or excuse them. All that matters to me now is that you should be aware of how sorry I am. There is little now that I can do but to express once again my apology and my regret for all that you have been through in the past and in the present. I cannot change the past but, if I could, I wish most of all that you had never had to suffer the pain and anguish associated with things that have happened to you over the years. I confirm my willingness to meet with you and you may contact my Secretary.⁷⁷

As the Board noted, why couldn't this apology have been given in 1996? In any case nothing in the apology constituted an admission of guilt on behalf of the relevant diocese.

The Board's Conclusion

The Board found that the complaint against Bishop Shearman,

was not handled fairly, reasonably and appropriately, in that there was and remains a failure on the part of the Respondent to make a full and unconditional apology for his conduct towards the Complainant, namely his seduction of the Complainant at Forbes, her dismissal on spurious grounds

⁷⁶ *Report of The Board*, 330-333.

⁷⁷ In the ABC's *Australian Story*, February 18 2002, Archbishop Hollingworth, now Governor General, when confronted with the fact that Donald Shearman had seduced the Complainant, claimed that "he believed it was the other way around." <http://www.abc.net.au/austory/transcripts/s479623.htm> (accessed 10 December 2015).

from the Forbes Hostel, the premature termination of her secondary education, the lost opportunity for tertiary education, his subsequent adulterous relationships with the Complainant, accompanied by promises (ultimately repudiated) that he would live permanently with her, and the consequent hurt and distress over many years.⁷⁸

The Complainant took no further action in seeking compensation.

The Ross McAuley affair

On 8 July 1997 the male adult Complainant wrote to Bishop Williams outlining the history of his association in 1995 with a high profile priest and Cathedral Precentor, Father Ross McAuley, of St John's Cathedral Brisbane where the Complainant was a choir member.⁷⁹ Initially their friendship was cordial and the Complainant spoke of his appreciation of McAuley's spiritual counsel. Over time, however, their friendship deepened to the point where, when they would meet, McAuley insisted on his kissing the Complainant and hugging him – something with which the Complainant was uncomfortable. According to the Board of Inquiry, this was clearly a process of 'grooming'. Day trips to places like Noosa and time spent together after Sunday Evensong developed to the point where McAuley asked the Complainant to sleep with him which he refused to do. He also tried to get the Complainant to consume alcohol despite his being a non-drinker. Notwithstanding the Complainant's refusal, McAuley persuaded the Complainant to lie down with him on the sofa where McAuley put his arms around him.⁸⁰ Astonishingly, as would be later revealed, McAuley at this time was a member of the Committee for Complaints of Sexual Abuse (CCSA). Later conversations would turn from spirituality to sexuality and masturbation. Feeling increasingly uncomfortable about their relationship, the Complainant tried to distance himself from the Respondent with the result that he became increasingly hostile and began spreading rumours that the Complainant was on drugs. The Complainant wrote to Bishop Williams outlining McAuley's behaviour concluding:

The events described above form a picture of behaviour that I consider to be both a blatant abuse of the position of an ordained member of the church, and a clear case of sexual harassment. In particular, the unwanted physical and verbal approaches, sexual innuendo, name-calling, threats, attempts to discredit me, intrusions into my personal life, abuse of his position, and his

⁷⁸ *Report of The Board*, 337.

⁷⁹ *Report of The Board*, 340. McAuley being a Precentor, (one who leads the choir), and the Complainant being a choir boy would have provided opportunities for grooming.

⁸⁰ *Report of The Board*, 340.

manipulative actions have caused me great hurt and concern. I am also sad that I had to leave the church in which I was actively involved for a number of years, and where I first became a Christian.⁸¹

Three days later Bishop Williams forwarded the written complaint to Ms Redlich, Chair of CCSA as well as forwarding a copy to Archbishop Hollingworth. Ms Redlich also wrote to McAuley advising him of the complaint against him adding, “[i]n the circumstances I am sure you will understand that it will be necessary for me to recommend to the Archbishop that he asks you to stand aside from your position as a committee member of the CCSA. Alternatively, you may choose to stand aside in the interim until these matters are resolved and a further decision can be taken.”⁸²

That McAuley was able to be appointed as a member of CCSA in the first place must surely raise questions as to the screening process involved. As it happened, Ms Redlich had already become concerned with McAuley’s judgment and behaviour as a member of CCSA (apart from what was revealed in the Complainant’s letter) and had recommended to the Archbishop that McAuley’s membership be suspended and his pastoral duties curtailed. The Archbishop, however, elected not to accept this latter recommendation. By this time the affair had gained international attention.⁸³

On 6 August 1997 the Respondent advised the Archbishop as follows. “Following our conversation I agree to stand down from the diocesan protocol committee [presumably CCSA] for the time being. I will be happy to serve on it again and believe I will have considerable insights to bring to the work of the committee in the future.”⁸⁴

On 19 August 1997, R J Clutterbuck, Barrister acting for CCSA interviewed McAuley. Writing to Ms Redlich he said *inter alia*:

The Respondent has indicated his preparedness to mediate however, [sic] the success of the mediation may depend entirely upon the acceptance by the Respondent that he has transgressed the boundaries that exist between one in his position and his parishioner, or a member of his “congregation.” In my view

⁸¹ *Report of The Board*, 340-344.

⁸² *Report of The Board*, 346.

⁸³ See Episcopal website, <http://www.reformation.com/CSA/episcopalianabuse.html> (accessed 10 December 2015). “Brisbane Anglican Archbishop Peter Hollingworth comes under fire after appointing McAuley to Church Sexual Abuse Committee while Brisbane Archbishop, despite being aware of allegations that McAuley sexually abused two males in 1995”; and *Report of The Board*, 354. The Inquiry noted that a conversation between Mr Youatt-Pine (one of the investigators engaged by CCSA) made reference to earlier offences by McAuley but such information was not admissible in the mediation process, but would have been admissible if it came to a hearing. *Report of the Board*, 354.

⁸⁴ *Report of The Board*, 346.

it would be necessary for the Respondent to understand this if the mediation is to be successful. Otherwise, I consider that a mediation without acceptance of this feature by the Respondent would be meaningless save and except to have the Respondent apologise to the Complainant on a veneered basis but still, accepting, that what he did was not wrong and, more alarmingly, an accepted practice within the Church.⁸⁵

In September, both parties signed off on a mediation process.

Between 17 September 1997 and 23 June 1998, a very prolonged and complicated mediation process took place, involving numerous delays. The parties never met face to face but relied on meetings in separate rooms with mediators shuttling between the two. The process seemed to depart from the untested revised protocol in that the conclusions were those of the investigators rather than CCSA's.

In December 1997, Dr Hollingworth, evidently concluding that the matter had been resolved, wrote to the Diocesan general manager and the Chair of the CCSA as follows, once again voicing his rejection of most of CCSA's recommendations:

A number of recommendations was made to me regarding the Respondent, and I have judged that some of them, such as a move to another position, are impractical at this time. The recommendation that a professional assessment of risk from a clinical psychologist was strongly resisted by the Respondent on the advice of his psychiatrist. As he is continuing under treatment in this respect, I have judged that this will have to be sufficient in the circumstances.⁸⁶

This would later end up in controversy as a discrepancy between his actions and what he had told the Complainant.

Ms Redlich was critical of the way Archbishop Hollingworth had ignored the recommendations, in particular, that he had not taken any disciplinary action. On the basis of McAuley's employment being due to be terminated in eighteen month's time owing to the diocese's financial constraints, the Archbishop maintained that "there was no evidence that warranted the taking of any formal disciplinary action against Mr McAuley – whether by way of dismissal or removal." The Archbishop came in for further

⁸⁵ *Report of The Board*, 345-49.

⁸⁶ *Report of The Board*, 352-70.

criticism two years later, when McAuley having elected to join the Roman Catholic Church in Tasmania, was provided with a reference that played down his offences.⁸⁷

In a letter to the Board, the Complainant while not dissatisfied with the mediation process, was critical of the Archbishop:

The Archbishop gave me the indication that McAuley would not still be in the position within the following 12 months... It disturbs me now to read private documentation of the events and to see that Peter Hollingworth's actual view of the matter was that there was 'no evidence on which to act, nor any way in which I could discipline him'... It leaves me with no other option but to consider that the private views expressed to me by Peter Hollingworth at that last meeting were expressed purely for the purpose of 'shutting me up.'⁸⁸

The Complainant also questioned the Archbishop's longstanding friendship with McAuley.⁸⁹

The Board's conclusion

The Board's concluding remarks were as follows:

As was recognised by Ms Redlich, Dr Hollingworth was not bound to accept the recommendations of the Committee, though she is critical of him for not doing so.

The Board must determine whether the decision which Dr Hollingworth took, namely to allow the Respondent to return to his post as Precentor after receiving treatment, and that he would leave when the funding capacity of the Diocese directed it, was a decision reasonably open for the Archbishop to make. In all the circumstances the Board considers this to be so, and therefore finds that the complaint was handled fairly, reasonably and appropriately.⁹⁰

John Elliot and the Church of England Boys Society

Between 1978 and 1981, the Respondent, John Elliot, rector of Dalby parish and leader of a Church of England Boys Society (CEBS), abused a young boy (code-named FG) in the parish. Elliot was also bursar of the East Brisbane Anglican Grammar School and a close friend of the Complainant's parents. Although Archbishop Hollingworth had met

⁸⁷ *Report of The Board*, 377.

⁸⁸ *Report of The Board*, 375

⁸⁹ *Report of The Board*, 374-76.

⁹⁰ *Report of The Board*, 378.

with the Complainant's parents and supported the allegations against Elliot, he allowed Elliot to continue as rector of Dalby parish. In addition, the Archbishop permitted Elliot to act as a locum for several years after his retirement. On 14 February 2003, Elliot was arrested and charged with twenty-eight counts of sexual abuse to which he pleaded guilty. Only then was his license revoked.

All of this lay buried in the bureaucracy of the Church until 1993 when the parents' suspicions were aroused resulting in their discovering that at least two of their sons had been abused. They subsequently contacted Bishop Noble, former rector of their parish. A meeting was arranged with Noble, the parents and one of their abused sons. Having heard the story, Bishop Noble said he would contact Archbishop Hollingworth with the details which he did.

With the establishment of the Board of Inquiry in 2002, it was notified by Hollingworth's solicitors that at a meeting on 23 July 1993 between Elliot and Hollingworth, Elliot admitted his wrongdoing, expressing "sincere and great penitence" and saying that there had been no other offences. Hollingworth then, with the parents' permission, arranged for Elliot to visit them. In a letter to the Board, the parents claimed that Elliot's attitude was one of "self pity." He was sad because he would never see FG again, saying that "no harm was done." At no time did he seek forgiveness or express remorse.⁹¹

FG then met with Dr Hollingworth on 30 August 1993, providing the Board with details of that meeting in January 2003. FG told the Board that he had expressed concern that Elliot – now a priest, was a serial pedophile and should have no contact with the general public. Dr Hollingworth replied that the matter was best handled "internally." FG also hotly disputed the account of the meeting that Hollingworth's solicitors gave to the Board. According to his solicitors, Dr Hollingworth had little or no recollection of the meeting and wasn't even sure if the "young man" that came to see him was in fact FG. FG, however, had detailed recollections of entering his name in Dr Hollingworth's secretary's diary and telling her about the reason for the appointment.

In September 1993, Dr Hollingworth had written to psychiatrist, Dr Slaughter, seeking his advice as to how to deal with Elliot. While Dr Slaughter was reluctant to advise

⁹¹ *Report of The Board*, 380-82.

Hollingworth to remove the Respondent, he explained his position to the Board in no uncertain terms,

... that paedophilia was a lifelong state and therefore always a risk, that some people seemed more able to control the impulses, that Mr Elliot now expressed remorse and had co-operated in him seeing me and these things seemed positive. I knew of no outside treatment or programmes then available. I felt unable to advise as to whether Mr Elliot could or should be removed from the priesthood but I did feel that he should not have dealings with the public and especially with young people.⁹²

On 30 November 1993, Dr Hollingworth, virtually ignoring the advice of Dr Slaughter wrote to Elliot, advising him as follows:

Having given your situation long and prayerful thought, I have now reached the conclusion that no good purpose can be served in my requiring you to relinquish your pastoral responsibility as Rector of Dalby. The matter which has exercised my mind most strongly is the fact that your departure at this stage could cause unintended consequences that would make things worse for you and the Church. The major difficulty is that in not taking disciplinary action I and the Church could subsequently [be] charged with culpability while at the same time an act of removing you would place you in an impossible situation at your age and stage in life.⁹³

On 17 December 1993 the parents of FG met with Dr Hollingworth expressing concern that Elliot was continuing in ministry. Writing to the Board about the meeting, the parents, as recorded by the Board, “urged him [Dr Hollingworth] to dismiss Elliot from the Church stating he was not a fit and proper person to be a priest. Hollingworth said he would not dismiss Elliot because at aged 63 he (Elliot) would find it difficult to secure another job.”⁹⁴ When it was suggested that Elliot be given a position outside the parish, Dr Hollingworth did not agree on the grounds that Elliot had agreed to undertake psychiatric counselling, report to Dr Hollingworth monthly and relinquish his position at 65 when he would be eligible for a pension. When the inappropriateness of Elliot’s continuing as priest was again raised, Dr Hollingworth replied that it was, “better to upset one family than a whole parish.”⁹⁵ As the Board would discover, Dr Hollingworth,

⁹² *Report of The Board*, 383-88.

⁹³ *Report of The Board*, 390.

⁹⁴ *Report of The Board*, 391.

⁹⁵ *Report of The Board*, 392.

in fact, allowed Elliot to continue for several years after his retirement date by acting as locum in a number of parishes.

Dr Hollingworth's solicitors wrote to the Board virtually denying everything that, according to the parents, had taken place at the meeting.

On 8 September 1995, FG's brother who had also been abused visited his parents and FG where he became aware of his brother's abuse. He then wrote to Dr Hollingworth expressing outrage that Elliot had been allowed to continue as a priest, stating:

What I can't work out is why you Sir, would harbour a man who you know has sexually assaulted children for years... My brother is not obsessed with revenge, but surely it is not too hard to see that when his attacker is so easily forgiven and kept under your wing my brother is denied the right to properly work through his feelings regarding his own guilt (or lack of) and his anger towards his aggressor. It seems to him that the rest of the world is more interested in the feelings of the Rector of Dalby.⁹⁶

Dr Hollingworth's reply simply reiterated his belief that Elliot was truly repentant and that his [Hollingworth's] concern was for Elliot and "his dear wife."⁹⁷

In September 1999, Dr Hollingworth wrote to the diocesan General Manager (GM) about insurance implications stating, "the biggest concern to the insurers is, of course, if the young man at some stage decides to take legal action involving events that occurred when the said person [Elliot] was a layman." Dr Hollingworth then advised the GM that he intended to write to Elliot who was about to take on another locum tenancy warning him of the diocesan insurer's concern and the potential for legal action expressing the view in passing that it was now "open season" to do so.⁹⁸

The last sentence is highly suggestive of the fact that Dr Hollingworth was still clinging to the belief that the allegations were not serious enough to dismiss Elliot.

Although FG had asked the family not to discuss the abuse in 1993, believing he could work things out for himself, by December 2001 he became distressed to the point that

⁹⁶ *Report of The Board*, 391-97.

⁹⁷ *Report of The Board*, 397.

⁹⁸ *Report of The Board*, 406.

the family were able to share their own stories of how they had been let down by the Church, prompting FG to contact the police and his solicitor.⁹⁹

On 13 July 2001, by which time Dr Hollingworth had been appointed Governor General, Bishop Appleby as Bishop Administrator wrote to Elliot advising him of his precarious position:

I have been informed of the fact that you have been charged with thirty-eight offences, and are to appear before the Brisbane Magistrate's Court on 25 July. In the light of this information, I must require you to return your authority to officiate license until such time as this matter has been resolved. In the event of you pleading guilty to any of the charges, you understand that I will have no option but to revoke the license. All of this means, of course that you must not exercise any ministry as a priest until the charges have been determined by the court. You will understand, I am sure, how much it grieves me to write to you in these terms.¹⁰⁰

In his reply to Bishop Appleby, Elliot vehemently denied ever having committed sodomy and expressed deep shock at the allegations.

Despite the denial, on 27 March 2002, in the District Court in Brisbane, Elliot pleaded guilty to twenty eight out of thirty eight offences including ten counts of sodomy with a male under eighteen years of age and eighteen counts of indecently dealing with a child under fourteen. The offences occurred at four different places between 1970 and 1976. Elliot was sentenced to seven and a half years gaol with eligibility for parole in thirty months.¹⁰¹

The Board's Conclusion

The Board's findings were as follows:

The Board finds that Dr Hollingworth's handling of the complaint in respect of John Elliot was not fair, reasonable and appropriate. Notwithstanding that the decision was made in good faith with no demur from the bishops whom he consulted, and under conditions of supervision that were believed to minimise

⁹⁹ *Report of The Board*, 399.

¹⁰⁰ *Report of The Board*, 407.

¹⁰¹ *Report of The Board*, 407.

recurrence, no Bishop acting reasonably could have continued a known paedophile as parish priest.¹⁰²

On-going to Damascus

On April 22 2001, Buckingham Palace announced the appointment by Prime Minister Howard of Peter Hollingworth as the 23rd Governor General, although the position was not taken up until the 23 June. When on 7 December of that year the Supreme Court in Toowoomba ordered the diocese to pay \$834,800 compensation and damages to the girl student, AB, the media and the general public were consumed with the story. The print media had the Governor General's dilemma on the front page of virtually every newspaper. One of the first commentators to speak out was Simon Crean, then Opposition Leader who, while supporting the Governor General, said it was "in everyone's interest to have this matter cleared up." Coalition sources foreshadowed the office of Governor General being damaged if Hollingworth was unable to come up with a satisfactory explanation. The need for a Senate Inquiry was also being suggested. Hetty Johnston said that Dr Hollingworth was perpetuating harm to abuse victims, while other child support groups were launching a petition.¹⁰³

Christopher Bantick, Anglican and former teacher at Anglican Church schools, declared that, "Hollingworth has failed in his priestly role to salve the wounds of the suffering. There is also a clear message that the Anglican Church is closing ranks when there should, at the very least, be an ecclesiastical inquiry."¹⁰⁴ Hollingworth's withdrawal from patronage of two organisations associated with child protection raised further suspicions. In the case of ASCA (*Advocates for Survivors of Child Abuse*), the reason given by Hollingworth's senior advisor was that ASCA was associated with recovered memory therapy and the Governor General didn't want to be involved in further controversy. The real reason was almost certainly much closer to home. AB, the girl abused at Toowoomba, was now a member of ASCA. Another group, *Kids First*, also accepted Hollingworth's withdrawal following the resignation of its director because he felt that Hollingworth was "not an appropriate patron." Other agencies were heading in the same direction.¹⁰⁵

¹⁰² *Report of The Board*, 418.

¹⁰³ Michelle Grattan & Greg Roberts, "Crean Joins calls for G-G to end silence on sex abuse", *The Sydney Morning Herald*, December 15-16 2001.

¹⁰⁴ Christopher Bantick, "Continued silence speaks volumes", *The Australian*, Tuesday December 18 2001.

¹⁰⁵ Malcolm Brown, "Hollingworth's rejection dismayed abuse group", *The Sydney Morning Herald*, 21 December 2001.

TAMAR's response

TAMAR had been following closely the deeply distressing revelations of sexual abuse in the Brisbane Diocese and Bishop Hollingworth's inadequate response to it. In accordance with the positive educational spirit which informed it, the TAMAR group responded appropriately.

TAMAR minutes for 21 February 2002, record the meeting closing with prayer for the Governor General, the Anglican Church, and the victims. Deaconess Pattie Mutton, TAMAR's secretary, wrote to the Governor General on 4 March 2002, enclosing two books: *Child Sexual Abuse and the Churches* and *Restoring the Soul of a Church*. She also included the video, *Behind Closed Doors: Child Sexual Abuse and The Churches* (TAMAR/Anglicare joint project) and a TAMAR information brochure. She wrote:

May God's grace prove sufficient for you through this painful time. From today's media I understand that you are keen to be more informed on the issues of child sexual abuse. You may or may not know of or have the enclosed excellent material.

She went on to explain the significance of the material enclosed, especially the chapter, *The Effects of Clergy Sexual Abuse on the Wider Church*, by Episcopalian Bishop Harold Hopkins in *Restoring the Soul of a Church*. Hopkins shares his experience about starting work with the national Episcopal Church in 1988 never expecting that he would have to spend time over matters of clergy sexual abuse issues. He had some knowledge of the problem as a diocesan bishop, but not a lot.¹⁰⁶ Pattie concluded, "[m]ay God help us all as we seek His will and ways."¹⁰⁷

Within four days, on 8 March, Peter Hollingworth replied thanking Dss Pattie for the enclosures, saying that he was "looking forward to reading them/watching them in the near future," adding,

Ann and I also both want to thank you most sincerely for your messages of goodwill and support to us during these trying times. I want you to know that we are both in good heart and we are that way because we know [what] the truth of the matter is and we also know that we are being supported daily by the love, prayers, affection and good wishes of countless friends and colleagues all over Australia. Meanwhile I will do everything I can to keep the Australian

¹⁰⁶ Patrick Parkinson, *Child Sexual Abuse and the Churches* (London: Hodder and Stoughton Ltd, 1997); and Nancy Hopkins & Mark Laaser (eds.), *Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct* (Minnesota: Interfaith Sexual Trauma Institute, 1995).

¹⁰⁷ TAMAR Correspondence File 2002. Mutton to Dr Hollingworth 4 March, 2002.

public focused on the issues of child abuse and the need for better protection of vulnerable children. That surely is the most important issue to come out of this present sad episode.

A PS by hand, was added, "I will value the books you so generously sent me as I don't have them", signed 'P'.¹⁰⁸

The Prime Minister remains resolute

Not surprisingly, the controversy over the Governor General was to impact heavily on the Prime Minister who was already embroiled in the 'Children Overboard' affair.¹⁰⁹ Mr Howard needed to act decisively and quickly if his own credibility was not to be questioned. Yet, as journalist Greg Roberts reported on 18 February, "Mr Howard was standing by his man." But that night was to see a dramatic decline in whatever credibility the Governor General still had as he appeared on the ABC's *Australian Story*.¹¹⁰ Here the Governor General dug himself deeper into a hole by suggesting that the 14 year-old girl had seduced the 39 year-old Shearman, or as Hollingworth put it when confronted with the fact that Shearman had sexually abused the school girl, he "believed it was the other way round."

This statement was to haunt him for the remainder of his tenure as Governor General. Things got worse when a journalist got in touch with the woman who said she "was first interfered with [by Shearman] when she was 14... he told me that God meant it to be that he started having sex with me." Shearman was then contacted, saying, that "it shouldn't have happened" and that he "promised never again [to put himself] in that sort of situation", but then added, "she had not been abused... abuse is a term I reject."¹¹¹

Now even some of Hollingworth's brother bishops were saying it was time to go. The Bishop of Armidale, Peter Brain, said "the Governor General hasn't got much choice. I feel for him and his wife and their personal circumstances. But the more I've thought about it, the more I think he should resign, for the sake [of the office] and for the sake of

¹⁰⁸ TAMAR Correspondence File 2002. Hollingworth to Mutton 8 March, 2002.

¹⁰⁹ On 7 October 2001, the Minister for Immigration, Mr Philip Ruddock, announced to the media that "a number of children had been thrown overboard" from a vessel suspected of being an 'illegal entry vessel' which had just been intercepted by the Australian Defence Force. The children overboard story was repeated in subsequent days and weeks by senior Government ministers, including the Minister for Defence, Mr Peter Reith, and the Prime Minister, Mr John Howard. The story was in fact untrue. See Senate Inquiry, http://www.aph.gov.au/binaries/senate/committee/maritime_incident_ctte/report/report.pdf (accessed 14 November 2015).

¹¹⁰ Roberts, (et al.), "Hollingworth digs in with PM's backing", *The Sydney Morning Herald*, Monday 18 February, 2002.

¹¹¹ Roberts, "Bishop 'regrets' sex with girl, 15", *The Sydney Morning Herald*, 18 February, 2002.

the church.” The primate, Peter Carnley had already indicated that the Church had been damaged while Bishop Hurford said that, “[p]ublic perception has become the reality and it would appear that Dr Hollingworth’s position has become untenable.” The Bishop of Newcastle, Roger Herft made it clear that it was time for Dr Hollingworth to move on.¹¹² The calls for his resignation intensified since he was now fighting off allegations of rape brought by Rosmarie Jarmyn who claimed that Peter Hollingworth had sexually assaulted her in the 1960s when she was about nineteen. Ms Jarmyn committed suicide on 22 April 2003 and the case never proceeded.¹¹³

The resignation

With a mounting crescendo of opposition, there was no let-up in calls for Hollingworth’s resignation. With the Board of Inquiry report being released in May 2003 it provided further ammunition for his detractors. Yet even at this stage, the Prime Minister was continuing to maintain there was no case for sacking him.¹¹⁴ On 25 May came the historic announcement of his resignation. As reported in *The Sydney Morning Herald*, the Governor General offered his resignation still maintaining that the public outrage over his handling of the child abuse sex scandal was misplaced. “It is with deep regret, he said, that I have today advised the Prime Minister that I wish to resign.”¹¹⁵

The Damascus experience

In an extraordinary turn around almost 12 months after his resigning, Peter Hollingworth admitted he was wrong. The events leading up to this admission make compelling reading. By now, almost a recluse as far as the media was concerned, he had come across a book. This was no ordinary book, nor was there anything ordinary about his coming across it. A former prostitute, Barbara Biggs had authored a book, *Moral Danger*, and had left a copy at the Yarralumla gatehouse the day Hollingworth’s commission was revoked. The book describes her own tragic experience of being sold at age 14 to a Melbourne barrister and sexual predator, of working as a prostitute before becoming a mother, a classical pianist and property millionaire, eventually confronting her abuser.

¹¹² Kelly Burke, (et al.), “Time to go, bishops tell GG”, *The Sydney Morning Herald*, 7 May, 2003.

¹¹³ Mike Secombe & Greg Roberts, “I’m no rapist: Hollingworth”, *The Sydney Morning Herald*, 9 May, 2003.

¹¹⁴ Secombe & Stephen Gibbs, “Governor-General steps aside”, *The Sydney Morning Herald*, Monday, 12 May, 2003.

¹¹⁵ Mark Riley, “One phone call, and a political football was kicked into touch”; and “Governor-General Quits”, *The Sydney Morning Herald*, Monday 26 May, 2003.

By chance, a few months after his resignation, Hollingworth learned of a Sacred Heart Mission breakfast to be addressed by Biggs. He went, and as a result and numerous subsequent meetings with her, wrote a foreword to her new book, *The Road Home*, in which he explains his 'journey of discovery'. He confesses that, "I did not understand the 'emotional mechanics' of child sexual abuse and the long-term destructive effect on a victim's later life."¹¹⁶

In an extract from the foreword, published in *The Sydney Morning Herald*, Peter Hollingworth comes across as an enlightened advocate for children exposed to all forms of child sexual abuse.¹¹⁷ It could have been written by child protection advocate, Hetty Johnston herself. Such a transformation will no doubt be seen by some as hypocritical, and by others, merely as a belated attempt to redeem himself. However, such a dramatic change of direction after having maintained such an unenlightened position for so long deserves closer attention.

Conclusion

Chaucer wrote of *King Antiochus, the Illustrious*, whose "[f]ortune indeed had enhanced his pride," a hubristic trait common to our humanity.¹¹⁸ Peter Hollingworth, His Excellency, unlike the King, seems to have had an experience similar to St Paul's life-changing event on the Road to Damascus. Peter Hollingworth now understands and is able to travel with those belonging to the sexually abused community. He now appears to be genuinely concerned with making a contribution to addressing the needs of those who have suffered abuse at the hands of the Church, its clergy and laity.

As the detailed and very comprehensive documentation of this chapter indicates, TAMAR as an educating committee in relation to sexual abuse in the Anglican Church and wider community, followed Archbishop Hollingworth's on-going and public journey with deep concern. As the saga of his resignation and eventual transformation unfolded, TAMAR's collective response ranged from initial despair to dismay, then to pity and finally gratitude to God that at last, the Church, especially its hierarchy, was awakening to the great seriousness of the problem of sexual abuse.

In the next chapter we return to Sydney Diocese where the all-powerful Standing Committee reacting to an unsubstantiated allegation of sexual abuse by a senior cleric,

¹¹⁶ Damien Murphy, "Public Penance for a tormented priest", *The Sydney Morning Herald*, 4 May, 2004.

¹¹⁷ Hollingworth, "A wiser man, after a victim's challenge", *The Sydney Morning Herald*, 4 May, 2004.

¹¹⁸ Geoffrey Chaucer, *The Canterbury Tales* (Middlesex: Penguin Books Ltd, 1958), 225.

determined to bring down the Anglican Counselling Centre, notwithstanding that its action was opposed by the whole Synod. TAMAR also became involved, corresponding with the hierarchy in an effort to save the Centre.

section break

Chapter 6: A Church's shame: Closure of the Anglican Counselling Centre

Introduction

One of the most disturbing and shameful episodes in the Anglican Diocese of Sydney in recent years was the decision by Standing Committee¹ in March 2000 to bypass the Synod, and pass a resolution which effectively forced the closure of the Anglican Counselling Centre (ACC).² At the centre of this episode was the issue of sexual abuse in the Church.

The Diocese's Seventh Handbook sets out the Anglican Counselling Centre's ethos for its mission and ministry: To provide a marriage and family counselling centre, a general counselling service, and a training centre for marriage guidance counsellors (Anglican Counselling Centre Constitution Ordinance 1963.)³ A brief history of the ACC explains:

The ACC had its origins as a Marriage Guidance Centre at St Andrew's Cathedral established to provide marriage counselling for the benefit of the Diocese as a whole. In 1963 the Synod by Ordinance (Church of England Marriage Guidance Centre Constitution Ordinance 1963) constituted a Council to carry on the work of the Centre. There have been a number of name changes between 1963 and 1983, when the present name was adopted.⁴

The statement, "for the benefit of the Diocese as a whole" was meant to refer to those in the diocese whose marriages were in jeopardy of one kind or another. Counselling was to be available for them. As will be seen, such counselling would also be available to anyone in Australia and beyond. The ACC had provided this service and acquired a reputation across the globe for its professionalism, its Christian ethos and Biblical holism.⁵ Its clientele included those who were victims of sexual abuse.

¹ Standing Committee comprises 14 *ex officio* members including the Archbishop, four Assistant Bishops, the Dean, the Chancellor and The Registrar. 42 other members, including 14 clergy and 28 lay persons are elected by the whole Synod. Refer *The Seventh Handbook* (Sydney: Sydney Diocesan Secretariat, 1994 edition), 12, as amended in *The Anglican Church of Australia: The Year Book of the Diocese of Sydney 2012*, 53-54.

² The ACC in fact, operated from many offices in the greater Sydney region and beyond, including Sydney, Penrith, Wollongong, Nowra and other northern and southern regions.

³ *The Seventh Handbook*, 114. The Anglican Counselling Centre Council (Incorporated under the 1938 Act by order published on 3 August 1990 in Gazette No. 97 of 1990 p. 7111).

⁴ The Anglican Counselling Centre Constitution Ordinance 1963 (reprinted under the Interpretation Ordinance 1985.) The Church of England Marriage Guidance Centre Constitution Ordinance 1963 as amended by the Anglican Marriage and Family Counselling Constitution Amendment Ordinance 1979, the Anglican Family Counselling Constitution Amendment Ordinance 1983, the Anglican Family Counselling Centre Constitution Amendment Ordinance 1987, the Anglican Counselling Centre Constitution Amendment Ordinance, 1990.

⁵ Christianity is by default holistic; meaning that we are to care for the entirety of life and that our faith can't just be expressed through a series of activities but must be a lifestyle.

The ACC in 1978 was headed by Rev Michael Corbett-Jones, experienced psychologist, with a team of seventy-four staff including personal and marriage/relationship counsellors, all of whom came from a strong Christian background. Over the Centre's twenty-two year history it had helped 25,000-30,000 clients including clergy, their families, CMS missionaries, Church workers, congregational members of all denominations across Australia and from overseas, as well as members of the general public referred to it by secular health practitioners. Testimonies posted on the Centre's website over the years bore witness to the effectiveness of the Centre's overall approach to counselling.⁶

This testimony told of marriages that had been saved, broken relationships restored, victims of sexual abuse helped to find a path towards healing and those disaffected by bad experiences in the Church enabled to forgive and return to their faith.⁷ The diocese, while not directly employing personal counsellors, provided funding as well as low-cost premises and insurance. Because personal counselling does not attract government funding, ACC counsellors charged a fee commensurate with the client's ability to pay. Marriage/relationship counselling by contrast, qualifies for government support. Thus, both personal and marriage/relationship counsellors operated under the umbrella of the Anglican Church in the diocese.

Over the 22 years of its operation not a single case of litigation was brought against the Centre. Over the same period according to ACC records "there has been one complaint against a counsellor concerning a recovered memory of sexual abuse," which has been proved to be spurious. Two counsellors had been dismissed and three complaints resolved through mediation or the introduction of improved protocols.⁸

⁶ *Year Book of the Diocese of Sydney 2001*, 274, which provides details of Corbett-Jones' life in the Diocese of Sydney and elsewhere. MTC & ThL (2 Cl Hons) 1964; MC Dip (Hons) 1965; Dip RE 1967; Th Schol (2 Cl Hons) 1968; MTh (SEA Grad Sch of Theol) 1980; Psych Major Macq Uni 1983; MA (Counselling) (Macq Uni) 1988; Clin Mbr Aust Ass of Marr & Fam Clrs; Reg Psychologist, Mbr Aust Psych Soc. Ordained deacon in 1964 and priested in 1965 [by Archbishop Hugh Gough (1958-1966)]. Curate in the parish of St James Turramurra 1965-66; and served with CMS Hong Kong and Sabah from 1967 to 1980. From 1980-2000, Director of the Anglican Counselling Centre.

⁷ Michael Corbett-Jones, *Open Letter to the Friends of the Centre*, 28 March 2000, Reference Group Folder 1, 22, 44; and *The ACC's Position on Issues Raised in the Report of the Enquiry*, 27 September 1999, 1; and postings on the ACC website: Note: Because some original documents filed in the Reference Group Folders (referred to later in this chapter) are un-paginated, page numbering is based on numbers allocated to each document as it appears in the folder. RGF will henceforth be used for Reference Group Folder.

⁸ Garth Blake, et al., *Reasons for Standing Committee to Reconsider and Rescind the Resolutions Disputed and Endorse the Approach Proposed by the Anglican Counselling Centre – Executive Summary*, 14 March 2000, RGF 1, 15-26; and *The Anglican Counselling Centre's Response to the Report of The Committee of Enquiry*, June 1999, 56.

Dark clouds gather: The inquiry into the ACC

On 15 May 1998, Mrs Colette Read, a member of the Diocese's Standing Committee proposed a motion calling for a committee,

“... to survey and enquire into the operations of the Anglican Counselling Centre and to report to... Standing Committee.” In particular the Committee [was] asked to consider and report on:

- (a) the number of persons employed in counselling
- (b) the nature of their experience and qualifications
- (c) what regulations/guidelines are in place and how these are monitored
- (d) information about insurance – the extent of cover and the number of claims
- (e) the range and nature of counselling practices and techniques used by the Anglican Counselling Centre

The motion was passed by Standing Committee and a committee (henceforth called *The Committee of Enquiry*) formed, comprised of two psychiatrists, a psychologist, a social worker, a QC lawyer (Deputy Parliamentary Counsel) and a general practitioner. It was chaired by Standing Committee member, Rev Dr John Woodhouse Rector of Christ Church St Ives and also drew on advice from a number of external consultants who were experts in various academic and related fields. Its findings were published on 22 March 1999 in a 139-page report plus Appendices.⁹ One of the claims made in the introduction and also in part 9 of the report was that it,

understands that some persons allege that harm has been done by some techniques by some ACC counsellors [and that] the Committee is aware that some allege that the practice of ACC in this area [recovered memory] has wrongly caused harm to some families.¹⁰

The Committee of Enquiry's report included an analysis of two detailed questionnaires designed by them and completed by ACC counsellors. The information sought included information as indicated in (a) to (e) in the motion above and in particular, the number of counselling sessions in which they had been involved where recovered memory was a factor. *The Committee of Enquiry's* conclusion included twenty-two recommendations. All but seven of these were accepted by the ACC. The seven not accepted were hotly

⁹ *The Anglican Counselling Centre: A Report from a Committee appointed by the Standing Committee*, March 1999, 9, and Appendix G 1. (Henceforth, this document will be described as *The Committee of Enquiry*). Some areas of investigation included “the contemporary debate about ‘Recovered Memory’”, The Wood Royal Commission, “Recovered Memory and the ACC”, the ACC’s model and its influence on the Centre’s views on “Recovered Memory”, and Memories of “Ritual Abuse” in ACC cases. Appendix D covered “*Childhood sexual abuse, memory and therapy*” and “*A review of the Literature*”.

¹⁰ *The Committee of Enquiry*, 4, 65.

contested and would become integrated by *The Committee of Enquiry* into Four Resolutions.

Publication of *The Committee of Enquiry's* report evoked considerable criticism for a number of reasons. First, as part of an on-going best practices approach, Archbishop Harry Goodhew, a year earlier, and in consultation with ACC, had its practices scrutinised by Dr Bill Anderson, respected psychologist and academic. As a result of this and with ACC's full approval, a *Code of Ethics & Practice for Counsellors* was introduced.¹¹ Yet in spite of this the enquiry went ahead. Second, *The Committee of Enquiry's* report came in for sustained criticism by a number of academics who were research experts. Dr Ian Cochrane, in an analysis of *The Committee of Enquiry's* report noted that:

It chose to proceed with the [first] questionnaire quickly while accepting that it might have been preferable to refine the questionnaire further and pilot the questionnaire on a small group of counsellors to ensure consistency in their interpretation of the questions. [It further admitted that] [t]hese steps were foregone in the interests of time.

Dr Cochrane concluded:

This one decision of the Committee [of Enquiry] is enough to make the whole of the research invalid. In all my analysis of research (extending to hundreds of studies) I have never come across any research that was so obviously prepared to sacrifice accuracy for time.¹²

Dr George Paul, former academic and management consultant wrote to Standing Committee noting that "[i]t is not apparent that the Biblical principle of sitting down with our brothers and sisters to overcome disputes has been followed." He further observed that "[t]he Report is evidence that the enquiry was a thoroughly non-professional approach to an organisational review."¹³

Third, while the qualifications of those on *The Committee of Enquiry* were not questioned, only two had any counselling experience and *none* had *any* counselling experience based on models employed by the ACC and similar agencies. More significantly was the fact that during the enquiry, although discussions were held with

¹¹ RGF 2, 80.

¹² Ian D Cochrane, *A Shortened Analysis of the Results and Research Methodology of the Woodhouse Committee Investigation of the Anglican Counselling Centre*, May 1999, 4-5.

¹³ George Paul, *Church Unity and the Anglican Counselling Centre*, September 1999, RGF 2, 63.

the ACC Executive and Council, not a single counsellor was interviewed or any of their clients. The enquiry's findings were based almost entirely on documentation, including the two questionnaires forwarded to the enquiry by ACC counsellors.¹⁴

Fourth, there was a widely-held belief amongst many in the Church that *The Committee of Enquiry* was determined to restrict the operation of ACC because it [*The Committee of Enquiry*] believed that during a particular counselling session, allegations of sexual abuse were made against a prominent member of the clergy. A subsequent investigation initiated by Archbishop Goodhew found that there was insufficient evidence to sustain the allegation.¹⁵ Obviously if confidentiality had been strictly observed, the matter would not have come to the attention of Standing Committee in the first place, or if more serious, should have been referred to the police.

ACC's response to the enquiry

On 21 June 1999 the 14-member ACC Council (with two abstentions) submitted a 124-page report – including an Appendix by Dr William (Bill) Anderson, critiquing *The Committee of Enquiry's* report and pointing out the consequences for the future of the ACC were the four disputed resolutions adopted. It also included a comment by Rev Canon Peter Jensen (then principal of Moore Theological College and later Archbishop of Sydney in 2001) recorded for the TAMAR/Anglicare video, *Behind Closed Doors*, where he said:¹⁶

The victims of child abuse come into that particular class referred to in the Bible as, 'the poor' or 'the orphaned' – those who are disadvantaged. The Christian ought to be particularly compassionate, in action as well as deed, towards those who have suffered in that way. We have a special command from God to look after the affairs of the defenceless. The poor, the person who has been abused, are of special interest to us.

In the appendix, Dr Anderson also noted the strong biblical grounding the ACC had adopted:

Unlike some other Christian counselling models, the Anglican Counselling Model adopts an explicit biblical stance. It recognizes that counselling takes place in the context of a fallen human nature; it acknowledges the efficacy of Christ's death, and the reality of the Grace of God bringing liberty to the

¹⁴ Blake, et al., *Reasons for Standing Committee to Reconsider*, RGF 1, 26.

¹⁵ Meeting of members of Reference Group with Archbishop Goodhew, 8 April 2000, RGF 1, 59.

¹⁶ William E (Bill) Anderson, "Comments and a Response", in ACC Council, *The Anglican Counselling Centre's Response to the Report of The Committee of Enquiry*, June 1999, 54.

Children of God; and it testifies to the power of the Holy Spirit in the lives of believers.¹⁷

Standing Committee adopts in principle the Four Resolutions

On 26 July 1999 Standing Committee met to consider *The Committee of Enquiry's* report. Despite ACC's report which comprehensively challenged many of the assumptions and unqualified statements in *The Committee of Enquiry's* report, Standing Committee went ahead and resolved to support in principle the Four Resolutions based on the disputed seven recommendations. It also agreed to set up an Independent Group to receive what it clearly anticipated would be a flood of complaints about the ACC once Standing Committee had distributed its report.¹⁸ If there were any complaints received they were not publicised.¹⁹ In fact 150 letters, faxes and emails were received, later shown to be overwhelmingly in support of the ACC. While the Diocesan Secretary's general mail-out in response to the correspondence received noted that there was widespread support for the ACC, with "[m]any writers [referring] to the good work of the Counselling Centre," no reference was made to its detractors. It is clear that in the absence of a significant number of letters by detractors the Diocesan Secretary was doing his best to address the concerns of the many supporters who were distressed about the way the ACC was being treated.²⁰

Anglican Church split over recovered memories: The 7.30 Report

On 27 July 1999, Kerry O'Brien of the ABC's 7.30 Report introduced the program on the Anglican Church's split over recovered memories:

¹⁷ ACC Council, *The Anglican Counselling Centre's Response to the Report of The Committee of Enquiry*, June 1999, 33.

¹⁸ The Four Resolutions were:

1. Practice of General Counselling. Standing Committee supported in principle the recommendation of *The Committee of Enquiry* that the work of the Anglican Counselling Centre should focus on "General Counselling" (along the lines described in section 5.30 of the report of *The Committee of Enquiry*) and requests that the Council of the Anglican Counselling Centre report on how this policy will be implemented and overseen.

2. Practice of Clinical counselling. Standing Committee supported in principle the recommendations of *The Committee of Enquiry* that the work of 'Clinical Counselling' (along the lines described in section 5.30 of the report of *The Committee of Enquiry*) in the Anglican Counselling Centre should be conducted only by counsellors who have professional registration or membership as psychologists, social workers, or equivalent, and requests that the Council of the Anglican Counselling Centre report on – (a) the names and qualifications of those counsellors who will be permitted to practise Clinical Counselling; and (b) how this policy will be implemented and monitored.

3. Practice of specialised Psychotherapy. Standing Committee supported in principle the recommendations of *The Committee of Enquiry* that the work of 'Specialised Psychotherapy' (along the lines described in 5.30 of the report of *The Committee of Enquiry*), including cases involving 'recovered' or 'enhanced memories' of abuse, should not be practised in the Anglican Counselling Centre, and requests that the Council of the Anglican Counselling Centre report on how this policy will be implemented and overseen.

4. Emphasising of methods other than Cathartic/Abreactive Techniques. Standing Committee supported in principle the recommendation of *The Committee of Enquiry* that the work of the Anglican Counselling Centre should emphasise methods other than cathartic/abreactive techniques, and requests that the Council of the Anglican Counselling Centre report on how this policy will be implemented and overseen.

¹⁹ *Standing Committee Report*, 26 July 1999, RGF 1, 37/4-37/6.

²⁰ TAMAR Correspondence File 1999-2000. Mark Payne mail-out to "Dear friend", 7 September 1999.

The issue of recovering memories as a result of therapy has divided psychiatry and psychology almost since the days of Freud.

But in the past decade, with the once-taboo subject of childhood sexual abuse becoming such a public issue, the controversy has reached fever pitch through a number of high-profile court cases.

Now the Anglican Church is split over the question of recovered memories.

In recent months there's been an acrimonious internal debate with a formal inquiry into the methods used by the Church's own counselling service.

ABC reporter, David Hardaker, invited the guests to comment. They included, Ross Hall, a senior office holder in the Sydney Anglican Diocese, Dr Andrew Gibbs, Royal Melbourne Hospital, Mike Cox from the False Memory Association and Dr John Woodhouse. Most were highly skeptical of the veracity of recovered memories. Ross Hall opened the discussion claiming that, "my concern really is trying to come to what is the truth and it is not a case of are we frightened of litigation, but really, is recovered memory of sexual abuse an actual true fact or is it really a false memory?" During the 7.30 Report, mention was made of an ABC *Compass* program in which Michael Corbett-Jones, Director of the Anglican Counselling Centre, and Mrs Margaret Lawton, counsellor, referred to recovered memories. Neither, however, appeared on the 7.30 Report. Since no Counselling Centre persons or their supporters appeared on the program, it was never pointed out that *The Committee of Enquiry's* own report indicated that the extent of ACC counselling where recovered memory was a factor was between 2 and 3%.²¹

Following the telecast, many who contacted the diocese were "concerned (some outraged) that a copy of *The Committee of Enquiry's* report was released to the ABC," although Standing Committee claimed to be unaware as to how the ABC "came into possession of that document [Committee of Enquiry Report]." ²²

Adoption of the Four Resolutions

On 10 August 1999, Standing Committee released its own report in response to *The Committee of Enquiry's* report noting that it had adopted the enquiry's four disputed

²¹ *Anglican Church Split over Recovered Memories*, Transcript, ABC 7.30 Report, 27 July 1999; and *Committee of Enquiry Report*, 111.

²² Correspondence File 1999-2000. Diocesan Secretary Mark Payne mail-out to "Dear friend," 7 September 1999. He explained that Standing Committee did not release a copy of that report to the ABC and "does not know how the ABC came into possession of that document."

resolutions referred to at its 26 July meeting.²³ The much-disputed resolutions were summarized as follows:

- having the Centre major on General Counselling
- requiring that counsellors of the Centre who engage in Clinical Counselling have professional registration or membership as psychologists, social workers or equivalent
- requiring that the Centre not practice Specialised Psychotherapy but emphasise other methods of counselling
- requiring that the Centre not be involved in cases involving “recovered” (or “enhanced”) “memories” of abuse

Consequences of implementing the Four Resolutions

The effect of these resolutions, according to one ACC counsellor, was “cataclysmic.”²⁴ It was pointed out by ACC that it amounted to *The Committee of Enquiry* dictating how counsellors might go about their professional business. It meant that members of *The Committee of Enquiry* none of whom had counselling experience of the kind employed by ACC would be able to prescribe the kind of counselling that experienced and qualified ACC counsellors may adopt, or not adopt such as Cathartic/Abreactive Techniques. No other equivalent agencies were constrained in this way. These included Interrelate (Family Life Movement), Life Care (Baptist), Centacare (Catholic), Unifam (Uniting) and Relationships Australia. It also meant that during a counselling interview if a client’s experience ventured into the area of sexual abuse then the session must stop and the client referred elsewhere – perhaps to secular agencies.²⁵

Similar restrictions would apply for homosexual people seeking counselling and women who had had an abortion. *The Committee of Enquiry’s* view was that a woman in such a situation should be helped by giving her a document showing her that “Christ loves her,” but as the ACC Council pointed out, embracing or experiencing the love of Christ involves more than a document; it involves a process. Simply providing a document would be seen to be superficial.²⁶ Other consequences of the four resolutions being adopted it was asserted, would be that contrary to what the ACC Council was told in

²³ Payne, *Enquiry into the Anglican Counselling Centre: A report from the Standing Committee*, 10 August 1999, RGF 2, 17-19/1.

²⁴ Comment by a senior counsellor.

²⁵ Blake et al., *Reasons for Standing Committee to Reconsider*, RGF 1, 5-7.

²⁶ ACC Council, *The Anglican Counselling Centre’s Response*, Section C, C3.2, 43.

1998, none of the forty ACC personal counsellors would be transferred to Anglicare.²⁷ In other words they would be deemed to be redundant. Furthermore, all in-house training would be terminated leaving trainees in limbo.²⁸

It was becoming evident throughout the debate that the Enquiry was determined to focus on recovered memory techniques, even though as shown above, its own report indicated that only between 2 to 3% of counselling sessions had involved recovered memory. As would be later shown, ACC was not in the habit of promoting it and where it did occur, it was only under the strict supervision of a fully qualified and experienced counsellor.²⁹

TAMAR's response

Realising what disastrous effects the implementation of these resolutions would have on the ability of counsellors to deal with victims of sexual abuse, TAMAR expressed its alarm at its July meeting.³⁰ The writer agreed to contact the Diocesan Secretary on behalf of the group. She used her own experiences as a case study to illustrate TAMAR's concern.³¹ She explained that in 1999 she, as a sexual abuse victim, had been the recipient of twenty-five counselling sessions conducted by the Anglican Counselling Centre provided by the diocese. Her concern was that many like herself needed more information to understand the entire gamut of issues raised. One such issue was the extreme emphasis throughout the report regarding "recovered" (or "enhanced") "memories" of abuse specifically mentioned in paragraph 15, *Disputed Recommendations* section of the report. She further explained:

The counselling offered was the best gift I have ever received. With the counsellor's agreement I was able to negotiate with her any strategies which would be suited to my experiences, temperament and spiritual hardships. I specifically stated that revisiting my childhood experiences and the possibility of recovering additional memories regarding these events was not going to be of any benefit and she agreed. I fully recognize problems of 'recovered memories' under specific counselling conditions, but I am appalled about the implications regarding the concept behind "enhancing" memories.

²⁷ *The Committee of Enquiry* report noted that there were 41 personal counsellors.

²⁸ ACC Council, *The Anglican Counselling Centre's Response*, June 1999, 31, 44, 45; and ACC Council, *The ACC's Position on Issues Raised in the Report of the Enquiry: A Summary*, 27 September 1999, RGF 2, 22; and *Committee of Enquiry Report*, 25.

²⁹ *The ACC's Position on Issues Raised in the Report of the Enquiry: A Summary*, RGF 2, 21.

³⁰ Patricia Mayne diary entry, 22 July 1999.

³¹ TAMAR Correspondence File, 1999. The letter was headed, Mr Mark Payne, Diocesan Secretary, PO Box Q190 Post Office NSW 1230, 20 August 1999.

She emphasised that TAMAR was especially concerned from Standing Committee's Report,

that if one reveals during a counselling session, sexual abuse, (quite apart from "recovered" memories brought about by a particular counselling methodology) then the counselling may cease at that point, and the person may end up in a psychiatrist's office... This could result in getting rid of the problem of reporting sexual abuse to the Church, simply by a medical reclassification of the complainant.³²

In response to this and many other letters, the Diocesan Secretary replied with a circular letter on 7 September 1999 in which he said *inter alia*, that:

Standing Committee does not intend that the Counselling Centre be closed. Indeed, one of the recommendations of *The Committee of Enquiry* adopted by the Standing Committee is... to determine how adequate funding for the future operation of the Centre can be ensued.³³

The October 1999 Sydney Synod

On the eve of the 1999 October Synod, *Southern Cross* for September, carried the front-page headline, *Counselling has a future*, with the sub-heading, '*Recovered memories' not the main issues says enquiry head*. Despite the sub-heading, two full columns were devoted to explaining why, what Dr Woodhouse chose to call "specialised psychotherapy techniques", would no longer be permitted – a less than covert reference to recovered memories. It appeared that the article was designed to play down the concerns of those who saw the writing on the wall. At least on page three, space was given to Michael Corbett-Jones allowing him to spell out some of the consequences of implementing the recommendations of *The Committee of Enquiry* report.³⁴

On 27 September 1999, ACC issued a summary of its position in relation to the Enquiry. It was critical of the fact that *The Committee of Enquiry* failed to, "seek any experience of ACC teaching, counselling or supervision (i.e. tape, video or observation)." It had adopted three uncommon categories of counselling, "General", 'Clinical', and 'Specialised Psychotherapy.' Clients needing 'Specialised Psychotherapy' were to be sent elsewhere "no matter how qualified an ACC counsellor may be." ACC believed

³² This is implied in "Recommendations Not Supported By The Centre" in ACC Council, *The Anglican Counselling Centre's Response*, June 1999. 9-11. The Enquiry's recommendation 18 precludes the use of cathartic/abreactive techniques; and Blake et al., *Reasons for Standing Committee to Reconsider*, RFG 1, 21.

³³ TAMAR Correspondence File 1999-2000. Mark Payne mail-out to "Dear friend", 7 September 1999.

³⁴ Editorial, "Counselling has a Future", *Southern Cross*, September 1999.

that *The Committee of Enquiry's* resolutions, none of which restrictions applied to other similar agencies, would see the departure of the majority of its seventy four marriage/relationship and personnel counsellors who would refuse to work with one hand tied behind their backs. The summary went on to note that:

If ACC counsellors (some with over 20 years experience) are prevented from using methods which they believe are the best in some circumstances, they will know they are being forced, on occasions, to stop short of giving clients the help they need – often with harmful consequences. Ethically and professionally this will be totally intolerable to many counsellors, leaving them no option but to resign.³⁵

The counsellors stated their case forcefully:

So why do our phones keep ringing? Grateful, satisfied clients and outside professionals keep recommending us (and writing a large proportion of the 170 letters [an increase on the previous 150] to Standing Committee [SC] commending our work)... ACC does not practice "recovered memory therapy." In fact, we know of no such therapy. Some people have recovered memories without any counselling. To equate psychotherapy with "recovered memory therapy" is a major error.³⁶

In addition, it is estimated that in the following months there were probably thousands of hits on ACC's website Guest Book in support of its services.³⁷ Given the widespread dissatisfaction with the way the Enquiry had been conducted, a motion was placed on the October Synod business paper by Rev David Crain in consultation with Dr Woodhouse for the forthcoming October Synod. That motion read as follows:

Synod,

- (a) values the extensive good work of the Anglican Counselling Centre ("ACC") since its inception
- (b) commends the Archbishop's initiative in exploring important aspects on an Anglicare absorption of the ACC
- (c) also commends the Standing Committee's ongoing process of consultation with the ACC

³⁵ ACC Council, *The ACC's Position on issues Raised in the Report of the Enquiry: A Summary*, RGF 2, 22.

³⁶ ACC Council, *The ACC's Position on Issues Raised in the Report of the Enquiry: A Summary*, RGF 2, 21.

³⁷ Refer http://www.theacc.org.au/guestbook_archive.htm (No longer available, but hard copies of sample postings kept in RGF1, 27-34).

- (d) notes the ACC's deep concerns over the ramifications of Standing Committee's resolutions about the ACC; and
- (e) notes the reported view of the Committee of Enquiry that these concerns are not necessarily justified.
- (f) requests the Standing Committee to reconsider thoroughly the four disputed resolutions in the light of these concerns; and
- (g) requests that the Council of the ACC then reconsider thoroughly their response to the revised resolutions of the Standing Committee

When the motion was put to the Synod it was passed overwhelmingly.³⁸

Four months after Synod's vote, on 28 February 2000, Standing Committee met to decide on the procedure to be adopted in regard to satisfying the requirements of the motion requiring it to "reconsider thoroughly" the four resolutions when it was scheduled to meet on 27 March.

The Blake report

On 14 March 2000, experienced lawyer on sexual abuse matters, Garth Blake SC, with three co-authors, submitted a comprehensive report to Standing Committee giving detailed reasons why it must reconsider its position.³⁹ The Blake Report was highly critical of the lack of transparency in selecting *The Committee of Enquiry's* members. When it was pointed out that one of the psychiatrists was known to have a 'hostile stand' against ACC's methods, he resigned, only to be replaced by another psychiatrist, Michael Durrant, who had published views antithetical to those of the ACC. In fact there was no 'emotionally-focused therapy' (EFT) practitioner on the committee.⁴⁰ The main criticism was not that members of the committee might (and probably should) have differing views, but that such weighted views were not disclosed.

As noted earlier the Enquiry relied heavily on documents supplied by ACC counsellors with none of them or their clients being interviewed. In addition, Blake noted that the

³⁸ *Anglican Counselling Centre*, motion 41/99 moved by Rev David Crain, 22 October 1999.

³⁹ Blake, et al., *Reasons for Standing Committee to Reconsider*, RGF 1, 15-26.

⁴⁰ Emotion-focused Therapy (EFT) is a unique empirically-based approach, based on methods designed to help people accept, express, regulate, make sense of and transform emotion. Recent years have seen a growth of EFT in individual and couples therapy, both because of its status as an evidence-based treatment, and also because the EFT approach focuses on the development of emotional intelligence and on the importance of secure relationships. Because of these emphases, EFT offers an alternative to more technically-oriented evidence-based treatments. See <http://www.emotionfocusedclinic.org/whatis.htm> (accessed 14 November 2015).

committee's minimal contact with the ACC executive was confined to one evening and one day. During the one day, one psychiatrist was not present, and on the other, for only half a day. As far as professional qualifications were concerned, Blake noted:

Counselling is a profession with qualifications which may include psychology, social work and counselling training. All ACC counsellors are qualified and professionally competent to be counsellors. Any suggestion that ACC counsellors are unqualified reflects a lack of knowledge and understanding of counselling agencies and their practice... all personal counsellors satisfy the training requirements of the Association of Personal Counsellors (APC)... The great majority of ACC counsellors have gained or are gaining relevant tertiary qualifications as well as the requisite counselling hours.⁴¹

In regard to the statement in *The Committee of Enquiry's* report that, "some persons allege that harm has been done by some techniques by some ACC counsellors," Blake found this to be "manifestly unfair" because the ACC could not defend itself since persons, families or counsellors were not identified and "harm" and "techniques" were undefined.

He then turned his attention to the four disputed resolutions pointing out *inter alia* that they had:

- failed to have regard to best industry practice
- failed to assess their practical application to clients
- failed to adequately describe 'specialised psychotherapy'
- failed to accurately take into account, consultant, Dr Anderson's views
- failed to recognise the qualifications and experience of counsellors
- failed to assess the impact on clients of the requirement to focus on 'General Counselling'
- failed to recognise the qualifications and experience of counsellors⁴²
- failed to consider the extent to which ACC is recognised by psychiatrists and GPs
- failed to recognise that many counsellors were members of the APC⁴³
- failed to include in its literature review, opposing views on 'recovered memory'

⁴¹ Blake, et al., *Reasons for Standing Committee to Reconsider*, RGF 1, 22-23.

⁴² Blake, et al., *Reasons for Standing Committee to Reconsider* RGF 1, 19. At the time of the enquiry, 50% of all counsellors had completed or were undergoing tertiary training.

⁴³ Since the Enquiry, members of the Association of Personal Counsellors (APC) have been eligible for membership of the Psychotherapy and Counselling Federation of Australia (PACFA).

- failed to refer to any ‘authorities’, ‘evidence’, or ‘professional opinion’ that contradicted its own position ⁴⁴
- failed to consider ACC’s *Revised Protocol for Dealing with Adult Clients Remembering Sexual Abuse, 1999* or its *Code of Ethics and Practice for Counsellors, 2000*
- failed to recognise that no other ordinance for a diocesan organisation prescribes its professional practice

The final outcome: Standing Committee’s decision

When friends of ACC awoke on 28 March 2000 and logged onto Standing Committee’s monthly report on the diocesan website they reacted with shock and dismay. Standing Committee had met the previous night to consider two motions. One was *not* to rescind the four disputed resolutions and the second was an amendment *to* rescind them. It was finally resolved by twenty-three votes to fifteen *not* to rescind the four resolutions, thus defying the October 1999 Synod’s requirement to “reconsider thoroughly” the disputed resolutions. It also meant that nothing would be referred back to the ACC for *its* reconsideration. The Blake Report had been completely ignored. Unbelief is the only way to describe how ACC counsellors, their clients, members of Synod and many within the diocese reacted to the news.⁴⁵ Following the decision there was a flurry of activity on the part of both the ACC and its supporters and Standing Committee, in an attempt to strengthen their opposing positions.

Anglicare’s change of policy

Now, the matter was becoming more problematic. Anglicare was changing its mind. Back in 1998, agreement had been reached with Anglicare concerning the merger of ACC.⁴⁶ Marriage/relationship and personal counsellors would come under Anglicare’s wing which would have logistical advantages in terms of funding and governance. ACC were entirely happy with this proposal. However, it was becoming clear that what Anglicare was now proposing was very different. At a meeting on 1 April 2000, the Secretary of the Association of Personal Counsellors, Helen Blake, also one of ACC’s senior counsellors, spelt out in a paper for counsellors, the consequences of the (now revised) policy of Anglicare.⁴⁷ She noted that:

⁴⁴ Greg Sorrell, psychologist, quoted in Blake, et al., *Reasons for Standing Committee to Reconsider*, RGF 1, 22. Sorrell did not support the Enquiry’s recommendations.

⁴⁵ *Report of the Special Meeting of the Standing Committee* held March 27 2000, RGF 1, 38/4. http://www.anglicanmediasydney.asn.au/scr/acc_meeting.htm (removed from website).

⁴⁶ Corbett-Jones, *An Open Letter to the Friends of the Centre*, 28 March 2000, RGF 1, 45.

⁴⁷ Helen Blake, *Counselling for the Future: Goals and Strategies*, 4 April 2000, RGF 1, 49-51.

- Anglicare would not employ or auspice personal counsellors
- they would not be included in any integration of ACC with Anglicare
- only marriage/relationship counsellors would be integrated
- there would be no in-house training (as was the case with ACC)
- Anglicare would simply refer clients to personal counsellors outside Anglicare
- consequently there would be no personal counselling operating under the banner of the Anglican Church in the Diocese of Sydney

By now the whole structure of ACC was unravelling. The Director of ACC, Michael Corbett-Jones was side-lined when Standing Committee effectively closed down the ACC replacing it with Anglicare Counselling headed by an interim Council and manager. In an open letter to colleagues, Corbett-Jones wrote, "You can believe that this is not the way I had anticipated concluding my twenty years of work and ministry as Director of the Anglican Counselling Centre. However, in the providence of God, this is how it is to be."⁴⁸

In 2012, the writer contacted Corbett-Jones to enquire whether he would provide some personal details in relation to his departure from the ACC in 2000. He shared his thoughts in this way:⁴⁹

I planned to retire when I was 60 and early in 2000, either in January or February, I went to see the Archbishop [Harry Goodhew] to inform him of my retirement, as Director of the ACC, at the end of the year and that I would stay until the controversy settled. By agreement with Harry, by Easter I had started a private practice in a room provided at the centre – the arrangement was to stay that way, until I retired at the end of the year.

Towards the end of the year, I think September, or around that time, in the interim, the Standing Committee dismissed the ACC Council and side-lined me, installing a manager, an employee of Anglicare, to manage the transfer of the Centre to Anglicare. I then obtained a room on the North Shore to continue the establishment of my practice.

Personal counsellors who felt betrayed by the Church they believed they were faithfully serving began resigning in disgust. With the Church no longer providing indemnity,

⁴⁸ Corbett-Jones, *An Open Letter to Colleagues of the Anglican Counselling Centre*, Easter 2000, RGF 1, 45; and *Report of the Special Meeting of the Standing Committee* held March 27 2000, RGF 1, 38/4.

⁴⁹ RGF 2, 14 June 2013, 89.

accommodation and support, ACC had effectively been abolished. Those involved in ACC training courses found themselves abandoned in mid-stream. There would no longer be any training offered by the Anglican Church in Sydney Diocese. Although marriage/relationship counsellors were qualified to undertake personal counselling, given the dramatic reduction in counsellor numbers through sacking and resignation and the continuing demand for personal counselling, inquirers for personal counselling, would of necessity be referred to outside agencies – secular or Christian.

At a Standing Committee meeting on 26 June 2000, an ordinance was passed which transferred marriage/relationship counselling to Anglicare. The actual transfer to Anglicare occurred on 1 August, 2000.⁵⁰ It needs to be understood that by ‘abolished’ is meant the closure of ACC’s structure due to the diocese withdrawing its support and the dismissal of its director and all personal counsellors. The former ACC offices would be taken over by Anglicare.

TAMAR ignored

As the ACC fiasco continued to unravel, TAMAR became extremely alarmed that only marriage/relationship counsellors were to be transferred to Anglicare from ACC with the result that the ability of Anglicare to offer personal counselling would be greatly reduced.⁵¹ The writer, on behalf of TAMAR, phoned the Diocese’s CEO on 6 April 2000 for clarification.⁵² In the ensuing phone call it was pointed out that TAMAR understood that if a client during counselling revealed being sexually abused, a referral to a psychiatrist could ensue. This idea removed the client from a pastoral setting to a medical one, which would have the effect of relieving the diocese of its duty of care. The CEO’s brusque response to the writer’s queries necessitated a response which involved contacting the Diocesan Secretary Mark Payne.⁵³

Over the years the writer had always received the utmost help and respect from Mark Payne, so it was natural for her to turn to him for advice. Subsequently, he provided the names of all Standing Committee members, together with accompanying envelopes, so that they could be contacted conveying TAMAR’s concerns regarding the CEO’s cavalier attitude. Subsequently, TAMAR produced a letter, copies of which were then

⁵⁰ *Southern Cross*, August 2000; and Report 41/99 of Standing Committee re Anglican Counselling Centre, RGF 2, 48. *Standing Committee Report to the Synod*, 3 August 2000, RGF 2, 51.

⁵¹ A personal counselling qualification is a prerequisite for qualifying as a Marriage/Relationship counsellor. This means that those Marriage/Relationship counsellors who transferred to Anglicare (about 15) would have been able to offer personal counselling. However, the loss of around 40 personal counsellors severely reduced Anglicare’s ability to offer personal counselling.

⁵² Patricia Mayne diary entry, 6 April 2000.

⁵³ Patricia Mayne diary entry, 6 April 2000.

hand delivered to Payne who passed them on to Standing Committee members on 17 April 2000.⁵⁴ On behalf of the Standing Committee, Mark Payne in his letter to Patricia Mayne reported that the CEO had “provided a personal explanation to the Standing Committee.”⁵⁵ There was no further communication between the CEO of the Standing Committee and TAMAR and the nature of the ‘personal explanation’ was never disclosed to the writer.

The Diocese in damage control

Following the decision on 27 March 2000 to effectively close down ACC and with increasing anger being directed at the diocese, its flagship publication *Southern Cross*, went out of its way to put the best possible spin on an ever-deteriorating situation. When marriage/relationship counsellors found out that if they joined Anglicare they would be required to sign a statement prohibiting them from employing ‘specialised psychotherapy techniques’, some resigned in protest, but this was not apparent if one were reading *Southern Cross*. In a letter to the editor of *Southern Cross*, Rev David Richie said he was “deeply distressed at the lack of any significant representative letters in the May edition... [h]istorically speaking, the upholding of the four disputed resolutions and the dismissal of the Director and Council of ACC, are without precedent in this diocese. On no other occasion has Standing Committee acted alone to change an organisation established by the Synod.”⁵⁶

In the August 2000 issue of *Southern Cross* under the banner headline, *Sun has not set on Anglican Counselling: Diocesan counselling service strengthened by Anglicare merger*, a photograph shows marriage/relationship counsellors meeting with the newly appointed acting manager, Charles Wilson. What *Southern Cross* failed to acknowledge, then or later, is that within days of the photograph appearing, the senior counsellor shown in the photograph had resigned unwilling to be constrained by the four resolutions. The fact that of the original thirty or so marriage/relationship counsellors only half ended up transferring to Anglicare was never acknowledged by *Southern Cross*.⁵⁷

The Reference Group formed

After the initial shock of Standing Committee’s decision had subsided there was a feeling among TAMAR members and ACC supporters that something should be done to

⁵⁴ TAMAR correspondence file, 2000. Payne, letter 18 April to Mayne.

⁵⁵ TAMAR correspondence file, 2000. Payne, letter 30 May to Mayne.

⁵⁶ David Richie to J Halcrow (editor), *Southern Cross*, 8 May 2000.

⁵⁷ Editorial, *Southern Cross*, August 2000.

recover from what was seen to be an unmitigated disaster. To this end a Reference Group was formed which met every few weeks or as necessary. In total, fourteen meetings took place from 4 April to 4 October 2000. The last meeting, just six days prior to Synod's commencement, was one of prayer and sharing an evening meal together.⁵⁸

Four TAMAR members, Gwenynth Higginbotham, Faye Hansen, Fay Cameron and the writer, were included in the Reference Group of fourteen people. Others in the group were former ACC counsellor, Helen Howes, Revs Dr Roger Chilton, Rod Harding, David Ritchie and Peter Robinson, as well as Dr Chris Forbes, History Department Macquarie University, Sr Jan Syme, Church Army (Anglican)⁵⁹ and Tom Mayne.

A further thirty five persons endorsed the group's intentions. They included former CMS missionaries, Dianne Phillis, Dr Julie Waddy and Brian Higginbotham, Jill Cochrane, former ACC relationship counsellor and supervisor (resigned), Sue Foley, former ACC Council Member, Gwen Head, ex-ACC relationship counsellor and executive member (resigned), Jeanine Maxwell, ex-ACC relationship counsellor and supervisor (resigned) together with ACC clients and clergy.⁶⁰ The outcome of the meetings was that Dr Chris Forbes, Sr Jan Syme and Tom Mayne would together at the forthcoming 2000 October Synod, attempt to speak to a motion of censure of Standing Committee.

The censure of Standing Committee

Initially, it was felt that even at this late stage a motion could still be put to Synod calling for the four resolutions to be rescinded and for Anglicare to take on board all the personal counsellors. Another possibility explored was whether everything could be put on hold. Frantic discussions went on around the diocese to see what could be recovered from this serious setback to the effective provision of pastoral care and the handling of sexual abuse issues. However, as time progressed and after discussions with the Diocesan Secretary, it became increasingly apparent that there was a *fait accompli* and that recovery of the former ACC in any form was now impossible.

⁵⁸ Patricia Mayne diary entries, RGF meetings, 4 April, 10 April, 27 April, 4 May, 15 May, 12 June, 27 June, 10 July, 31 July, 3 August (World Vision Office, Newtown), 22 August, 28 August, 8 September, 12 September, 4 October at the Maynes' residence. Synod met on October 11-13 & 16, 17.

⁵⁹ *The Year Book of the Diocese of Sydney, 2001*, 30. Establishment of the Church Army. In 1932 Captain John Cowland boarded a ship in England, and sailed halfway around the world in response to a call from the Australian Church to lead an evangelistic mission. His team of ten travelled to every Australian State and Territory "reaping a great harvest of souls on behalf of the Church." The result of Cowland's campaign was unanimous support of every Australian bishop to establish the Church Army in Australia. For the past 70 plus years the Church Army has been serving the Australian Church with a focus on conversion, consecration and committed Church membership. See <http://www.auspostalhistory.com/articles/1863.shtml> (accessed 14 November 2015).

⁶⁰ RGF 2, 84-86.

Eventually it was clear that the Reference Group's only course of action would be to try and have the October 2000 Synod include a motion on the business paper censuring Standing Committee for its behaviour in the hope that it would never ever act in defiance of the Synod again.

With each meeting of the Reference Group, strategies were explored as to the best way to proceed. How could it ensure that having managed to get a motion on the Synod business paper, (not a foregone conclusion) it would be debated? Synod's business papers are arranged such that matters controversial (such as women's ordination) or considered less important, end up at the bottom of the business paper and are less likely to be debated due to time constraints.

As will be revealed, this concern was to have a totally unexpected outcome. Other logistical problems were gradually sorted out including the very practical matter of address labels. Only the diocese had a complete list of the addresses of all 750 bishops, clergy and lay Synod representatives. Approval was sought and obtained from the Diocesan Secretary and the labels purchased. The Reference Group then needed to work on a letter that would be posted to all Synod representatives.

As news of Standing Committee's decision not to rescind the four resolutions filtered through the diocese, those experts whom the Enquiry had consulted as well as psychiatrist Rob McMurdo (who was a member of the Enquiry), wrote to the diocese or the Reference Group expressing concern at the outcome. Such letters were crucial to the Reference Group's strategy. On 8 April 2000, several members of the Reference Group met with Archbishop Harry Goodhew seeking his approval to publish extracts from the external academic consultant's letters. He agreed. He also informed the members that he had cautioned Standing Committee against making decisions outside their area of competence and acknowledged that if personal counsellors were not integrated along with marriage/relationship counsellors, it would have serious implications for those seeking personal counselling, especially those who were victims of sexual misconduct by clergy and Church workers.⁶¹ This would have been of particular concern to the Archbishop, [Goodhew] following his appearance at the New South Wales Wood Royal Commission (1994-1997).

⁶¹ RGF 1, 59, 27 April 2000. As noted at Footnote 51 although marriage/relationship counsellors were able to take on clients requiring personal counselling, the number of marriage/relationship counsellors remaining (15) would not have been able to handle the work load.

Having finalised the letter that would go out to the (approximately 750) Synod representatives, the Reference Group now had to agree on the motion that would go on the business paper. It was agreed that it would read:

Synod - Censures Standing Committee:

For its failure to comply with the clearly stated wishes of the whole Synod when it voted overwhelmingly at the October 1999 Synod in favour of a motion (41/99) to have the four disputed resolutions of Standing Committee (resulting from *The Committee of Enquiry into the Anglican Counselling Centre*) referred back for reconsideration and revision as stated in para (f) and (g) of the motion.

Mover: Dr Chris Forbes

Seconder: Sr Jan Syme

The motion was duly forwarded to the Diocesan Secretary accompanied by fervent prayer that it would somehow be debated. The letter that finally went out to the Synod representatives pointed out some glaring omissions from the 41/99 report of Standing Committee that was posted on their website and mailed to Synod representatives on 1 August 2000. The report mentioned “integration” as though everything was sweetness and light. In fact as ACC noted “these moves [integration] will result in the departure of the majority of its seventy-four counsellors”, including all of the forty personal counsellors.⁶² In the end, approximately fifteen marriage/relationship counsellors (or approximately half) were actually integrated, the rest having declined to transfer or resigned in protest.⁶³

The fact that Anglicare would set up an external referral system for those wanting personal counselling only eventuated because of intense pressure applied to it. The Reference Group’s mail-out letter also included extracts from letters (with the Archbishop’s and each of the authors’ agreement) from psychiatrist, Rob McMurdo and external consultants, Dr Bill Andersen and Rev Ian Spencer, Baptist minister and former Clinical Director of Family Life. All of these academics expressed varying levels of concern that the Enquiry had been used to shut down the ACC. Rev Ian Spencer commented:

I have recently had the opportunity to review the report and I wish to record my distress and concern at some of [the] recommendations contained in the report, especially as it may be implied that I support these recommendations.⁶⁴

⁶² ACC Council, *The ACC’s Position on issues Raised in the Report of the Enquiry: A Summary*, RGF 2, 22.

⁶³ Advice provided by Dr Chris Forbes to the Reference Group.

⁶⁴ Ian Spencer, letter 12 August 2000 to Mark Payne, Diocesan Secretary, RGF 2, 45.

Dr Andersen, having earlier been asked to report on the ethos and activities of the ACC by the Archbishop, produced a paper in which he expressed his respect for the ACC Council and staff who, were not only willing to go along with a demanding program of review and change, but were eager to embark on aspects of this immediately. He also saw no evidence up to the end of 1999, of clients being at risk through ACC's counselling. He continued:

The point of requiring expert training is well taken, the point of militating against self-exploration and emotional catharsis as useful instruments in clinical counselling is, I'm afraid, partisan. Let us be clear on the issue: the systematic exclusion of these resources would result in a mere caricature of a counselling service and one completely lacking in terms of contemporary needs.⁶⁵

Psychiatrist Rob McMurdo, himself a member of *The Committee of Enquiry*, in a letter to Dr Chris Forbes said:

Thank you for sending to me a Code of Ethics and Practice for Counsellors proposed by the Anglican Counselling Centre.⁶⁶ There seems little doubt that if this code was accepted and practiced by the Counsellors that it would meet the recommendations put forward by the Committee. It is less easy to change attitudes and behaviour than to provide guidelines and rules, but the Code of Ethics would go a long way towards addressing the problems, which previously existed.⁶⁷

Having obtained the address labels and made 750 copies of the Reference Group's letter, a working bee was arranged at the writer's home to package the letters to be sent to all members of Synod.⁶⁸ All that was left to do was to wait and pray.

A week or so before Synod, Tom Mayne who was spokesperson for the Reference Group received an unusual and unexpected phone call from the Diocesan Secretary. He wanted to know whether the Reference Group would have any objections to Standing Committee bringing the motion forward on the business paper under the heading, *Motions at the Request of Standing Committee*. This was extremely unusual. What was going on? After frantic phone calls to members of the group, it was agreed that there should be no objection. The only possible reason for wanting to bring the

⁶⁵ William (Bill) Anderson, *A Comment on Issues Surrounding the Anglican Counselling Centre*. Copy given to Reference Group, RGF 1, 42.

⁶⁶ This would suggest that the document had never been made available to *The Committee of Enquiry* members or its external consultants, RGF 2, 64.

⁶⁷ McMurdo, fax 20 June to Forbes, RGF 2, 64.

⁶⁸ Patricia Mayne diary entry, 2000.

motion forward in this way was that Standing Committee was confident that the motion would be defeated.

The day of reckoning

The motion was listed on Synod's October 2000 business paper as 13/10.⁶⁹ When time came for the debate, Dr Chris Forbes pointed out that this was not a critique of Rev John Woodhouse who chaired the Enquiry or of the Enquiry itself. There were serious faults in the way the Enquiry was handled but these were the subject of last year's Synod motion. It was not a critique of Anglicare although the transition could have been possibly handled better. It was certainly not a critique of the Anglicare's Interim Council. It was a critique "purely and simply" of Standing Committee's decision.

Dr Forbes referred to the totally biased account published by *Southern Cross* in its September 1999 issue and the recent August 2000 edition. He referred to the Standing Committee's mail-out which indicated that everything was progressing normally and pointed out: All the nice words about the new standards completely ignore the fact that,

Counsellors have left! And left in anger. We no longer have a comprehensive counselling service within the Diocese, and we have a lasting inheritance of anger and disillusionment to deal with.

Dr Forbes listed a litany of shortcomings of Standing Committee's decision:

There was insufficient consultation, reckless negligence of the consequences for the present counsellors and future training, [of counsellors], failure to deal with the pain of which the CEO of the Diocese, Rodney Dredge was well aware, the effects of the decision on counsellors, their clients and the Director, Rev Michael Corbett-Jones. If a Christian was looking for a personal counsellor within the Anglican Church, instead of forty counsellors there was now **none**. (original emphasis).

The counsellors: their careers have been given a terrible blow. Many have resigned, declaring never to work for the Church again. Any hoping to join another counselling organisation, have to do so, with the cloud of what has happened still hanging over them. They have simply been treated unjustly. First their professionalism and competence have been called into question by an Enquiry they found deeply offensive, and second their organisation has been wound up – in ways not even the Enquiry suggested – and for most of

⁶⁹ *The Year Book of the Diocese of Sydney, 2001*, 425. In the *Year Book*, this motion is listed as 15/00.

them, there is nowhere to go. They have been described as all too deeply attached to a model of counselling to which some of them don't even adhere... and this judgment has been made, not by professionals in the field, but by Standing Committee: who simply do not have the competence to make such judgments.

Dr Forbes concluded by saying that Standing Committee had acted:

1. beyond the recommendations of its own Enquiry,
2. against the clearly expressed wishes of Synod,
3. in such a way that the consequences have been disastrous.

For these actions they are to be censured.

In seconding the motion Sr Jan Syme, who worked as a Juvenile Justice Chaplain, where many of those incarcerated have been victims of sexual abuse, strongly supported the censure motion and urged Synod members to vote for it.

In responding to the motion on behalf of Standing Committee, the CEO strongly opposed the motion, saying that Standing Committee had acted “with the utmost legal propriety” and done everything, “according to the book.” ⁷⁰

The Synod President [the Archbishop] then called on Tom Mayne to continue the debate. Mayne said that this was an appeal to the Synod,

to reign in an out-of-control Standing Committee that had behaved like a Bull in a China Shop resulting in untold anguish and misery for hundreds of people throughout the Diocese, pointing out that 15 out of 38 or 40% of Standing Committee members themselves, voted against the action taken. Even if they [Standing Committee] persuade us that they acted with the utmost legal propriety, they will never persuade us that they listened to the mind of the Synod last October. They may have complied with the letter of the law, but did not Jesus rebuke those in authority who dotted the ‘Is’ and crossed the ‘Ts’ but ignored the weightier matters of the law? ⁷¹

⁷⁰ In an attempt to be fair to the CEO, he was contacted by the Reference Group's spokesperson, Tom Mayne, with a view to obtaining a copy of his address so that it could be included in this Chapter. Although he was prepared to provide one, it had been discarded. Speeches in Synod are not recorded unless there is a specific motion passed to do so.

⁷¹ An allusion to Matthew 23:23

Letters from former clients of ACC

Tom Mayne then read a number of letters from the many hundreds that had been forwarded to Standing Committee or the Reference Group, or posted on the former ACC website Guest Book. Although they were signed, he declined to name the senders in order to preserve confidentiality. The following are representative examples:

I have been a client of the ACC on several extended occasions since 1982 and, as a direct result of the work done with counsellors, have experienced a huge improvement in my chronic depressive illness and quality of life. The most significant thing I want to say is that, as a direct and intentional result of the work ACC counsellors have done with me, I have experienced a profound renewal of my faith and a reconciliation with the Anglican reformed evangelicalism in which I was brought up. ACC counsellors led me back into a personal and whole relationship with Jesus Christ. They did this by drawing on the counselling methods most appropriate for me and my circumstances at the time.

Mayne pointed out that the client had further indicated that without such help he (or she) may well have ended up in a psychiatric institution, drug dependent and suicidal. The letter continued, “[t]he Church’s mission MUST include ministering to the broken-hearted and poor in spirit such as myself. The ACC is one powerful and outstandingly successful means by which the Anglican Diocese of Sydney has been doing this during the past seventeen or eighteen years.”

The next, from a retired CMS missionary:

The lasting freedom and joy I have today, the deep assurance I now have of God’s unconditional love and his presence when I have wronged Him, have all come at a high price – the price of facing the deep pain of buried memories from my past. I have done so with the competent, professional help of ACC counsellors. I trust and pray that a way forward will be found to continue the tremendous work you are doing.

Another:

Despite decades of ‘self-counselling’... hoping to find answers to being sexually abused as a child, I have come into the best of human wholeness I ever hoped to achieve. This is the result of meeting with a gifted ACC counsellor... My heart-felt concerns are for the counsellors who have had to leave the ACC and

my dismay that others, like myself, will not benefit from the type of counselling I have had.

And finally:

The Anglican Counselling Service has done so much great work for such a long time, it's hard to imagine anyone who professes Christ and His love could be in favour of emasculating it the way that is currently being auctioned . The Church can hardly be served by clients going outside the faith to be helped with their psychological, emotional & spiritual well-being; how is Christ being glorified by a Standing Committee which is forcing people to turn away from him to solve their deepest problems.

Mayne then urged members of Synod, to support the motion so that nothing like this would ever occur again.

The CEO of the diocese, put up a strong defence of Standing Committee's position, but when the vote was taken the censure motion was overwhelmingly supported. This was a totally amazing and unexpected result.

Michael Corbett-Jones: A denouement

A few weeks after the 2000 Synod and its historic censure motion, Corbett-Jones wrote to the Reference Group. His letter revealed a man gracious in thanksgiving for support he was given while at the same time expressing his dismay the way his life-giving work at the Anglican Counselling Centre had ceased. He wrote *inter alia*:⁷²

Chris Forbes has just passed on to me a copy of the report of the Reference Group sent to Synod members. It was so good to see the issues expressed so thoroughly, so clearly and so accurately, for the benefit of Synod members. Thank you too, Tom, for your speech on the floor of Synod. I thought it wise and proper to distance myself from the activity and was so encouraged that so many people, like yourselves, had so much energy and indignation to expend on addressing the injustice. I feel greatly supported and encouraged by your tireless application to this matter and express my profound thanks and appreciation.

With warm regards

Michael

⁷² TAMAR Correspondence File 1999-2000. Michael Corbett-Jones' letter to Tom and Patricia Mayne, 2 November 2000.

A Farewell Service was held for Michael Corbett-Jones on Thursday evening on 9 November 2000 at St Andrew's Cathedral Sydney. The Cathedral was full to overflowing by those who wished to celebrate and honour his dedicated and gifted work with the Anglican Counselling Centre. However, there was an unexpected departure from the program when a man, unannounced, entered the chancel and asked any in the congregation whether they would be willing to stand if they had been clients of the Counselling Centre and found help and renewal through its services. There were very few left sitting.⁷³

Conclusion

As this is being written fourteen years after the historic censure motion, reverberations still echo around the Sydney Diocese concerning the fact of the closure of ACC and the appalling way it was handled.

Two years after the takeover by Anglicare in 2000 at a meeting with Anglicare, the writer was advised that counselling practices were required to be compliant with Anglicare's Counselling and Procedures Document rather than based on the previous restrictions imposed by the Four Resolutions imposed by Standing Committee. Anglicare further advised that their current "counselling policy and procedures document lists a statement of values, outlines a standard of practice, permitted modalities of counselling, standards of training, client data confidentiality protocols, a code of conduct and many other instruments which assist practitioners in providing professional counselling to those we serve."⁷⁴

Anglicare Counselling had re-instated training and endorses Registered Training Organisation (RTO) approved courses⁷⁵ including for qualification for membership of the Association of Personal Counsellors (APC) provided at St Mark's College, Canberra.⁷⁶ There is no longer any automatic transfer of clients to outside agencies when clients seek counselling because of issues relating to sexual abuse, homosexuality or

⁷³ Patricia Mayne diary entry, 9 November 2000; and details confirmed to the writer by former ACC Counsellor Mrs Margaret Fuller.

⁷⁴ Email from Anglicare to Patricia Mayne, 14 June 2013, RGF 2, 88-89.

⁷⁵ Government-approved Registered Training Organisation.

⁷⁶ ACC's training was in-house and abolished following the transfer to Anglicare. However, it was widely recognised. "The Model of Counselling, 'An Holistic approach To Christian Counselling' was well known and highly respected in the Christian Community. Graduates were granted access to post graduate tertiary programmes at the University of New England, University of Western Sydney and Charles Sturt University and received credit points in some courses... More than 1000 people have completed the course over fifteen years; 95 of these are clergy, 45 are clergy wives and 30 are medical practitioners." Extract from *The Anglican Counselling Centre's Response to the Report of the Enquiry*, June 1999. 46-47.

abortion.⁷⁷ Anglicare further states that “[b]oth internal and external referrals do take place if it is considered that an Anglicare practitioner does not have the skills or resources to be able to work with a client or their family.”⁷⁸

Having received such assurances from Anglicare it seemed that restoration of a counselling agency through Anglican Counselling has taken place and that those suffering grief and loss are able to find assurance of being affirmed by an authentic caring and respectful person enabling them to grasp the possibility of discovering pathways towards living in a holistic manner.

Post Script

It would have been fitting to conclude this Chapter in line with the positive and encouraging tone of the above remarks. Alas, as has only been learned (in August 2013) due to financial constraints Anglicare has been obliged to retrench a substantial number of its counsellors. The loss of staff means that apart from disruption to client counselling services, churches that rely on Anglicare to run pre-marriage counselling courses have had to make alternative arrangements. Former counsellors who requested non-identification believed that Anglicare had over-stretched its resources in developing a new retirement village. Compounding the problem was that since the Global Financial Crisis (GFC) in 2007-2008 when the Diocese lost \$160 million, it no longer assists Anglicare financially, leaving funding to limited government support (for marriage counselling only) and public donations.⁷⁹

While the involvement of TAMAR has been documented in some preceding chapters, the next chapter details how TAMAR as a women’s activist group came about. The metaphor, ‘To build a boat while you sail’ is apt. They built upon their experiences as women in the evangelical Sydney Anglican Church, using story to billow them along, justice and mercy as their masthead. With truth as their prow, they set sail.

⁷⁷ Both internal and external referrals do take place if it is considered that an Anglicare practitioner does not have the skills or resources to be able to work with a client or their family.

⁷⁸ Email from Anglicare to Mayne, 14 June 2013, RGF 2, 88-89.

⁷⁹ Advice from a number of counsellors. Archbishop Jensen wondered whether God was punishing the Diocese. See <http://www.smh.com.au/national/jesus-saves-but-shattered-anglicans-regret-not-having-that-luxury-20091019-h4zn.html>

section break

Chapter 7: The establishment of TAMAR 1995-1996

Introduction

The last three chapters have established the fact that the Anglican Church in Australia generally and the Sydney Diocese in particular had serious problems concerning addressing the issue of sexual abuse in the Church. TAMAR was evolving during that time and is mentioned in those chapters.

This chapter provides more detail concerning the establishment of TAMAR, as more women gravitated towards it and the foundations laid in order for it to function as an activist group. This was aided by the fact that in 1993 when the Bishop of Wollongong, Bishop Richard Henry (Harry) Goodhew, became Sydney Diocese's tenth Archbishop, past events involving sexual abuse issues in the Church entered the public domain with an intensity that had not previously been seen. This was largely due to the ABC screening of the documentary *The Ultimate Betrayal*, which highlighted sexual abuse in the churches and which is covered in Chapter 8.

The problem of sexual abuse in the churches can be seen as analogous to the mythological Greek fable of Pandora's Box.¹ When the above documentary on sexual abuse in the churches 'lifted the lid' on their decades-long attempts to cover up sexual abuse, the lid could not be shut. The time was long over due for the Church to acknowledge that it had neglected its biblical justice mission to care for those marginalised by its own misuse of power and authority.²

There is, however, a corollary to the Greek fable in relation to the establishment of TAMAR. The only thing left in Pandora's Box was hope. As will be seen, TAMAR evolved when a group of women with a collective belief in hope for a more just world, resolved to work with male leaders in the Anglican Church to help bring about change in the Church and the wider community in relation to sexual abuse issues. Hope can be an empowering tool for those suffering various states of helplessness, often experienced by many people, particularly those belonging to the sexually abused community. The profound biblical injunction in the *Letter to the Hebrews* provides an insight for life's journey when it challenges the reader: "Now faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1-2).

¹ Anthony Horowitz, *Myths and Legends* (London: Kingfisher Publications PLC, 1985), 80; and Michael Grant, *Myths of The Greeks and Romans* (New York: New American Library, 1986), 109.

² "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God?" Micah 6:8. RSV.

Making connections and sharing stories: Two certain women meet

Albert Schweitzer (1875-1965) once remarked: "In everyone's life, at some time, our inner fire goes out. It is then burst into flame by an encounter with another human being. We should all be thankful for those people who rekindle the inner spirit."³ His words epitomise the first meeting in August 1995 between Sue Foley and the writer.

In 1995, *Southern Cross's, Winter Edition* published Sue Foley's article, *Lean on Me*. One of the issues she addressed was that of women's traditionally accepted roles in the Church. Such roles were to be found in the service sector such as playgroups, catering and the music ministry. Foley found that many women often "express frustration that women's issues are dealt with very superficially and that their real struggles are not dealt with spiritually or emotionally."⁴ Her article ended with a statement and a question:

And now I am undertaking this research [PhD] in order to reframe the Church as the Body of Christ by acknowledging the women and their particular roles in that active organism; women who struggle with problems, and those who help, and [where] often the two groups are intertwined.

I'd like to hear other peoples' stories of what has been helpful and what has not. I have a questionnaire to distribute and am happy to meet and talk with people who would like to tell their stories.⁵

Her open invitation prompted the writer to respond. In a subsequent telephone conversation a meeting was arranged. Also, Sue Foley mentioned that she was considering a project for a series of women's meetings. In connection with this project she sent out the following circular letter:

7 June 1995

Dear

I am writing to you about a *Focus Group for Women in The Anglican Church Helping Services*. As part of my research, following on from my questionnaires, I would like to facilitate a series of focus groups to look at the way women are inhibited or encouraged to see things differently in their helping role within the

³ Albert Schweitzer, medical doctor, theological scholar, world-renowned musician, author and commentator on contemporary history. Following attaining his Medical Degree he founded the Lambarene Hospital in French Equatorial Africa in 1913. Refer http://www.nobelprize.org/nobel_prizes/peace/laureates/1952/schweitzer-bio.html (accessed 14 November 2015).

⁴ Sue Foley, "Lean on Me: The role of social workers and women in the church by someone who is both", *Southern Cross*, Winter Edition (1995). Sue Foley was manager of Care Force Child and Family Services, (now Anglicare).

⁵ Foley, "Lean on Me", *Southern Cross*.

Anglican Church... I would like to hear from you what you think the main issues are. Can you let me know if a) you are interested, b) what day/evening would suit you best, c) if there is someone else you know who would like to be part of this. I think it will be a good encouraging time, and will also help me to hear your views on these issues. It is an exciting opportunity! Venue will probably be Care Force Telopea, start time after end of July.⁶

Best wishes. Sue Foley

On receiving the above circular letter, the writer replied:

Dear Sue

Thanks for sending me your circular letter. Earlier this year I responded to a request from Care Force in connection with an expression of interest in a Christian Survivors Group.⁷ I have noticed a more open environment about the question of child sexual abuse. For example, some have told me of their abuse. Some say it bitterly, some say it sorrowfully and some say it 'in passing', a tossed-off remark woven into just another happening in their lives.

In my early years of struggling with my childhood sexual abuse, counselling was not possible in the eras of the 1930s and 1940s. However, later on during the course of my middle years I often thought of seeking counselling but failed to consider it as an option as the message I seemed to receive was that counselling was for the definitely dysfunctional, whereas I believed I had functioned competently all of my life. I thought of myself as being the CEO of my affairs as I was somewhat afraid of authority figures who may cause me further harm. So I continued on, coping with bouts of depression, four children, five moves, one to South Australia, the others overseas and subsequent resettlements. Fortunately in the last ten years or so, counselling through the Anglican Counselling Centre has become a credible pastoral support facility which is absolutely wonderful.

However, the issue now is my struggle with Sydney Diocese in persuading it to start listening, believing and caring for victims of sexual abuse by clergy and Church workers. As I indicated to you, I was extremely encouraged by your article in *Southern Cross*, where, among other matters you raised, you insisted

⁶ TAMAR Correspondence File. Circular letter 7 June 1995, from Sue Foley to various contacts.

⁷ Sue Foley's initiative.

that it was time the Diocese took the issue of abuse seriously. It was for me, providential – thank you.⁸

In her diary the writer noted: Meet Sue Foley, 3 pm, Care Force office, Telopea.⁹ In her journal she reminisced:

Thankfully, Telopea was only in the next suburb. Only five minutes from home. The 3rd of August 1995. That mid-winter afternoon meeting changed things forever for me. Sue was everything her thoughtful article depicted; wise, intelligent and emotionally sensitive. These characteristics were also coupled with nurturing and understanding in regard to the psychological and spiritual complexities surrounding sexual abuse.

Sue's story was already known to me through her wonderful life-giving article. It felt daunting to start recalling my narrative, but soon it seemed the most natural thing in the world to do. We were both survivors of sexual abuse; both Anglican and raised in the evangelical Sydney Diocese tradition with all its strengths and weaknesses. Although married to supportive husbands we had struggled in a patriarchal Church where women were often 'seen but not heard.'

In an office cluttered with file upon file of documents and the nearby corridor filled with the busyness of people, the afternoon sunlight faded into dusk, but our conversation was unstoppable. Time to go. It seemed like an eternity since that early afternoon meeting began. So much had been shared and yet not really enough!

At her meeting with Sue Foley, the writer told her story that began in the 1930s. She and all of her siblings were sexually abused by a step-uncle. He was revered and respected throughout the family, his community and workplace.¹⁰ Then there was the story of the minister who engaged in sexual misconduct. He was also revered and respected throughout the Sydney Anglican Diocese.

This meeting with Sue Foley resulted in a life changing experience for the writer because a personal, particular and experiential truth unfolded and was understood. Their conversation illustrates one of the ways women make connections, often with an

⁸ Correspondence File 1995. Mayne, 21 September 1995, to Foley.

⁹ Patricia Mayne diary entry, 3 August 1995.

¹⁰ The step-uncle came from a close-knit Tasmanian Brethren community. Decades after his death, the writer was told by her Aunty that he had been banned from the Brethren community. His history of pedophilia within the writer's family came to mind. Conjecture is one thing and fact is another. However, his banishment from the Brethren 'flock' raises questions.

intent to bring about change for themselves. As Belenky points out, under-pinning such conversations begins with “an interest in the facts about other people’s lives” grounded in firsthand experience and knowledge.¹¹ Belenky, gives an insightful example of this feminine way of functioning, as well as providing the term, “connected knowers” to identify this particular phenomenon. Connected knowers build upon a subjectivist’s premise “that the most trustworthy knowledge comes from personal experience rather than the pronouncements of authorities.”¹²

Conversing in this connected mode is relatively “informal and unstructured rather than bound by more or less explicit formal rules. Women have been practicing this kind of conversation since childhood.”¹³ At the centre of developing procedures for gaining access to other women’s knowledge is empathy. This capacity for empathy provides a platform for women to acquire knowledge as well as expanding their experiential base. Since “knowledge comes from experience, the only way they [women] can hope to understand other persons’ ideas is to try to share the experience that has led the person to form the idea.”¹⁴

Towards the end of 1995, Sue Foley and the writer met at intervals, either at Sue Foley’s Care Force office at Telopea, Coffee Shops, or the writer’s home.¹⁵ During this time, through women’s networking, other women attended and were to become members of the *Focus Group* Foley was forming. Some others who provided support included men who were also cognizant of the need for an entity such as a *Focus Group* to address the issue of sexual abuse in the Anglican Church.¹⁶

1996: A conference: collaborators and communicability

From February 1996 onwards, the writer and Sue Foley continued to meet to discuss future plans for the formation of the *Focus Group*. In addition, they were planning to participate in an international conference on sexual abuse to be held in April. This was

¹¹ Mary Field Belenky et al., *Women’s Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books Inc, 1986), 115, 112-113.

¹² Belenky et al., *Women’s Ways of Knowing*, 112-113.

¹³ Belenky et al., *Women’s Ways of Knowing*, 114.

¹⁴ Belenky et al., *Women’s Ways of Knowing*, 113.

¹⁵ Patricia Mayne diary entry, 1995. Focus Group meetings, Telopea. 28 September, 20 October, 31 November.

¹⁶ Patricia Mayne diary entry, July 1995. New Zealand’s Anglican Bishop Penny Jamieson 7th Bishop of Dunedin preached at various Sydney Anglican Churches; 14 July, St Stephen’s Newtown, 16 July, All Saints Hunters Hill and 17 July, St James King Street Sydney. The writer attended the *Astonishing Women’s Conference*, 23 July and *Reclaiming Life*, 20 October, at St John’s Darlinghurst, a service for those affected by sexual abuse. Faye Hansen called in re the Focus Group. 12 November, Gwen Higginbotham called in and suggested that the writer start a chronological journal of past and present experiences. Professor Patrick Parkinson and the writer had various discussions about her contributing to his yet unpublished book (published in 1997), *Child Sexual Abuse and the Churches*.

the first time such a conference had been held in Australia and hence its promotion as the, 1st *Australian & New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists & Clergy* to be held at Sydney University, 12-14 April 1996.¹⁷ Foley asked the writer to become a collaborator with her in presenting a paper at the conference, which would focus on the Anglican Diocese of Sydney's tardiness over the production of a protocol for dealing with sexual misconduct by clergy and Church workers. A history of the process of the Sydney Diocese producing a satisfactory protocol for the handling of sexual abuse cases is documented in Chapter 8 of this thesis.

The presentation for the Sydney conference was designed to be antiphonal, a 'duet' of voice-in-narrative.¹⁸ A major part of the source material was to be drawn from Foley's experiences when she served on the 1993 Diocese of Sydney's Sexual Abuse Committee's Working Party as well as from her professional background as social worker and her various managerial positions.¹⁹ The sub-text to her presentation was to be focussed on victim support issues and legal matters.

The writer was to use her experiences with the Anglican Diocese of Sydney in relation to its inability to respond appropriately to a victim's allegations about clergy sexual misconduct. She adapted as a metaphorical expression of the Sydney Anglican Church's mishandling of the sexual abuse issue, the courtroom scene from *Alice's Adventures in Wonderland* when the Knave of Hearts was on trial for the theft of the jam tarts. This was designed to depict the tragic misadventure of some in the Church who had been misled by "blind guides" ignoring the admonition that Jesus gave to the Scribes and Pharisees for neglecting justice, mercy and faithfulness.²⁰ As in Lewis

¹⁷ 1st *Australian & New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists & Clergy* program and abstracts Booklet. This was "4th" in a series of international conferences on this theme. The following extract is from the Conference Programme Booklet, titled *About the Host Organisation*. "CAHPACA Inc. (Committee Against Health Professional and Clergy Abuse) is a group of professionals and survivors who are concerned about sexual exploitation within fiduciary relationships and its known destructive impact on individuals, families and communities. This committee was formed specifically to bring about this conference and it was decided that it was essential to provide an opportunity for people to network, dialogue and explore strategies for change. It is likely that this type of sexual exploitation is prevalent here as in other parts of the world. This conference originated from a meeting of a group of Australians and New Zealanders at the International Conference on Sexual Exploitation by Health Professionals, Psychotherapists & Clergy in Toronto, Canada, October 1994."

¹⁸ Antiphonal is a style of singing often used in anthems and sung by two choirs singing alternate sentences. (Gr. *Antiphonos*, sounding in answer), opposition in sound. Antiphonal has been 'borrowed' from that genre of performance to best capture the structure of the conference paper prepared by Sue Foley and the writer. *Nuttall's Standard Dictionary*, 41.

¹⁹ See Chapter 8, *The development of Sydney Diocese's First Sexual Abuse Protocol released in 1996*.

²⁰ Matthew 23: 16-28. Jesus gives a list of all those whose pretence at righteousness was in reality hypocritical.

Carroll's well-known multi-layered story, the Church, behaving like Wonderland's Queen in choosing to ignore due process, became the centre of a shameful and tragic drama.²¹

The collaborative effort involved in preparing for the conference was instrumental in promoting the formation of the future *Focus Group*, as it proved to be for Foley and the writer a time for the development of mutual trust, recognition of differing gifts and temperaments/personalities as well as a sharing of life's experiences.²² This gave them and women who gathered in response to Foley's invitation, the confidence to work together, not just as presenters and colleagues, but as friends.

The Conference Program and Abstracts Booklet described the paper thus:²³

Who Hears? Who Listens? Who Pretends?

The struggle to be victim-focused in the development of the Anglican Protocol process – Patricia Mayne and Sue Foley, Manager, Care Force Child & Family Services, NSW. This paper is a narrative presentation which will explore the dilemmas and processes faced in the establishment of protocols for a Diocese that is patriarchal and hierarchical. The development of protocols for managing "incidents" and "complaints" will be based on the personal experience of the presenters. A comparison of the dynamics of oppression, and the Christian view of truth, liberty and grace will explore the messages that limit adequate responses to complaints of abuse. It will be an encouraging and empowering presentation.

The following is an edited version of the presentation, "Who Hears? Who Listens? Who Pretends?"

Foley introduced the topic:²⁴

The patriarchal and hierarchical structures like those in Sydney Diocese prevent challenge to people in positions of importance or power. It is well

²¹ Lewis Carroll, "Alice's Adventures in Wonderland" in *The Complete Illustrated Works of Lewis Carroll* (London: Chancellor Press, 1986), 108-112; and Bernard Grun, *The Timetables of History: A Horizontal Linkage of People and Events, based on Werner Stein's Kulturfahrplan: The Culture Timetables, 1946* (New York: A Touchstone Book, Simon and Schuster, 1975), 396. The name Lewis Carroll (1832-1898) is a pseudonym of Charles Lutwidge Dodgson.

²² The difference between Temperament and Personality may be defined as follows. "Temperament, character peculiar to an individual; state with respect to the predominance of any quality; due mixture of different qualities... Personality, quality or condition of being a person; that which constitutes individuality." *Nuttall's Standard Dictionary*, 934, 674.

²³ Committee Against Health Professional And Clergy Abuse (CAHPACA), Committee Program and Abstracts Booklet, 31.

²⁴ TAMAR Seminars, Conferences and Workshop File 2. CAHPACA Conference Paper, *Who Hears? Who Listens? Who Pretends?* Presented by Sue Foley and Patricia Mayne, Saturday 13 April 1996.

known that most institutions spend a lot of time sustaining themselves: the Church should be different to this.

The dilemma of sin... can be too difficult if it threatens to show up problems at the leadership level... The problem of civil structures, legal issues and the Church's own legal structures; the limited credibility of women in the Diocese in general makes credibility about this issue even more difficult! (especially for young women). The scriptures upon which the Church relies, talk about freedom, truth, repentance, grace and healing – why are these not the building blocks of any Church policy? The importance of dollar signs [is] evidence that anxiety and power and money are all limiting factors in getting to a reasonable solution... Survivors are abused by witnessing hesitation to establish just processes [and] the hesitation feeds into the dynamics and the effects of abuse.

When the presentation of this paper was contemplated it was hoped that the Diocese of Sydney would have overcome its initial struggles and headed in the direction of a workable, fair, just, merciful and helpful protocol.

I understand that there is concern amongst the hierarchy of the Diocese about what I may say in this paper. I have done a lot of soul searching – I am desperate to not abuse others and to not undermine or dishonour Jesus in the community. I ask myself – how might Jesus have dealt with this problem? Would he worry about the institution and its reputation in the community or the people involved? Firstly, the victims of abuse and secondly, those who are offending and need freedom from their offending and insulting behaviour.

In reviewing the past few years, in the history of the processes for the Diocese in coming to terms with the need for a protocol, it is clear that the structure of the Diocese with the same people on heaps of committees, poor representation of women and a very hierarchical and non-consultative model has meant that this process is hampered by these structures.

It is also hampered by gender issues. Following an article [Foley's *Lean on Me*] printed in *Southern Cross* about being a woman in Anglican Churches, I had a lot of people ring me about their need to be heard. When I rang a Diocesan employee... to ask about the progress of the protocol I was told it was none of my business and was verbally abused.

But my main complaints are: That it has not been a consultative process. That nothing has been forthcoming. That I understand that no women – including

the Diocesan Archdeacon for Women have been involved in the process. That the structures that seem to protect offenders continue to abuse victims because of the lack of provision of pastoral care. That the Church is not responsible for the individual behaviour of an offender, but is responsible because of Jesus, whom they represent, for providing a helpful process to deal with the facts and providing healing to the hurting. It is also responsible to take due care and not maintain a culture that promotes or allows any kind of abusive or harassing behaviour... That the way the Church is dealing with this is how secular services dealt with the problem 20 years ago – disbelief and finding ways to pretend.

This part of Foley's presentation ended with her quoting from a letter in *The Sydney Morning Herald* by Rev Gregor Henderson:

The Church has to acknowledge that at times, it has dealt poorly with complaints of sexual abuse to the point of disbelieving the truth when it has been spoken or at worst ignoring or suppressing it... unfortunately the latter is the current situation for Sydney Diocese Anglicans.²⁵

Sue Foley then introduced the writer: "Tricia also has a way of telling this story which is different."

Her presentation followed:

The Assumption of the Guilt of the Knave of Hearts; Who Hears? Who Listens? Who Pretends?

The Queen of Hearts, she made some tarts,
All on a summer day:
The Knave of Hearts, he stole those tarts
And took them quite away!

If I were to ask you all "Who stole the tarts", I am sure that you would all probably give me the same answer – "The Knave of Hearts of course." If I asked "Why?" I think you would say "We have always known that – the rhyme says so!"

²⁵ Rev Gregor Henderson, General Secretary, National Assembly, Uniting Church of Australia, 2 April 1996. He was responding to an article, "Molester played dad in church sanctuary", *The Sydney Morning Herald*, 1 April 1996. Henderson was also responding to the revelations at the Wood Royal Commission (1995 -1997) in relation to the abuse of children by community "carers". Henderson commented, "As one of the largest providers in Australia, the Uniting Church has been developing national procedures over the last five years to deal with complaints of sexual abuse made against employees and volunteers of the Church." In a further comment he said that "the Uniting Church welcomed public discussion concerning the truth of sexual abuse at the hands of some workers, in both non-government and government agencies."

The only person, to my knowledge, who has ever tried to hold an inquiry into the guilt or innocence of the Knave was Lewis Carroll – obviously the assumption of guilt concerning the Knave of Hearts troubled him so he set up a court of law to settle the matter.

By the way Lewis Carroll was probably one of the first male authors to raise the status of women. When Carroll created Alice he gave her undeniable talents – being able to discern, analyse, reflect, perceive, negotiate, question and challenge, but back to the problem regarding the theft of the tarts.

Who wrote the indictable nursery rhyme? Was it a case of give a dog a bad name? Was some important evidence left out deliberately – a cover-up? Why didn't the Queen ask questions? Who was really pulling the strings – her advisers? Were other powerful court hierarchy pushing their own agendas? Were contact persons appointed to hear more about the matter? Was a committee appointed to inquire into the possibility regarding further evidence? If there was a committee, was the report pigeon-holed? Was the royal institution self-serving – only interested in denial, money and image? Were there 'deals' or polite arrangements done between powerful departments? Were any files lost, stolen or strayed? Why wasn't the public invited to be part of the process of inquiry?

None of these questions could be asked. Nothing was achieved because the whole place was in an uproar from the Judge to the onlookers. The witnesses were all very bewildered. The Jurors were profoundly confused. The whole scene was a disgrace – actually it is a very similar situation when one is trying to formally address the issue of sexual abuse within the Anglican Church in the Diocese of Sydney. Who Hears? Who Listens? Who Pretends?

Everything went wrong that could go wrong. One major problem was that Alice was in one of her growing phases. Physical space became a problem. Head-space was also a problem – nobody could think logically, let alone justly! Confusion was the norm and Alice continued to grow.

The King tried to be reasonable some of the time – like many in contemporary society and the Church. The Queen was unreasonable all of the time – also like many in contemporary society and the Church. The Knave was not given a reasonable hearing – a classic example of a sexually abused person trying to be heard.

Now if there had been a workable protocol in place for managing allegations with regarding the theft of jam tarts, the uproar that took place would not have occurred.

Everyone talked. Who Hears? Who Listens? Who pretends?

Finally the King yelled, "Let the jury consider their verdict."

The Queen screamed "No, No, Sentence first, verdict afterwards."

Alice – now fully grown and unafraid – shouted "Stuff and nonsense! The idea of having the sentence first." She challenged the system and the whole scene collapsed. The 'sentence first' suggests how some in contemporary society view those who report allegations of sexual abuse:

If a victim is female – she represents the problem: The Eve Syndrome – she was the transgressor (all over an apple?)²⁶ Pandora's Box: after all she opened the lid!²⁷ Mermaids – fabled sea nymphs portrayed as Sirens to lure seamen to their ruin.²⁸ If a victim is male, he represents an image of a knave:²⁹ A false or deceitful fellow. A dishonest man or boy. Mischievous tricks or practices, such as the Jack in a pack of playing cards.³⁰

As many women are aware, this self-delivered verdict of guilty is not so uncommon for those who belong to the sexually abused community. Also many voices in society, assume that a victim of sexual abuse is guilty simply because of many comfortable constructs. For example, why didn't you tell? (Implying the fault is yours) and the stories are often discredited or discounted and therefore, disbelieved – case closed.³¹

Sue Foley concluded by re-stating the title of the conference paper and with an expression of yearning that there would be an empathetic change of heart and mind:

²⁶ Eve Syndrome. A biblical allusion from Genesis chapter 3. The biblical story only refers to fruit from a tree in a specific location in the middle of the garden. However, common usage refers to the fruit as an apple.

²⁷ Horowitz, *Myths and Legends*, 80.

²⁸ Grant, *Myths of the Greeks and Romans*, 66, 75. To overcome the dangers of the Sirens, Odysseus had himself lashed to the mast and arrived safely at the island of Thrinacia.

²⁹ *Nuttalls' Standard Dictionary*, 512.

³⁰ TAMAR Seminars, Conferences and Workshop File 2. CAHPACA Conference Paper, Sue Foley and Patricia Mayne, *Who Hears? Who Listens? Who Pretends?* Saturday 13 April 1996, 8-11.

³¹ For example, some comments made to the writer, "Why didn't you tell?" "Was he married?", "Did his wife know?" "He wasn't getting enough sex from his wife." "I am too strong, I wouldn't let a man touch me." "If I was a child, I would run away." "When you look at a clergymen do you think he could be a paedophile?" and "Why didn't you tell him to stop." These comments demean the victim. In Sue Foley's article, "Lean on Me", *Southern Cross* Winter Edition, (1995), 14-16, she said "her teenage Christian life was riddled with guilt." This is not an uncommon experience as noted by Parkinson. "Guilt is a very common sequel of sexual abuse in childhood." Patrick Parkinson, *Child Sexual Abuse and the Churches* (London: Hodder & Stoughton, 1997), 117-119.

Who hears? Who listens? Who pretends? Well, what do you think? We hope that there will be established in the next twelve months, a focus group for women.³²

The last impassioned statement foreshadowed the vision for women, and Anglican women in particular, to educate the Church and its people about clergy sexual abuse in their communities of faith. That vision was to become a reality in the women's movement called TAMAR.

The Focus Group: The embryonic TAMAR

During 1996, the first *Focus Group* met at the Telopea Care Force Office. In those early times together much time was spent “just sitting around and talking,” from the particular to the general.³³ It became evident that “the particular” was the power of story in the context of this collective of women being members of the sexually abused community. The “general” became the acceptance that, inevitably, hard work was needed to educate the patriarchal Church in the area of sexual abuse. Mary Duncan, a minister who has qualifications in psychology and clinical pastoral education, was convinced of the power of story to transform and to heal, as Diane Rooks notes, “[t]hat’s ultimately what all stories do – offer hope that we can survive, hope that tomorrow will be a better day, and hope that our lives and experiences have been worthwhile.”³⁴

These conversations were often sparks of “small shared truth.” Belenky and cohorts observe that such conversations among those intimately connected are not always concerned with “such weighty matters as communism and higher education.” However, while there is a measure of truth in this statement, when the *Focus Group* met and shared the space between speaking, listening and learning and the reason why they were together, the issue of sexual abuse and the Church was paramount in the collective mind of the women. There was always a generous sharing of stories by the women having “mind[s] to help people” through “integrating feeling and care.”³⁵ The *Focus Group* members offered this unequivocally to each other and to the future beyond.

³² Saturday 13 April 1996, *Who Hears? Who Listens? Who Pretends?*, 22.

³³ Belenky, et al., *Women's Ways of Knowing*, 114.

³⁴ Mary Duncan, quoted in Philip Liebelt, “Making Connections: The Healing Power of Storytelling,” *Network of Biblical Storytellers Aust: Mini-Magazine*, no. 14, (June 2005): 4; and Diane Rooks, “How Stories Heal” quoted in Liebelt, “Making Connections,” 10.

³⁵ Belenky, et al., *Women's Ways of Knowing*, 114, 116, 152.

The *Focus Group*'s effort to find an appropriate name to match its goals is a history in itself. It was a continuing subject of conversation whenever the women met. A *Christian Survivors Group* and a *Focus Group for Women in the Anglican Church Helping Services* were early names which had been suggested in the correspondence between Sue Foley and the writer. However, they were not adopted even though they matched Foley's vision: that of establishing a women's movement which would become part of the Church's decision-making in relation to sexual abuse matters. At the *Focus Group* meeting held on 20 June 1996 it was inevitable that a possible name change would again be discussed. It was decided the movement would be called, *Focus Group for Women on Sexual Abuse and the Anglican Church* or *Focus Group* for short.³⁶ Even though such a name provided information in relation to the work envisaged – it was considered to be too long, but in the interim it would have to do.

The *Focus Group* met at the Telopea office of Care Force on 25 July 1996. This was the first time they met with a formal agenda, including apologies, our purpose and name, news from attendees, plans for educational programmes, a counselling fund idea and matters for prayer. It was agreed to try and find any other groups operating with similar goals and Christian values. The intention was to open up a dialogue for exchanging ideas and strategies. This was subsequently pursued but, despite extensive enquiries, there was no other group in the Australian Anglican Church with the same objectives as the *Focus Group*.

The conversation turned again to the on-going attempts to find an eye-catching name or image. This resulted in the following titles being suggested:

- *Sydney Anglican women for survival and justice in the Church*
- *Healing with Justice Committee*
- *Sydney Anglican women for healing and justice for survivors of sexual abuse*
- *Advocates for survivors of Child Abuse*
- *Survivors of Sexual Abuse and Church Support Group for Women,*
- *Sexual Abuse & the Sydney Diocese*
- *Awake Church Leaders – Sexual Abuse in the Sydney Diocese*

These ideas came to little avail in attempts to find a solution. Somewhat reluctantly the meeting agreed that *Focus Group for Women on Sexual Abuse and the Anglican Church* should remain. However, such thematic suggestions are important to document

³⁶ Patricia Mayne diary entry, 20 June 1996.

as they illustrate the women's Christian spirituality and their endeavours to 'unpack' in practical terms, their visionary mission to raise awareness about abuse, its costs for individuals, families, communities, corporations and the Church.

The July meeting closed with prayer for the future of this emerging women's movement which was followed with The Grace; "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen." ³⁷

Another 1996 conference: A clergy training day

August brought about another conference. By arrangement with the Rev Alan Donohoo, Archdeacon of Parramatta, Bishop Brian King, Sue Foley and the writer were invited to be presenters at an Anglican Western Sydney Regional Clergy Training Day held on the 31 August 1996 ³⁸ at *Gilbulla*, the Sydney Diocese's Memorial Conference Centre. ³⁹ The first session examined sexual abuse within the general community and the second, focussed upon sexual misconduct in the Church. Educational material relating to her post-graduate social work research was supplied by Foley and the video *Not in My Church* was screened. ⁴⁰

During the last question and discussion time at *Gilbulla* it became evident that some clergy seemed to be at a loss in understanding the problem of sexual abuse generally and sexual misconduct in the Church in particular. Such clergy fit the mould of those described by Chilton where he commented: "You can hardly believe that anyone you know could rape their own children but the very thought that the alleged perpetrator might be a fellow clergyman is just preposterous." ⁴¹

³⁷ *An Australian Prayer Book, for use together with The Book of Common Prayer, 1662* (Sydney: The Standing Committee of the General Synod of the Church of England in Australia, 1978), 102. The Grace was always said to close the meetings.

³⁸ Patricia Mayne diary entry and notes: Sue Foley and the writer knew Archdeacon Donohoo as well as the late Brian King, Bishop of Western Sydney. Sue Foley and the writer also knew some of the clergy present.

³⁹ Stephen Judd and Kenneth Cable, *Sydney Anglicans* (Sydney: The Anglican Information Office, 1987), 260. In 1949, Sydney Diocese during the tenure of Archbishop Mowll acquired 'Gilbulla', part of the Macarthur-Onslow estate at Camden, as a war memorial conference centre for the diocese. It was home of James Macarthur Onslow (1867-1946). His mother studied dairying in southern England and the system in Italy. In 1889 she founded the dairying industry on the Camden estate with her children as shareholders and in 1928 the Camden Vale Milk Co was formed. This eventually merged with the Dairy Farmer's Co-op Milk Co Ltd. See <http://adb.anu.edu.au/biography/macarthur-onslow-james-william-7287> (accessed 14 November 2015).

⁴⁰ *Not in My Church* was produced by Maria Gargiulo, Faith Trust Institute Washington 1991. This DVD is a training resource used by the Centre for the Prevention of Sexual and Domestic Violence, Seattle, Washington USA of which the Rev Dr Marie M Fortune is the founder and director. She is also the author of *Is Nothing Sacred? When Sex Invades the Pastoral Relationship*. See *Working Together*, Spring 2002, Vol 22, no. 5. <http://www.ucc.org/justice/womens-issues/pdfs/Fortune-Medium-Bio.pdf> (accessed 14 November 2015).

⁴¹ Roger Chilton, "Ministering to Sexual Abuse Victims – A Clergyman's Response" *Catalyst for Creative Ministry: Sexual Abuse in the Church*, no. 5 (1996): 19. The Rev Chilton, Rector of St Swithun's Pymble from 1996.

Clergy at the August *Gilbulla* conference should have been cognizant of the issue because Archbishop Goodhew had been called to the Wood Royal Commission in May 1996 involving the case of AC2, a teenager in the 1980s who was repeatedly sexually abused by a Sydney parish rector and where the Church had ignored her cries for help.⁴² Then in June 1996 the Archbishop released the first Sexual Abuse Protocol.⁴³

Prior to the evening session of the conference, Sue Foley had asked the writer, “If the occasion arose could you give a victim impact statement?” This was a startling and unfamiliar term for her. However, it helped her to reframe her experiences – a victim, and with a role. Constant association with Sue Foley had brought the writer into a period of rapid learning, challenges and constant psychological change as well as gaining confidence to confront haunting fears about speaking about the unspeakable. With Sue Foley’s support the writer told her story.⁴⁴ The result was at first – silence – then followed by approbation and affirmation from the conference participants.

This positive response illustrates that through story, when a particular truth is revealed, it becomes a conduit to connect into the “main way we make sense of things, whether in thinking of our lives as a progression leading somewhere or in telling ourselves what is happening in the world.”⁴⁵ Culler when discussing narratology, notes that narrative is “not just an academic subject.” He explained: “There is a basic human drive to hear and tell stories.”⁴⁶ As will be seen later in this chapter, Duncan and Rooks’ findings accord with those of Culler.

Planning, purposes and proposals

The *Focus Group* met in August and September at the Telopea office of Care Force. The writer’s record as unofficial secretary describes some of various activities for the period. She had:

contacted Mrs Margaret Lawton, the organizer of a series of Church Services at St John’s Darlinghurst, *Reclaiming Life – God is with Us*, for survivors of sexual abuse.⁴⁷ On 20 August, four members of the Focus Group, Gwen, Pattie, Shirley and the writer met with the executive members of the Mothers’ Union

⁴² See Chapter 4, *Inquiries into Sexual Abuse in the Anglican Dioceses of Sydney, Tasmania and Adelaide and cases not covered by an Inquiry*.

⁴³ See Chapter 8, *The development of Sydney Diocese’s first Sexual Abuse Protocol released in 1996*.

⁴⁴ See Appendix 1 in this thesis, Patricia Mayne, *The Child, the Church & the Woman*.

⁴⁵ Jonathan Culler, *Literary Theory: A Very Short Introduction* (Oxford: Oxford University Press, 1997), 83-84.

⁴⁶ Culler, *Literary Theory*, 84.

⁴⁷ Patricia Mayne diary entry, 30 July 1996. Wrote to Mrs Lawton, Counsellor. Her husband, the Rev Dr William Lawton is former rector St John’s, Darlinghurst, East Sydney Parish. *The Year Book of the Diocese of Sydney*, 1996), 181.

(MU) at St Andrew's House Sydney. This meeting was to inform MU about the recently formed *Focus Group* and to enlist their advice, help and prayers.⁴⁸

A meeting called, *Breaking the Silence* and organized by Sue Foley with help from her staff, was held at Anglicare's Telopea Office with a network of women drawn from caring agencies.

During July and August the *Focus Group* women found extra time and energy in the midst of competing demands on their lives, to 'live' the vision to bring about change in the Church and community. The women also discovered they could work together in collective spiritual harmony, howbeit unknowingly, as "connected knowers," as described by Belenky and colleagues.⁴⁹

The Focus Group morphed into TAMAR: A movement

The 24 October 1996 meeting, of all the meetings of the *Focus Group*, was the most significant, as the name *Focus Group for Women on Sexual Abuse and the Anglican Church* was changed to TAMAR – the beginning of a Movement.⁵⁰ Although motivated by the need for change as was England's 19th century Oxford Movement, TAMAR could never claim to reach such heights in Australian Anglican Church history. However, while both movements sought to bring about change, a distinction can be drawn between the two. The Oxford Movement was instigated by a group of Anglican clergymen whereas TAMAR was a lay women's educational movement which helped bring about a paradigm shift in the way the Sydney Anglican Diocese thought about and understood and hence handled issues of sexual abuse by clergy and Church workers.

On 21 July 1983, the Archbishop of Melbourne, Robert Dann, preached at the Provincial Eucharist to celebrate the 150th anniversary of the Oxford Movement. In his sermon he quoted Bishop Hensley Henson's definition of a movement, which the Archbishop believed could not be bettered:

We find in the Oxford Movement, alongside many features of human infirmity, such indisputable evidences of divine activity as cannot but lead us to thanksgiving.

⁴⁸ Patricia Mayne diary notes for 29 August 1996; and The Mother's Union, *Mary Sumner: An Appreciation* (Westminster: The Mothers' Union, August 1959), 2. The Mothers' Union was formed in 1876 by Mary Elizabeth Sumner (1828-1921), a clergy-wife in the country parish of Old Alresford, England.

⁴⁹ Belenky et al., *Women's Ways of Knowing*, 112-113.

⁵⁰ TAMAR Minutes File 1996.

Again it was God's gift to us, is he likely to take it away? Should we not now be open to the new things he would wish us to bring to his church and his world?

The Archbishop went on to affirm that it is right to celebrate and salute this historically important movement and above all to give thanks to the Holy Spirit of God who was its author and its life. He described a movement in this way:

Significantly the experience we celebrate is called a 'Movement.' There is no charter, nothing to be added to the Articles of Religion. It is not an umbrella to be sheltered under, not to signpost where the best bets are to be laid. A Movement is an evidence of the Holy Spirit and the Spirit cannot be commanded. Whenever it moves the waters it is time for us, with the help of friends, to take the healing plunge. We are to be eager for the next disturbing movement.

Archbishop Dann also asked a number of questions, which included:

What constitutes the establishment of our society? How well equipped is the Australian church to question the establishment and to become its conscience? What vision do we treasure that could redirect it? Do we have a passion for justice that is not protective of limited self interests, the preservation of a comfortable national and parochial *status quo*...? What is the quality of individual Christian's convictions?

Finally he referred to the Primate of the Anglican Church of Australia, Archbishop Rayner, saying:

When Archbishop Rayner stressed 'the need to catch the vision of the wholeness of the church, of the integrity of the faith and the integration of our Christian faith with the whole of life' he was speaking of our next endeavours.⁵¹ All our thinking is directed to the future. 'To-morrow is our permanent address' as E E Cummings puts it.⁵²

The implications of the Oxford Movement, events from another age and another island are relevant in this day and age. The TAMAR movement was formed through the gift of the Holy Spirit to a small group of women to begin something new, to catch the vision for the Church to be transformed into a living organism for righteousness and truth.

⁵¹ Archbishop Keith Rayner, Archbishop of Melbourne, 1990-1999 and Primate of Australia, 1990-1999.

⁵² Quoted by the Most Reverend Robert Dann, in Brian Porter, (ed.), *Colonial Tractarians: The Oxford Movement in Australia* (Melbourne: The Joint Board of Christian Education, 1989), 19-22. E E Cummings (1894-1962), born Cambridge, Massachusetts USA. He was at the time of his death, the second most widely read poet in the United States. <http://www.poetryfoundation.org/bio/e-e-cummings> (accessed 14 November 2015).

The much sought after name-change for the movement came through an inspirational answer given to Faye Hansen, a clinical psychologist, as she studied for her Bachelor of Theology degree. It was an epiphany moment in time – TAMAR (Towards A More Appropriate Response) was breathed into life. TAMAR became “our permanent address.”

Faye Hansen explained her thought processes in this way: ⁵³

It was a combination of studying Tamar’s story of abuse by her half brother Amnon in 2 Samuel 13, [and] an assignment I wrote on Tamar after reading Phyllis Trible’s *Texts of Terror* while I was studying for my BTh at UTC at the time.⁵⁴ From the discussions we had in the focus group there needed to be a more appropriate response by the Diocese to sexual abuse that was occurring to women in our church. That all came together in Towards a More Appropriate Response – TAMAR.

I want to add that it is a way of remembering those who were victims of abuse who were not helped appropriately (e.g. King David) angry when he found out [about Amnon] but did not hold his son accountable. Absalom took revenge on his brother later (but it also served his own self interest in getting rid of his rival for the throne) and Tamar lost everything – her reputation, her honour, her home, her opportunity for marriage.⁵⁵

The biblical name TAMAR, imbued with its imagery of grief and loss, reflects the reality of sexual abuse of men, women and children in the churches and in the wider community.

The work begins: Building a boat while you sail

Having explained how the name TAMAR was adopted in October 1996, in order to provide a greater understanding of TAMAR as a movement in the Church, it is

⁵³ Emails from Faye Hansen, 11 March 2011 and 14 March 2011 to Mayne. Hansen has a BTh (Bachelor of Theology) UTC, (Uniting Church Theological College). She became TAMAR’s second president. The Old Testament records several women named Tamar. Tamar 1, was the wife of Judah and mother of twin boys, Pharez and Zarah, (Gen 38:25, 26). Tamar 2, (2 Sam 13:1-37), was raped by her half-brother Amnon. Tamar 3, (2 Sam 14:27) daughter of Absalom, probably named for his sister Tamar, wronged by her half-brother Amnon. Ruth 4: 12 refers to Tamar the wife of Judah (Gen 38:25,26). The elders of Bethlehem extol Tamar (Gen 38:26,26) as a model for Ruth to follow when she becomes betrothed to Boaz. He is Ruth’s distant relative from the line of her father-in-law, Elimelech who married Naomi (Ruth’s mother-in-law).

⁵⁴ Professor Trible focuses on four biblical variations upon the theme of terror. She combines the discipline of literary criticism with the hermeneutics of feminism and reinterprets the tragic stories of four women in ancient Israel: Hagar and Tamar together with an unnamed concubine and a daughter of Jephthah. See <http://experimentaltheology.blogspot.com.au/2010/11/direct-your-hearts-to-her-and-speak-out.html> (accessed 14 November 2015).

⁵⁵ King David, Tamar’s father, although angered by the rape took no action. However, his son Absalom had Amnon killed in revenge for his rape of Tamar. (2 Sam 13:28-29).

necessary to share some knowledge of the backgrounds of the TAMAR women. Some of the women were clergy wives. Some were daughters, sisters or nieces of clergy. Others were ex-wives of pedophile husbands who were either clergymen or laymen in the Anglican Church. Some were victims of incest. One was a victim of both clergy abuse and incest. One woman had suffered sexual abuse from a pastor in another religious organisation. Other women had children who had been sexually abused. Some women were married and some had never married. Some of the women were involved in caring for their families, including children or adult children, grandchildren or extended family. Most of the women were employed full time or part time where their fields of work included teaching, nursing, social work, counselling and secretarial positions. Some of the women had overcome serious health problems and others had ongoing significant health issues. All of these extraordinary women, so apparently ordinary in the mainstream of life had coped amazingly well as a result of natural gifts and God's grace, which, as committed Anglican women, they acknowledged unselfconsciously.

As seen earlier, connected "knowers" work best as members of the group, when over time, they "get to know each other well."⁵⁶ Whenever the women met in those first few months of the *Focus Group* 1996 it was a time of collaborative and explorative discussions made possible by being together in a safe place where many members shared similar experiences. It is in this way that the ethos of the meetings evolved, almost unconsciously without formal structures. This became the model in manner and form, *modo et forma*, which set the pattern for the future and became TAMAR's natural *modus operandi*. This was probably due to the fact that the group was always numerically small, where a family feeling prevailed. Sometimes there was a formal agenda with minutes and sometimes not. Decisions were made as a result of a general consensus.

This way of 'doing business' continued to be the pattern throughout TAMAR's life.⁵⁷ It was recognized by the members of TAMAR that for them to gain a voice to begin their educational mission with the hierarchy and in parishes to raise awareness about the issues surrounding sexual abuse, it would have to be through personal contacts.

⁵⁶ Belenky et al., *Women's Ways of Knowing*, 119.

⁵⁷ This was due to many reasons. At one period, there was a slowdown of activities. Although we were not primarily a support group for survivors of sexual abuse, when a new member joined, part of her introduction involved her story. At other times we had guests, or a guest speaker. Often only two or three women were able to attend a particular meeting and the atmosphere was casual. Over the life of TAMAR, Patricia Mayne's diary entries together with correspondence, notes, documents from seminars and other meetings and functions, provided the bulk of activities undertaken by TAMAR.

Sexual abuse being such a taboo subject, understandably it would most likely not be seen by many clergy as gospel related, but rather as a distraction from their mission. The issue of gender also needed to be factored in. While many of the TAMAR women had positive friendships with the clergy, the patriarchal structure of the Church could present problems.

When the Diocese of Sydney's Professional Standards Unit was established in April/May 2000 its first Director, Philip Gerber, informed the writer that he was told by some diocesan personnel to be wary of the TAMAR women. After attending his first TAMAR meeting he was delighted and surprised at the grace, determination and capability of the women. This illustrates their calibre – oneness in mind and spirit – working together for a higher order of integrity within the Church. In its subsequent endeavours TAMAR could always rely on Philip Gerber for assistance in every way possible.

Conclusion

In Chapter 3 of this thesis, *TAMAR's heritage: The work and ways of Anglican women's ministry spanning over two centuries*, it was seen that Anglican women during this time, dedicated to Christ's Church, were inspired by the timeless aspiration to work for the common good through a relational methodology of networking in order to enhance the lives of women in particular and hence of humankind generally.

This present chapter has documented the continuation of this journey of women in the Anglican Church in Australia. It has recorded how women making connections and sharing stories became the building blocks with which TAMAR was established ushering in a new Movement in the Australian Anglican Church with the purpose of confronting sexual abuse within the Diocese of Sydney in particular and in the Australia Church generally. The decision to name the group TAMAR, was inspired by the biblical story of Tamar's grief and loss shared by the women of TAMAR, who also shared the collective hope that, through prayer and grace, they would be enabled to realise their vision for the healing of shattered and broken lives marred by sexual abuse. Chapter 8 which follows, details the work of TAMAR in enhancing the provisions of first Sexual Abuse Protocol.

If TAMAR had ever thought of a Mission Statement, it could have been, "TAMAR –*Our stories connected with a vision for justice.*"

Chapter 8: The development of Sydney Diocese's first Sexual Abuse Protocol released in 1996

An historical ecclesiastical preamble

As noted in Chapter 2 of this thesis, *Relevant antecedents of the Anglican Church in Australia*, the Church of England in 1562 moved to consolidate agreement on theological matters.¹ In London, archbishops, bishops and the whole clergy of the Provinces of Canterbury and York agreed on statements of religious belief to which the clergy of the Church of England were required to subscribe. These statements first published in *The Book of Common Prayer* in 1662 under the heading, *Articles of Religion*, were popularly known as *The Thirty-Nine Articles*.² It is recognised that there are varying interpretations of these Articles in the Australian Anglican Dioceses but the Anglican Diocese of Sydney adheres to these doctrinal articles, unchanged since their first formulation. The fallen nature of humankind is accepted and acknowledged in Article ix, *Of Original or Birth-sin*:

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;)³ but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusted always contrary to the spirit; and therefore in every person born in this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptised, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

This interpretation of scripture and acknowledgement of inherited tendencies to wrong doing, especially in the case of the sexual wrong-doing was recognised as a

¹ Thomas W Drury, *How We Got Our Prayer Book* (London: Nisbet & Co Ltd, 1975), 35. Edward VI in 1549 commissioned the first Church of England Prayer Book. He also commissioned a second Prayer Book in 1562. A further Prayer Book was reproduced in the reign of Elizabeth I, which to a large extent reproduced the 1562 version.

² *A Prayer Book for Australia*, for use together with *The Book of Common Prayer* (1662) and *An Australian Prayer Book* (Sydney: General Synod, 1978), 825-832.

³ The theological doctrine propounded by Pelagius, a British monk, and condemned as heresy by the Roman Catholic Church in AD 416. It denied original sin and affirmed the ability of humans to be righteous by the exercise of free will. See The Free Dictionary. <http://www.thefreedictionary.com/Pelagianism> (accessed 14 November 2015).

problem for the early Church of England Fathers as indicated above. In order to establish a process within their formal practices to deal with ministers who sin in this area, a directive was provided in Article xxvi of the *Articles of Religion: Of the Unworthiness of Ministers, which hinders not the effect of the Sacrament*. At first glance this article would appear to condone the behaviour of ministers guilty of concupiscence on the grounds that such behaviour did not in itself, make the preaching of the word or the ministration of the sacraments ineffectual, but the last paragraph is one of strong condemnation:

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.⁴

Clearly, the 'sting' is in the final direction to those in authority in the Church requiring them where a priest is found guilty, to have him deposed – in modern parlance, defrocked.

From 1662 onwards, for the Church of England in general and the Anglican Church of Australia in particular, Article xxvi provided the rationale for addressing the issue of clergy misconduct including, undoubtedly, the serious offence of sexual abuse.⁵ As seen in Chapter 2 of this thesis, it is apparent that Bishop Broughton quite early

⁴ *An Australian Prayer Book*, 633.

⁵ *An Australian Prayer Book*, 629; and *The Seventh Handbook* (Sydney: Sydney Diocesan Secretariat; 1994), 346-352. The Handbook lists Canons. A Canon is a Church decree enacted to regulate morals or religious practices. Many medieval Canons of 1603 pertaining to Church Law have been repealed by contemporary Ordinances. Today, some Canons and Provisional Canons are passed by General Synod of the Anglican Church and concern ritual, ceremonial and discipline. The Diocese of Sydney, together with other dioceses Australia wide, propose Bills and when they are passed by the Synod, they become Ordinances. The Diocese of Sydney produces annually, *The Year Book of the Diocese of Sydney, Annual Report of the Standing Committee* and other *Reports and Papers*. Handbooks of Acts of Parliament, Ordinances & Regulations and Canons are occasional publications.

in his career in Australia was faced with a very public case of sexual misconduct requiring the annulment and revocation of a fellow clergyman's licence. Although initially reluctant to take action against a clergyman he once had high regard for, when Duffus's misconduct was substantiated Broughton took decisive action.

The 1990s onwards

As Neil and Thea Ormerod observed in 1995:

The problem of sexual abuse by church ministers is not new. It has probably been around from the very beginning. Certainly the misogyny of the early church Fathers would have provided ample background for patterns of abuse to emerge. Yet it is a problem, which is only beginning to gain attention. Why is it so? In many ways sexual abuse in the churches is analogous to incest. Indeed the churches often use the rhetorical symbolism of family. Sexual abuse is a secret that no one wants to know about. It is too awful, too dark, too ugly to acknowledge. Better to pretend it doesn't exist. And if it does – it's not common; it's probably the victim's fault; the poor minister was over-worked and looking for affection; he was trapped into celibacy; his wife didn't understand him. The list goes on and on. Sexual abuse is one of the major issues of the 1990s.⁶

The media, its messages and society: Knowledge of the extent of sexual abuse enters the living rooms of Australians

In the last decade of the 20th century the various Church denominations including the Anglican Church of Australia were slumbering and sleeping, largely unaware of clergy sexual misconduct in their midst. However, they were awakened from this lack of consciousness when on 15 March 1992, ABC Television's Compass Program screened, *The Ultimate Betrayal* which focussed on sexual abuse by Church clergy. Following this, over two nights on 6 and 7 July 1992, the ABC screened the mini-series, *The Leaving of Liverpool*, covering the abuse in Australia of British migrant children following World War II.⁷ These two significant and very disturbing telecasts could be viewed as a catalyst, causing both society in general and the churches in particular to start looking at themselves in relation to sexual

⁶ Neil and Thea Ormerod, *When Ministers Sin: Sexual Abuse in the Churches* (Alexandria: Millennium Books, 1995), viii-ix.

⁷ *The Ultimate Betrayal* was produced by ABC's Compass. *The Leaving of Liverpool* is a 1992 television mini-series, an Australian-British co-production between the ABC and the British Broadcasting Corporation (BBC). The series was not shown in the UK until over a year later, when it was shown on BBC1 on 15 and 16 July 1993. The Child Migrants Trust, a charity representing child migrants, criticized the BBC for refusing to display a helpline number for the Trust, as the ABC had. The BBC argued that the series was a drama, not a documentary, and the corporation did not publicize helplines after drama programmes.

abuse both past and present. It was a time when it was impossible for Church authorities to avoid asking questions in relation to this very confronting and uncomfortable reality. However, for those belonging to the sexually abused community, 'children born old', who often bear a variety of post-traumatic scars, this would be welcomed and bring a measure of relief.

The Ultimate Betrayal: An ABC Compass documentary

The ABC Compass program, *The Ultimate Betrayal*, telecast in 1992, reported allegations of child sexual abuse and revealed statistics that estimated that up to 15% of Australian clergy had admitted to sexual offences. As the Compass website noted:

Compass produces and broadcasts the controversial programme *The Ultimate Betrayal*. This landmark program breaks new ground in highlighting the issue of clerical sexual abuse in Australia. Although the issue had been publically addressed overseas, this is possibly the first programme to suggest there could be a problem in Australia. The program triggered Church outrage and a media frenzy. In the 40 hours following the transmission, counselling centres in state capitals reported 121 allegations of sexual assault by clergy and church leaders.⁸

Allegations even made headlines in the foreign press. The Singapore *New Straits Times* for 17 March 1992, reported under their headline, *Church: Sexual Abuse by clergy does occur*, that:

Church Sexual Abuse by clergy does occur. Church leaders agreed today that some clergymen sexually abused women but rejected claims in an Australian Broadcasting Corporation (ABC) documentary that about 3,000 Australian clergymen were guilty of such behaviour. The documentary 'The Ultimate Betrayal' shown yesterday [sic] [March 15] said about 15% or 3,000 of Australia's 20,000 clergymen were involved in sexual abuse... Catholic nun, Anne Hall, said the reports ranged from unwanted touching to rape... 'I have been told women feel their souls have been destroyed.'

The *New Straits Times* continued. "Catholic and Anglican Church leaders said 'they had no evidence of large-scale sexual abuse.'" The Anglican Archbishop [sic] [Bishop] of Geelong, Victoria, John Bayton, said "[w]e accept the fact that it has

⁸ ABC Compass website, <http://www.abccommercial.com/librarysales/program/compass-churches-trial> (accessed 14 November 2015).

happened and that it will continue to happen... [b]ut the percentage rate that has been quantified I have to dispute.”⁹

The Leaving of Liverpool: The Tele-Movie

The 1992 BBC drama, *The Leaving of Liverpool*, highlighted charitable institutions and churches that were involved in child sexual abuse and neglect. In the aftermath of the screening, the ABC website noted:

The massive national and international social controversy that followed, climaxed with real-life victims breaking the code of silence that had enclosed them for nearly half a century. As the top rating show of 1992, 'The Leaving of Liverpool' won numerous awards including the AFI Award for Most Outstanding Drama and Best Screenplay, TV Week Logie Award for Most Outstanding Mini-Series and the Australian Humanitarian Award.¹⁰

Considerable media debate followed these two major screenings, the major themes of which were the physical and sexual abuse of children in care in institutions run by the churches. The abusers were members of various Catholic religious orders or associations as well as Protestant clergy and Church workers. Some allegations went back twenty or thirty years or more. As the public debate heightened over the issue, the churches' initial responses were defensive on the part of senior clergy and other office holders. They were obviously totally unprepared to engage with an issue that they considered unthinkable. However, as allegations continued to mount like a domino effect, and more and more denominations, religious groups and organisations became involved, the beginning of a change in attitude commenced.¹¹

Anglican Archbishop Robinson's response to the documentary: *The Ultimate Betrayal*

On 16 March 1992, following the screening of *The Ultimate Betrayal*, the then Anglican Archbishop of Sydney, Donald Robinson (1982-1993), quickly defended the clergy against sexual abuse claims, agreeing with Archbishop Hollingworth that

⁹ "Church: Sexual abuse by clergy does occur", *New Straits Times*, 17 March 1992. A facsimile copy of the *New Straits Times* can be found at, <http://news.google.com/newspapers?nid=1309&dat=19920317&id=B8FUAAAAIBAJ&sjid=bpADAAAAIBAJ&pg=6607,2533521> (accessed 14 November 2015).

¹⁰ ABC Website, <http://www.abccommercial.com/librarysales/program/leaving-liverpool> (accessed 14 November 2015). AFI is the Australian Film Institute.

¹¹ "When the award-winning mini-series was screened in 1992, the truth about the Child Migration Schemes from Britain in the 1950s had been largely swept under the carpet. This fictional story of two children transported from Liverpool to labour camp and sheep station servitude in NSW was based on true events and gave rise to a national and international controversy. Thousands of victims of the scheme broke their silence after almost half a century."

the “Church is well able to govern its own household in these matters and that if complaints are received they are properly dealt with.” He also strongly refuted the documentary’s allegations “that up to 15 per cent of clergy had committed sexual offences” against parishioners. He questioned the validity of the statistic, saying that it was, “totally at variance with my 20 years as a bishop.” The Archbishop further stated, “[i]n my dealings with both clergy and church members the kind of matter raised is extremely rare.” He also had confidence in his own clergy, as well as other Christian ministers who met important pastoral needs. In addition he was very concerned that the *Compass* program could discourage distressed people from seeking help from the Church. Archbishop Robinson also believed that when speaking generally of the Church, it was sensitive and discreet in relation to handling such matters and that this did not amount to a cover up.¹²

In 1992, Amy Grant, a Christian pop-idol of the day, when on her fourth tour of Australia, included in her repertoire a song, *Ask Me*, from her album *Heart in Motion*. Her lyrics brought a confronting message about one of the most significant cruel legacies that childhood sexual abuse can inflict upon the victim – that of a feeling of isolation. Amy Grant observed that “[i]solation was one of the worst things about being abused,” and she wanted the wider community, and especially those belonging to Christian communities, to listen, believe and to learn that abuse often leads to the victim living in a bleak world of silence. She was in tune with the documentary, *The Ultimate Betrayal*, in hoping that it would bring the issue of sexual abuse into the consciousness of both Church and society.¹³ Patrick Parkinson as a result of his research confirmed that, “[m]any survivors of child sexual abuse suffer in loneliness and silence.”¹⁴

The appointment of Archbishop Harry Goodhew

There is no doubt that the revelations depicted in the two telecasts mentioned above exposed the extent of sexual abuse in institutions and the churches. With Archbishop Robinson’s retirement in 1993, Bishop Richard Henry (Harry) Goodhew was appointed Archbishop of Sydney and Metropolitan of the Province of NSW and as a consequence the burden of the reality of sexual abuse in the Church was to lay

¹² Editorial, “Archbishop defends clergy against sex abuse claims,” *Southern Cross*, April 1992.

¹³ *Southern Cross*, April 1992. Her song *Ask Me* was written in response to a friend, who as a child was sexually abused as well as two close family members, abused by an uncle. She gave the song to her friend and did not think of ever recording it. However at her friend’s request, *Ask Me* became part of Amy Grant’s gospel recording ministry. In 1992, she had four Grammy award nominations. In 1991 she received a Billboard rating as one “in the world’s top three female artists.”

¹⁴ Patrick Parkinson, *Childhood Sexual Abuse and the Churches* (London: Hodder & Stoughton, 1997), 1.

heavily on his shoulders. It fell to him in his 1993 Synod Presidential Address to acknowledge such abuse publically. This was seen by many in the wider community as well as the Anglican Church as a move towards transparency in relation to this contentious issue and a sincere first step taken in this direction by an Australian Anglican Archbishop. The Anglican Church over the decades had done much in addressing the needs of the disadvantaged in our society, engaging in social welfare and support and evangelistic outreach, but tragically at the same time, it seems to have lived somewhere in a parallel universe in relation to sexual abuse in the Church, unable to confront its reality.

The Diocese of Sydney: A history of the development of a protocol

The period from mid-1993 to 1996 was a time during which the Diocese of Sydney made efforts to establish a protocol for the reporting, prevention, detection and investigation of sexual abuse within the Church. As will also be seen, these years provide an historical narrative for contextualizing the establishment of TAMAR. It was a time when the Church, starting from a blank page, began coming to terms with sexual abuse issues and eventually in 1996, producing the first Sexual Abuse Protocol which attempted to rigorously address misconduct by clergy and Church workers.

While the thirty years limitation on accessing the archives of the Standing Committee prevented the writer accessing documents from this source, material relevant to the establishment of protocols concerning sexual abuse in the Sydney Diocese was available in Archbishop Goodhew's four Presidential Addresses to the Synods of 1993, 1994, 1995 and 1996. These provided a useful narrative in relation to tracing the development of the Diocese's sexual abuse protocol.¹⁵

In 1993 at the request of the Archbishop, the Diocese's Standing Committee commissioned a Sexual Abuse Committee. This committee met three times and subsequently appointed a Working Party which was responsible for producing a draft report for the Archbishop titled *Report to the Archbishop of Sydney on the Prevention, Detection and Investigation of Sexual Abuse within the Church, May 1994*.¹⁶ Since it is a foundational Report it is included *verbatim et literatim* at

¹⁵ *The Year Book of the Diocese of Sydney* 1994, 312, 1995, 308, 1996, 324 and 1997, 333. Note that the Presidential Addresses are published in the year following the meeting of Synod.

¹⁶ *Report to the Archbishop of Sydney on the Prevention, Detection & Investigation of Sexual Abuse within the Church*, May 1994. Refer appendix 5.

Appendix 5. This draft report provided details of the multi-faceted complexities that would be involved in producing the first Sexual Abuse Protocol.

1993: Archbishop Goodhew's inheritance

Archbishop Goodhew inherited the historic culture of denial of the Australian Anglican Church, including the Diocese of Sydney, to admit and appropriately respond to allegations of clergy misconduct. Despite this he became increasingly convinced that the issue, instead of being shrouded in silence and entombed as an unspeakable subject, must be addressed and not ignored or suppressed.

Historians may well look back on the Goodhew tenure as Archbishop, (1993-2001) and declare that "It was the best of times and the worst of times."¹⁷ As Archbishop he had to unravel the Church's dark past, not as an observant spectator, but as one leading *his* Church into a season of light.

Harry Goodhew also inherited the Archbishop's mantle of the "guardian of spiritualities." These ministerial spiritualities are to "instruct and teach, to correct false doctrine, to live a life that is an example to others, to maintain order, to ordain, to confirm baptised persons and to assist the poor and needy."¹⁸ Ministering as Archbishop of the Diocese of Sydney, Harry Goodhew also endeavoured to fulfil his inherited duties as found in the Canons of 1603.¹⁹ From the outset of his bishopric he was determined to address the sexual abuse issue.

1993: The Sexual Abuse Committee and the Working Party

In September 1993 prior to the October Synod, Archbishop Goodhew requested the Diocesan Standing Committee to appoint a Sexual Abuse Committee.²⁰ This was in order to formulate policies and processes in relation to sexual misconduct by clergy and lay employees in parishes and in other diocesan organizations. The members of the Sexual Abuse Committee were drawn from various disciplines including law, social work and the Church. They were Bishop Peter Watson (Chair), Rev Peter Taylor, Rev Ernie Carnaby, Ms Julie Blyth, Mrs Gwenyth Higginbotham, Mr Neil Cameron and Mr Justice Peter Young. The Committee met three times and appointed a Working Party (henceforth the Task Force) consisting of Bishop Peter

¹⁷ Charles Dickens, *A Tale of Two Cities* (London: Penguin Books, 1985), 35.

¹⁸ *The Seventh Handbook*, 5.

¹⁹ *The Seventh Handbook*, 346-352. There are 145 Canons listed (many repealed) which deal with ecclesiastical law including ritual and ceremony.

²⁰ The Standing Committee of the Sydney Diocese of Sydney is comprised of ex-officio members, the Archbishop, Regional Bishops and their assisting Archdeacons and elected clerical and lay members of Synod. Refer *The Year Book of the Diocese of Sydney, 2011*, 53-54.

Watson (Chair), Ms Julie Blyth, Mrs Gwenyth Higginbotham, Mr Neil Cameron and Mr Justice Peter Young. Cameron and Young were also members of Standing Committee. The Task Force subsequently invited Ms Sue Foley, a social worker, to join them.²¹ Mrs Gwenyth Higginbotham and Ms Sue Foley were to become members of the future TAMAR.

1993: Archbishop Goodhew addresses Synod:

One month after the formation of the Sexual Abuse Committee, in his October Presidential Address to Synod, among other diocesan matters, the Archbishop referred to the Task Force formed to assist Standing Committee's Sexual Abuse Committee. He also noted the publicity the Church had received over the problem of sexual abuse within the Church, saying:

Considerable publicity has been given in recent months to the question of sexual misconduct by clergy and other church-related workers.

The matter is receiving serious attention at the present moment. A task force is working on procedures for dealing with both allegations of such behaviour as well as with victims and those shown to have been guilty of such misconduct. It is heart breaking to contemplate such abuse of a position of trust. However, should it occur, our protocols for dealing with victim and offender need to be suitable to meet the circumstances of each or any case.²²

This speech was an historic event. For the first time an Australian Anglican Archbishop was responding to the imperative need to publicly admit the reality of sexual misconduct within the Church's faith communities and the dilemma of how to deal with the matter. Brief though the reference was about the issue, the Archbishop outlined some initiatives he had taken to address sexual misconduct by clergy and Church workers. It was also a unique speech as it revealed that the Archbishop himself was beginning on a journey – a journey that caused him

²¹ The appointments of the clergy mentioned above are found in *The Year Book of the Diocese of Sydney, 2011*, pages 267-336. Histories of those on Standing Committee's 1993 Sexual Abuse Committee Working Party are as follows. Bishop Peter Watson, Bishop of Parramatta from 1989-93, Bishop of South Sydney from 1993-2000, Archbishop of Melbourne from 2000-2006; Mrs Gwenyth Higginbotham, BSoc. University of New England and counsellor in ritual sexual abuse and married to the Rev Brian Higginbotham. The Higginbothams worked with CMS (Church Missionary Society) in Tanzania and at Oenpelli in the Northern Territory; Peter Taylor, University of Sydney, BA, LLB, BD, MA, ThL, rector of various Sydney parishes; Neil Cameron, lawyer and Standing Committee member; Justice Peter Young, NSW Supreme Court and Standing Committee member; Ms Julie Blyth, social worker with the Home Mission Society (Now Anglicare) in the specialist area of child protection; Rev Ernie Carnaby, Archdeacon and Archbishop's Ordination Chaplain 1994-2004 who served with BCA from 1996-1972 and CMS 1986-92 and Ms Sue Foley, Manager of Anglican Home Mission Society's Care Force (now Anglicare).

²² *The Year Book of the Diocese of Sydney 1994*, 312.

heartbreak as he agonized over the Church's past failures to deal appropriately with sexual abuse allegations.

As the task ahead evolved it became enormously multi-faceted. The Archbishop had to steer the Church through the complex process of developing an appropriate protocol for dealing with both victim and perpetrator. This involved counselling, legal issues, information and referral services, insurance, education, prevention, and investigation. When the Archbishop addressed the Church's faithful about sexual misconduct, he was also laying foundations for the Church to start developing a culture of transparency; he was establishing a precedent to inform and educate both clergy and laity that sexual misconduct was a fact not a fictional construct, which hitherto many, if not most in the Church, believed. Further still, the Archbishop's speech was the harbinger of future revelations to come as in May 1996 he would be called to testify before the NSW Wood Royal Commission (1994-1997) in relation to the case of AC2. This high-profile case revealed the abysmal failure of the Church to act when allegations of sexual misconduct were reported. This case is documented in detail in Chapter 4 of this thesis.²³

Future Synods were to hear more about the issue when Archbishop Goodhew in his Presidential Addresses in 1994 and 1995 further outlined the progress of the Sexual Abuse Committee and the Task Force in relation to their work.

1994: Problems with people and protocols

Women who were members of the Task Force found that those in the group with legal backgrounds could be, at times, extremely difficult to deal with. When recalling some of the hostile instances, these women, most with social work backgrounds or experienced in the field of child protection, said that some of the meetings became a battle between legal opinion and pastoral concerns. Following one such meeting Ms Sue Foley wrote to one of the lawyers on the committee in relation to his dissenting opinions. On 7 March 1994 he replied to her. It read in part, "I left the meeting... earlier... I thought the point had been reached where we were unlikely to reach any agreement in view of what had happened over the previous half hour. I have now prepared my dissenting report which I have sent to Bishop Watson for on-forwarding to the Archbishop." In his letter he also referred to their difference of opinion, asserting that "I am quite used to other people having

²³ *Inquiries into Sexual Abuse in the Anglican Dioceses of Sydney, Tasmania and Adelaide and cases not covered by an inquiry.*

different views to mine.”²⁴ The women also thought the differences of opinion may have been influenced by gender – the way men and women (at times) view the same situation quite differently. It was not unusual for discussions of some topics for inclusion in the draft protocol to end in an *impasse*.

In May the Archbishop released the 1994 Draft Report for wider consultation together with the lawyer’s dissenting report in which he claimed that he “was concerned about the potential in the procedures suggested for denying people natural justice.”²⁵ This Draft Report would form the basis from which Sydney’s first Sexual Abuse Protocol would eventually be derived.

1994: The Archbishop addresses Synod

It is interesting to note below, the change in the Archbishop’s language style in his October 1994 Presidential Synod address compared with that in 1993. In 1993 he spoke in general terms, giving an historical and current overview of the situation, whereas in his 1994 Presidential Address it is evident that he was determined to see progress and clearly declare his authority:

1994 Protocol for Sexual Harassment

As I reported last year, a Task Force has been working on this question. I have received a [draft] report which I am presently considering. I have informed Standing Committee of my intention in the meantime, to appoint a doctor or similarly qualified person in each of three central locations around the Diocese who will act as a contact point for people who consider they have been sexually abused. They would make appropriate recommendations to the people concerned. A matter could be referred to the police or to a small advisory committee which I will appoint. This arrangement will operate until there has been further time to consider all the implications of the report that has been submitted to me.²⁶

The Archbishop’s small advisory committee: ‘Harry’s Committee’

In 1994/1995 the Archbishop gathered together a small informal experienced behind-the-scenes advisory committee that was both personal and relational. It

²⁴ TAMAR Correspondence File, 1994. One of the lawyers to Foley, 7 March 1994.

²⁵ *Report to the Archbishop of Sydney on the Prevention, Detection & Investigation of Sexual Abuse within the Church*, May 1994, 1-10. See Appendix 5 for details of the Draft Protocol Report. Natural Justice may be defined as a legal doctrine that protects against arbitrary exercise of power by ensuring fair play. See <http://www.businessdictionary.com/definition/natural-justice.html#ixzz20AZjREhu> (accessed 14 November 2015)

²⁶ *The Year Book of the Diocese of Sydney 1995*, 308.

comprised a group of trusted friends and colleagues including Beth Jones who had published two books and appeared on the ABC's Australian Story where she had recounted her terrible physical and sexual abuse.²⁷ They referred to themselves simply as 'Harry's Committee', which met periodically and where they would be given an outline of the allegations concerning sexual abuse but no names. The Archbishop would carefully note their collective advice and then the matter would be further discussed by the Archbishop with the Diocesan Chancellor and the Registrar. But as a cleric member observed, "The ball stopped with the Archbishop! Any further action rested with the Archbishop and his legal counsel."²⁸

Beth Jones recounted to the writer an unexpected conversation she had with a committee member after one of 'Harry's Committee' meetings.²⁹ As they walked together to Town Hall Station, he said, "If we had not had you, we would have had to invent you." In other words, she met the criteria which exactly matched that of the committee's aspiring agenda, namely, to find appropriate mechanisms to deal with the complex issues surrounding sexual abuse. Although her childhood sexual abuse was perpetrated by her father and not Church related, being an Anglican clergyman's wife, she well understood the intricacies of Anglican Church structure. As a member of Harry's Committee, she was able to convey to her colleagues, the appalling and lasting consequences of such abuse. She also possessed the necessary insight to contribute to changing the Church's culture in order to deal justly and pastorally with those bringing allegations of sexual misconduct against ministers and others connected with the Sydney Diocese. She was also able to view Church from a feminine perspective, both as an observer of it and as a worker.

Beth Jones often related to the writer what she calls 'the Town Hall walk' and she always repeats the exact words used by her walking companion. She treasures his words. This vignette illustrates a good man awarding honours to a good woman for her endeavours to bring help, hope and healing to a diocese in limbo, struggling

²⁷ Beth Jones, OAM, author and public speaker. Her story is documented in Chapter 3 of this thesis, *TAMAR's Heritage: The Work and Ways of Anglican Women's Ministry Spanning over Two Centuries*. She was awarded the 1990 Australian Human Rights Award for the Television Documentary Drama, *Breaking Through*, based on her book of the same name with its sub title, *No longer a victim of child abuse*. She used the *nom de plume*, Cathy Ann Matthews; and Patricia Mayne diary entry. Contacted Beth Jones, 30 May, 26 June, 2011, 2 August, 2011; and Emails: 5 and 8 December to Beth and John Jones; and *The Year Book Diocese of Sydney 2011*, 302; Rev John Jones, AM 1985 with a General Licence to Officiate from 2001.

²⁸ TAMAR Correspondence File, 2011. Carnaby to Mayne 28 April 2011.

²⁹ TAMAR Seminars, Conferences and Workshops Files 1. Beth Jones (*nom de plume* Cathy Ann Matthews). The writer first met her at the *1st Australian & New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists & Clergy Conference*, organized by CAHPACA Inc held at Sydney University 12 to 14 April 1996.

with two realities: sexual abuse in the Church and the need to establish an appropriate protocol.

Notwithstanding the fact that the draft report would not be a final document, it was a milestone for the Church. It is an historical document. It marks the first effort of the Anglican Diocese of Sydney to produce a document to assist the Church in confronting the problem of sexual misconduct by setting down policies, processes and laying down standards of conduct for clergy and laity.

The life of Sydney Diocese continues

With the May 1994 draft report covering sexual misconduct within the life of the Church now in the hands of Archbishop Goodhew, many implications arising from the report required further work. The delay in carrying out this work caused considerable anxiety within the Church and attracted adverse comment from the press. A copy of the above report to the Archbishop was obtained by *The Sydney Morning Herald* which cited some examples of sexual abuse that should be addressed. These included vaginal or anal penetration, oral sex, voyeurism, kissing and fondling, unwanted touching and verbal harassment.³⁰

A case study: Sydney Diocese's lack of response

While the Church struggled throughout 1994 in formulating policies and processes to deal appropriately with allegations of sexual misconduct, the writer also struggled with an unasked-for episode that was to be the catalyst for her reporting to the Sydney Diocese about a high profile minister in the 1950s who engaged in sexual misconduct in relation to herself and others.

An autobiographical narrative, A spiritual dilemma, found at Appendix 11, describes where the life of the diocese in terms of clergy misconduct intersected with that of the writer. *Á propos* the dilemma, she decided to break a life-long promise she had made to herself in the 1950s, never to contact the diocese regarding her abuse. Consequently, when she *did* contact the diocese it resulted in the response that they would get back to her soon. The fact that they took 17 months to respond, and only after she had phoned Archbishop Goodhew, represents a classic case of leaving the victim disrespected, dishonoured and disbelieved.³¹

³⁰ Peter Fray, "Anglicans accused of not acting over abuse", *The Sydney Morning Herald*, 14 October 1995.

³¹ TAMAR Correspondence File, 1994-5. Mayne to Diocese of Sydney, 23 April 1994.

The narrative referred to above is illustrative of the diocese's ingrained institutional structures (at the time) unable to provide pastoral care and concern when an allegation of sexual misconduct was reported. Some TAMAR women had had similar Church-related experiences often resulting in psychological and spiritual harm.

1995: A Diocesan dilemma: Delays over the protocol – progress and regress

Having received the 1994 May draft report, Archbishop Goodhew was able to inform the 1995 Synod concerning the progress which had been made. He said:

I have spoken to you before about this matter and our need to promulgate protocols covering sexual harassment within the life of the church. The distress that flows from broken trust is often crippling and demands appropriate action on our part. To draft adequate protocols and put in place what may be needed to allow them to function has not proved to be an easy task. The requirement to deal equitably with both alleged perpetrators and victims has required considerable thought and discussion and a fitting resolution has taken time to emerge. I have now received the first draft of a report with recommendations that I believe has the prospect of taking us forward. After a final review, I will submit the report to the Standing Committee for consideration. My hope had been that I could have all this done in a reasonably short space of time. That has not proved to be possible and I apologize for the delay. It appears that it will be late this year or early next year before the process can be completed. I hope at the next meeting of Synod I can report that we have a just, sensitive and workable regime in place.³²

The Sydney Morning Herald's religious affairs journalist, Peter Fray, headlined his critical 1995 article, "Anglicans accused of not acting over abuse." He noted that the Archbishop of Sydney, the Most Rev Harry Goodhew, apologised for the delay. Fray reported: "It is understood that in part, the delay was caused by problems surrounding baseless allegations against clergy and its effects prompting the Archbishop to commission the diocese's lawyers to do further work."³³

Kathy Stone's article in the diocesan newspaper, *Southern Cross*, was headed, "Church fails sex abuse victims". She noted that Sydney Diocese was ill-equipped

³² *The Year Book of the Diocese of Sydney*, 1996, 324.

³³ Fray, "Anglicans accused of not acting over abuse", *The Sydney Morning Herald*, 14 October 1995.

to deal with the issue as “[e]fforts to establish a protocol in cases of alleged abuse by clergy have been agonisingly slow.” Stone reported Ms Sue Foley, a social worker with the Anglican Church’s Care Force organization, experienced in child protection and a member of the Working Party, as bluntly stating that “the church was still ‘dragging its feet’ on the issue of sexual abuse despite its seriousness” and that:

The Church has a long way to go in educating itself. Unfortunately the attitude still exists among some clergy that the rectory door should be shut to these types of problems [and that] there was tacit approval of violence within certain sections of the church and a reluctance to get involved. Often the situation is weighted in favour of the offender. An offender who is fine 95 percent of the time may still have assaulted people on several occasions. But the question is posed to the victim in such a way that ‘if you go ahead with this, think what you will do to this man. Do you think this one act should wipe out all the good he has done?’³⁴

In the 1995 Winter Edition of *Southern Cross*, Sue Foley published her article *Lean on Me*, an account of her own abuse and a critique of the Church’s failure to recognise that the gospel must be integrated with justice.³⁵ In the following Spring Edition Deaconess Pattie Mutton (later to become a TAMAR member) wrote:

I was both pained and moved by Sue Foley’s article ‘Lean on Me’. Thanks, Sue, for your courage and boldness in sharing yourself and some of your pain with us. And also your concern for others ‘out there’ in the church who have been and are being abused. That there are many levels of abuse still being perpetrated in ‘the church’ is unfortunately true. Through years of pastoral experience in parishes, hospitals, Camp Howard Girls’ Camps, etc I have been acutely aware of abuse in the lives of many. Where do Christian girls/women go with their abusive situations?

I heartily endorse Sue Foley’s question: When will the problem of sexual abuse be taken seriously? And I totally agree with her concern for *action*. Please God that Standing Committee will have the courage to *act* on the protocols on management of abuse by clergy or church workers recommended a year ago. What are they waiting for?³⁶

³⁴ Kathy Stone, “Church fails sexual abuse victims”, *Southern Cross*, October 1995.

³⁵ Sue Foley, “Lean on Me: The role of social workers and women in the Church by someone who is both”, *Southern Cross*, Winter Edition, 1995. Refer Appendix 2.

³⁶ Pattie Mutton, “Courage to Act”, *Southern Cross*, Spring Edition, 1995.

The ongoing protocol saga

The delay in finalising the protocol was caused by the members of the 1994 committee not being unanimous in their recommendations to the Archbishop.”³⁷

This delay was noted by the press. As the delay continued, during 1995 Sue Foley (ex-Working Party member) kept in touch with the Archbishop. On 26 May she wrote to him regarding the delay of the Protocol. On 30 June 1995, the Archbishop acknowledged her letter. He wrote, *inter alia*:

Thank you for your letter... I want to assure you that I am deeply concerned about this matter and have pressed for a report. A meeting is planned for 14 July when the report will be discussed with me with a view to its implementation. I am disappointed that it has taken so long to be implemented, but as you are aware the issues have been complex.³⁸

Following Sue Foley's published article *Lean on Me* in *Southern Cross* she again wrote to the Archbishop on 4 August 1995. Her letter included the following:

... Further to our telephone conversation and your recent letter, I am writing to ask where the "Abuse Protocol" is up to. I understand that you were preparing a new report and you offered for me to have a look at it.

Since my article in June *Southern Cross*, I have had many phone calls supporting my concern about protocols for complaints and the inability of current counselling services to adequately meet the needs – not because of inadequate expertise, but because of inadequate resources. I hope that the new protocol is not just prepared by men from a male perspective but before it is implemented, I hope that you seek the views of women who have personal and professional experience, otherwise it will be seen for what it is, a means of hindering and not helping. It is essential that women who have been sexually assaulted or harassed by clergy are not further insulted and abused by an inaccessible or unhelpful process. Some of the people I have spoken to are very alienated from the church because of the poor response they have had from pastors to whom they have turned for help or comfort.

Foley pointed out strongly:

³⁷ Mark Payne, "Protocol for Dealing with Sexual Misconduct by Church Workers: Some Comments", *Catalyst for Creative Ministry: Sexual Abuse in the Church* no. 5 (1996): 15-18, (Sydney: Council for Continuing Education of Ministers, St Andrew's House).

³⁸ TAMAR Correspondence File, 1995. Archbishop Goodhew to Foley, 30 June 1995.

The church has long relied on women for voluntary labour and supportive activities. It is essential that when a serious and distressing issue like this needs to be dealt with, that it not be made worse by an unsympathetic and inadequate system. For some, they have developed survival mechanisms by following Jesus alone and rejecting the church they feel has betrayed them. Clergy who have no experience nor given much thought to the impact of sexual abuse will not be able to develop adequate procedures. My guess is that there will be an outcry. This is an important matter. I refer it again to you for due consideration.³⁹

Correspondence continued between Sue Foley and Archbishop Goodhew about the protocol and other matters. On the 21 August 1995 she again wrote:

... I have again been approached by someone who was sexually harassed and assaulted by a clergyman. I have an appointment to see her next week. Can you advise me urgently how she can get access to financial assistance – initially to pay for counselling costs but I know she also had other treatment that she may seek reimbursement for. When we spoke you offered to meet with me and asked me to look at the new protocol – I would like to take up that offer at a mutually convenient time. I look forward to your response to these matters as a matter of urgency.⁴⁰

Communication continued between the Archbishop and Sue Foley. On 29 August 1995, the Archbishop acknowledged her letter of 21 August. He replied, *inter alia*:

The protocol is going through another draft. I am endeavouring to speed up the process to reach finality with the Report as quickly as possible. The matter of financial assistance for persons in need of counselling is a separate matter. At the moment there is no provision for counselling in the Synod Funds. If funds are to be available this would have to be sought in a Synod Appropriations Bill. Please be assured that I am most desirous of having an appropriate Protocol in place as soon as possible.⁴¹

The New Year: 1996

The New Year of 1996 was still without a protocol. On 28 February, the Archbishop wrote to Sue Foley:

³⁹ TAMAR Correspondence File, 1996. Foley to Archbishop Goodhew, 4 August. Copy to Bishop Peter Watson. Sue Foley was at the time, Manager, Child & Family Services, Anglican Home Mission Society, Care Force.

⁴⁰ TAMAR Correspondence File, 1995. Foley to Archbishop Goodhew, 21 August 1995.

⁴¹ TAMAR Correspondence File, 1995. Archbishop Goodhew to Foley, 29 August 1995.

I am writing to thank you for your letter of 16 February 1996... I would be glad to meet with you and talk to you about that Commission and the Sub-Committee on which you are working.⁴² The work on the protocol is proceeding and it is just about in its final form and I am encouraged by that. I understand that Mark Francis and Mark Payne are grateful for your comments and your input into the protocol in the session that they had with you and I am glad to hear of that. I was also encouraged to hear that you are presenting a Paper at the CAHPACA Conference⁴³ and I trust that you will find the Conference helpful.⁴⁴

What *Church Scene* said about the Sydney Diocesan year of 1996

In May 1996, and prior to the October Synod of that year, *Church Scene* published an article, "Sexual Misconduct Protocol for Sydney." This was in the context of the NSW Wood Royal Commission (1994-1997) which noted that the Commission's hearings revealed an "absence of policy or structures in the Diocese of Sydney for receiving and dealing with complaints of sexual misbehaviour." Archbishop Goodhew spoke to the media on 9 May 1996 indicating that he would implement immediately a "Protocol for Dealing with Sexual Misconduct." He declared, "I am acting now [6 months prior to the 1996 Synod] so that people will have confidence that we are seeking to deal with these matters in the way that they should be dealt with."

The Archbishop also gave a brief historical overview giving details about the Protocol which was circulated amongst a number of Christian professionals and Sydney's leadership in February 1996.

Other measures included:⁴⁵

- the establishment of a phone hotline and Contact Persons at "arm's length" from the structures of the diocese, so that people with complaints or difficulties could pursue them, and find help;
- the request of Synod to remove the one year limit for making complaints against clergy, as is the case under present diocesan legislation: and

⁴² This is in reference to a submission by Foley, to the NSW Government regarding its Green Paper discussing a proposed Bill to establish a NSW Children's Commission.

⁴³ CAHPACA Inc. 1st *Australian & New Zealand Conference on Sexual Exploitation by Health Professional, Psychotherapist & Clergy*. This conference was 4th in a series of international conferences on this theme, held at Sydney University 12-14 April 1996.

⁴⁴ TAMAR Correspondence File A, 1996. Archbishop Goodhew to Foley, 28 February 1996. Diocesan officers, Mark Francis and Mark Payne were involved in successive drafts to finalize a Protocol.

⁴⁵ Editorial, *Church Scene*, May 17 1996, Vol 5.

- the provision of regular in-service training of all clergy and other Church workers in relation to sexual abuse.⁴⁶

On 15 May 1996, the Archbishop wrote to Ms Foley, referring to “this sad issue,” saying:

The Protocol is just about to be released. I have accepted the draft as presented to me. This has been further modified and will be placed before the Standing Committee this month. I am grateful that your significant contribution to the first Report has flowed on into the final form of the Protocol. Your later input has also been able to be taken into account in a helpful way. I want to thank you for this. The Protocol will certainly be open to revision in the light of further experience and input and we will be monitoring that constantly.⁴⁷

The above correspondence reveals a faithful, tenacious woman, an advocate for victims without a voice and a concerned Archbishop, faithful to his duties as the “guardian of the spiritualities,” one of which is to assist the poor and needy. There is also evidence of a shadow of resistance by some significant players in the process.

June 1996: The long-promised Sexual Abuse Protocol

Archbishop Goodhew’s hopeful expectation referred to in his 1995 Synod speech that, “I hope at the next meeting of the Synod [1996] I can report that we have a just, sensitive and workable regime in place,” was finally achieved in June 1996.⁴⁸ As seen below in his 1996 Presidential Address the Archbishop outlined in considerable detail initiatives which had been undertaken and matters yet to be dealt with. He said:

In June this year I issued a Protocol for Dealing with Sexual Misconduct in the Anglican Church Diocese of Sydney. This unhappy topic has been the subject of attention in each of my Presidential Addresses. I regret that the process has been so extended. It was complicated and required a great deal of consultation. The document has been circulated throughout our churches... Five contact persons are in place located across the Diocese. The telephone numbers of those can be obtained by phoning 9264 7106.

⁴⁶ Editorial, *Church Scene*, May 17 1996, Vol 5.

⁴⁷ TAMAR Correspondence File A, 1996. Archbishop Goodhew to Foley, 15 May 1996. All of the above mentioned letters are provided in accordance with the Ethics Guidelines of the Australian Catholic University.

⁴⁸ Payne, “Protocol for Dealing with Sexual Misconduct by Church Workers: Some Comments,” *Catalyst*, 15-18.

I ask you to encourage people who believe they have a genuine concern to call one of those numbers and make their concerns known. We have begun a process that I hope will result in the production of a Code of Conduct for church workers that will have wide acceptance across the diocese as a recognised standard of behaviour in our churches.

Events in the last few years have made us aware of some of the inadequacies of our existing disciplinary legislation. I undertook, while before the Royal Commission into Police Corruption in NSW and later on television, to pursue strenuously the removal of the provision in our present Tribunal Ordinance that limits charges being brought to a period of twelve months after an alleged offence. That provision seemed to offer an unwarranted protection to people guilty of sexual misconduct.

There are two bills for Ordinances before you at this session which relate to this concern. One, the Tribunal Ordinance 1962 Amendment Ordinance 1996, seeks simply to remove the twelve months time limitation from our existing Tribunal Ordinance. This at least must happen.⁴⁹ The other is the Church Discipline Ordinance 1996.⁵⁰ The proposed ordinance seeks to establish an additional mechanism to deal with offences of a sexual nature. I ask the Synod to give careful attention to both pieces of proposed legislation. I do not believe we can close this session of the Synod without passing, at least, the first of these.

Goodhew expressed his awareness of the resistance he faced:

We must ensure, as much as we are able, that our churches are safe places. We need to create both an environment and procedures in which alleged victims and perpetrators are treated adequately and with justice. Therefore I am saddened and disappointed to learn that there are some clergy who, for reasons best known to themselves, are not encouraging their congregations to be aware of, and to make use of, the protocols which have been circulated.⁵¹

⁴⁹ "Tribunal Ordinance 1962 Amendment Ordinance 1996" in *Acts, Ordinances & Regulations, 2002 Edition* (Sydney: Sydney Diocesan Secretariat, 2002), 377-386. Paragraph 21 removes the previous 12 months time limit within which a charge may be brought other than for a breach of "faith, ritual or ceremonial." The Amendment Ordinance was passed at the October 1996 Synod.

⁵⁰ "Church Discipline Ordinance 1996" in *Acts, Ordinances & Regulations, 2002 Edition*, Sydney: Sydney Diocesan Secretariat, 2002), 144-152. "An Ordinance to provide a means for disciplining persons who fail to meet the standards of behaviour expected of ministers and persons holding positions in this church." The Ordinance was passed on 15 November by the October 1996 Synod. The *Discipline Ordinance* 1996, has been revised numerous times. The latest revision was passed by the Synod in October 2014.

⁵¹ *The Year Book of the Diocese of Sydney 1997*, 333.

What *Catalyst* had to say about the 1996 Protocol

When the first Protocol for Dealing with Sexual Misconduct by Church Workers in the Anglican Church Diocese of Sydney was released by the Archbishop in June 1996 and widely distributed throughout the diocese, in response to this long-awaited event, the Diocese of Sydney's Council for the Continuing Education for Ministers decided to devote an entire issue of their journal, *Catalyst for Creative Ministry*, to Sexual Abuse in the Church.⁵²

This particular issue of *Catalyst* reveals amazing empathy, sorrow and courage by the editor, Rev David Hewetson, and the other contributors in expressing their views about a topic few in the Church wanted to know or talk about. This cluster of concerned men and women from a conservative evangelical diocese, were determined to dispel a public perception that the Church was still embedded in the old cover-up mode of denial over sexual abuse issues. The magazine carried eight articles in relation to sexual abuse issues from the perspective of professionals in the fields of law, social work and Christian ministry.

Editor Hewetson described the usual enjoyment his editorial team had when brainstorming for themes for the magazine as "a buzz" followed by the challenging hunt to identify competent people to write the relevant articles. All the previous issues of *Catalyst* had focussed on positive aspects of ministry and provided good advice about improving ministry skills. He admitted, however, that getting out this particular issue was another matter. Indeed while the entire magazine staff accepted the need to deal with sexual abuse in response to the Diocese of Sydney's first ever protocol, they all felt that "a rather dark cloud [had] settled over [them]" while Hewetson, borrowing from G K Chesterton, used the phrase, "naught for your comfort," to explain their collective depression.⁵³

In his editorial, Hewetson threw out some challenges. He cited the biological-focussed perceptions used by psychoanalyst Freud and author D H Lawrence to explain how our society functions. He pointed out that these authors saw human

⁵² David Hewetson, (ed.), *Catalyst for Creative Ministry* no. 5 (1996). The Council comprised six *ex-officio* members, six elected members and three members appointed by the Archbishop. All were male except for Rev Narelle Jarrett who was an *ex officio* member.

⁵³ Hewetson, "Catscan," *Catalyst*, 28. Rev David Hewetson, Canon Emeritus St Andrew's Cathedral, served with Church Missionary Society (CMS) in Tanzania, 1961-1965, education secretary for CMS NSW and a parish rector in various Sydney parishes. Gilbert Keith Chesterton (1874-1936), British essayist, poet and novelist penned the stanza of the Blessed Virgin Mary to King Alfred in *The Ballad of the White Horse*. The words were published by *The Times* during World War II following the British defeat in Crete. "I tell you naught for your comfort, Yea, naught for your desire, Save that the sky grows darker yet and the sea rises higher." See <http://www.chesterton.org/lecture-21/> (accessed 14 November 2015).

beings as somewhat more sophisticated members of the animal kingdom, claiming that “the male sex drive attempts to ensure that an individual’s ‘gene pool’ operates to provide a place in future generations.” Freud saw sexuality as “an all-pervasive factor in human life,” claiming that it was an “almost irresistible force” which “demands recognition” that “colours everything that we do.” Lawrence saw society as returning “to a neo-pagan contact with ‘the dark gods of the blood,’” releasing us “from the stultifying conventions of bourgeois society.” Hewetson contrasted this with the Christian response. He pointed out that sexuality was a God-gifted means of an adventure in a union with another human being within the context of marriage. Hewetson explained that because of this, when “it is misused, the results are catastrophic.”⁵⁴ He also referred to the “enormous pain and personal damage” evident in the *Victim’s Story* in this special edition of *Catalyst*.⁵⁵

David Hewetson concluded his editorial:

But be that as it may an evil has been uncovered and there is no future in cover-ups. There is no way to complete healing of this disease which can avoid the sharp and painful knife of grace, admission, repentance and confession. May God grant us, as a church, the courage to do this.⁵⁶

Ian Mears in his contribution to Catalyst’s ‘special’ edition on sexual abuse, commented on the conference, *1st Australian and New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists and Clergy* and headed his article, *Four Models of Dealing with Sexual Abuse Complaints*. Mears stated:

When the Archbishop launched Sydney Diocese’s protocol, the majority of questions he was asked were along the line of ‘[h]ow can we be protected from false accusations?’ rather than ‘[h]ave we gone far enough to support the alleged victims?’⁵⁷

Mears’ article proceeded to delineate four methods that are used in the treatment of sexual abuse complaints against professionals:

⁵⁴ Hewetson, *Catalyst*, 28. Sigmund Freud (1856-1939). Austrian physician and founder of psychoanalysis. D H Lawrence (1885-1930) used “The Stream of Consciousness” literary technique, a term first coined by William James in *Principles of Psychology* (1890). This methodology allows the reader into the most private world of all – that of feelings. Lawrence used methodology revealing internal arguments or directions of thought by the characters articulated in his novels, *The Rainbow*, and *Women in Love*. A classic example of using this technique is found in Virginia Woolf’s *Mrs Dalloway* (Oxford: Oxford University Press, 1992).

⁵⁵ Hewetson, *Catalyst*, 28.

⁵⁶ Hewetson, “Editorial”, *Catalyst*, 28.

⁵⁷ Ian Mears, “Four Models of Dealing with Sexual Abuse Complaints”, *Catalyst*, 3-4, 12. The Rev Ian Mears, Director of Continuing Education for Ministers, Diocese of Sydney, 1990-2002. Refer *The Year Book of the Diocese of Sydney* 2011, 310-311.

- The therapeutic/pastoral care pattern
- The conflict resolution pattern
- The institutional pattern
- The ethical/justice-making pattern

After exploring the implications arising from the above methods, he suggested that the fourth model is “by far the best model.” He explained that in the ethical/justice models there are two levels to address. One is legal and the other is “[w]ith the church, and many other institutions, a moral standard as well as a legal one, and a responsibility for care of those within the church.” Mears unequivocally stated, “theologically we have an obligation to care for the weak, the hurt, and particularly those who might suffer at the hands of ‘false shepherds.’”⁵⁸

Patrick Parkinson’s critique

In keeping with TAMAR’s mission to engage in effective transformative actions with Sydney Diocese, the writer sought the opinion of Associate Professor of Law, University of Sydney, Patrick Parkinson, on the *1996 Sexual Abuse Protocol*.⁵⁹ TAMAR members were interested to hear his assessment of its strengths and weaknesses. Subsequently, he provided a critique to Sue Foley, part of which read as follows:

Dear Sue

Tricia [Patricia Mayne] asked me whether I could write a few notes on what I thought about the protocol on dealing with sexual misconduct.⁶⁰ I decided it was worth while doing so, and I will send a copy to the Archbishop [Goodhew]. Please feel free to use these comments in any way you wish. I have no objection to you giving copies to others, and if the Royal Commission is still taking an interest in the Protocol, I have no problem with you passing on a copy. I am afraid my comments are quite critical, but I do not doubt the willingness of the Archbishop to tackle this problem. I hope these comments will be useful.

In his comments regarding the 1996 Protocol, Parkinson said:

⁵⁸ Mears, *Catalyst*, 3, 4.

⁵⁹ TAMAR Protocol File. *The development of Sydney Diocese’s first Sexual Abuse Protocol released in 1996* was published in June 1996 and promulgated throughout the diocese as well as published in full in *Southern Cross*, July/August 1996. See Appendix 5A. The document has been revised several times. The current document revised in may 2007 is titled *Taking Abuse and Other Misconduct Seriously* accompanied by a leaflet.

⁶⁰ TAMAR Protocol File 1. Full copy of the critique of the Protocol.

It is very good to see that the Anglican Diocese of Sydney has at last published this Protocol demonstrating its willingness to deal with the problem of sexual abuse and misconduct by those in positions of pastoral responsibility. This is a problem which has been kept secret for many years. One consequence of this is that ordinary church members have no idea of the scale of the problem in the church community, and the denial that there could be much of a problem has been one of the reasons why the church has had such difficulty getting procedures at all in place.

The sad reality is that there have been a number of very serious cases of sexual abuse by ministers over the last forty or fifty years and some of the cases constitute serious criminal offences against children. Others are not criminal in themselves but would be clear cases of sexual harassment which might expose the minister, and quite possibly the Church, to civil action for damages under relevant state and federal laws.

I have many problems with the Protocol. My basic problem with it is that it is a deeply ambivalent document. It reveals a considerable level of uncertainty how to deal with the problem of sexual abuse.

What the Protocol amounts to is to say that if a person feels aggrieved about sexual misconduct by a church worker, there are five contact people to whom [he or she] can go. From there, the Archbishop may take further action. Whether he will, what he will do, whose advice he will take, how the matter will be investigated, how the complaint will be resolved, what pastoral care will be shown to the complainant and the person accused, what the implications of the complaint are for the person's continued involvement in ministry, are all left to the discretion of the Archbishop. The Archbishop also has a role in the disciplinary process under the 1962 Ordinance which might be in conflict with the role he takes at this stage of the process.⁶¹

Parkinson's other concerns were that the Protocol failed to address the issue of suspension of Church employees pending an investigation, and what action was appropriate when sexual relations are apparently consensual. This can occur where a minister abuses his pastoral and spiritual position to involve women in sexual activity at a time when they are most vulnerable. Parkinson concluded:

⁶¹ The *1962 Offences Ordinance*, provides for Diocesan and Disiplinary Tribunals to deal with wide-ranging offences such as sexual abuse, child abuse, drunkenness and unchastity etc.

I am sure that once the church community becomes aware of the extent of the problem of sexual misconduct and abuse in its midst, and the difference between 'sexual indiscretions' and the abuse of a pastoral relationship between ministers and adults, that there will be a greater willingness to tackle the problem with the same resolve as other Dioceses and denominations. Perhaps as the Protocol is put into practice, some of its ambivalence in the document will be sorted out through the experience of dealing with particular cases. I am not sure it is wise to set sail without a map in the way that this Protocol seems to envisage. However, it is much better than not setting sail at all.⁶²

A number of essays subsequently published in *Catalyst* substantially agreed with this.

The Contact Persons and the Diocesan Protocol Revision Group and TAMAR's concerns

As previously seen, Archbishop Goodhew in his 1996 Presidential Address to Synod had mentioned the appointment of "five contact persons" to receive allegations of sexual misconduct.⁶³

One concern for TAMAR was that some Contact Persons were described as being committed members of the Church. TAMAR believed that Contact Persons should be at 'arm's length' from the Church – after all, for many victims, the Church represented broken trust, grief and loss.⁶⁴ On 24 October 1996 Faye Hansen on behalf of TAMAR wrote to the Contact Persons for the reporting of allegations of sexual abuse stating, *inter alia*:

We have a serious concern with the way the Diocese has arranged the initial reporting process of allegations in the Protocol... The booklet issued by the Archbishop in June of this year, states on page 4, "Details of the names, addresses and telephone numbers of contact persons are regularly published in the *Southern Cross* newspaper and may also be obtained by telephoning... a recorded message." TAMAR believed a recorded message of first names only, together with telephone numbers, sends

⁶² TAMAR Correspondence File 1996. Parkinson, 18 June 1996 to Foley.

⁶³ *The Year Book of the Diocese of Sydney* 1997, 333.

⁶⁴ TAMAR Minutes File February, 1996. Concerns discussions relating to the Church and its well-deserved criticism because of its betrayal of trust. These concerns were satisfied when the Diocese changed its policy so that Contact persons were not directly employed by the diocese but were paid on a contractual basis. Advice from Contact Person, Margaret Fuller.

strong signals of continuing the culture of secrecy in relation to sexual abuse in the Church which has been the hallmark of this Diocese, and many others, for decades. Furthermore in the [July/August] 1996 issue of *Southern Cross* newspaper, Vol 2, No 6 where the protocol was published, only the contact number was given, without the promised [individual] names, addresses and telephone numbers. In addition no further information has been published in the subsequent issues of *Southern Cross*. We wonder what 'regularly published' means. Are there guidelines in place for this? ⁶⁵

On 30 October 1996 the TAMAR women also wrote to Archbishop Goodhew raising similar concerns to those sent to the Contact Persons. In addition, the letter went on to say that,

some people may feel intimidated and be very reluctant, to report to a first name connected with a telephone number or a post box number. Fear of being disregarded by the structures of the church is a huge impediment to those who have already been abused by the church.

The second problem is that there appears to be a discrepancy between the Protocol's statement that the names and addresses of the contact persons would be published in the *Southern Cross* newspaper and what actually appeared in the July/August issue when the complete Protocol was published. Only the contact phone number appeared and in subsequent copies, no more information has been published.⁶⁶

On 14 November 1996 Archbishop Goodhew replied to the above letter saying:

⁶⁵ TAMAR Correspondence File, 1996. The original Protocol a copy of which appears at appendix 5A was reproduced in booklet form. Letter to Contact Persons 24 October 1996. In fact it wasn't until the February 1998 issue of *Southern Cross* that full details of the Contact Persons were provided including first names with each one's background and qualifications together with phone numbers. These arrangements continued in most issues with minor amendments until 2003 after which the notification was changed again. From now on, an "Anglican Abuse Report Line" number, 1800 774 945 and an email and web address would be included under the heading "Zero Tolerance for Misconduct and Abuse." With appropriate navigation through the website, an enquirer was able to be put in touch with a Contact Person in her area. The question remains, however, what of those who don't have access to a computer?; and TAMAR Correspondence File 1996. Letter to Contact People c/o Sydney Diocese 24 October 1996. The letter was sent via the diocese since at that stage TAMAR did not have the addresses of the Contact Persons. TAMAR and the Contact Persons finally met in December 1998. Patricia Mayne diary entry, 4 April 1998, "Lunch – Meet Contact Persons – City."

⁶⁶ TAMAR Correspondence File, 1996. Letter 30 October 1996, TAMAR to Archbishop Goodhew signed by Amanda Wheeler, Sue Emeleus, Pattie Mutton, Faye Hansen, Gwenyth Higginbotham, Moria Byrne, Sue Foley, Shirley Seers and the writer. In the letter, TAMAR expressed its appreciation that "the Protocol is now in place" but raised "a number of concerns regarding the way the diocese has arranged the initial reporting procedures" in particular, providing a recorded message with first names only. The letter went on to point out that the Dioceses of Newcastle and Perth provided full information including full names, addresses, telephone numbers and bio data.

I am grateful for what you have had to say and will certainly see that these matters are considered as we seek to revise the Protocol and work through a number of suggestions that have been made to us.⁶⁷

TAMAR wrote again to Archbishop Goodhew on 20 January 1997 in relation to the initial problems concerning the Contact Persons thanking him for his “acceptance of our suggestions... and [his] willingness to raise our concerns when the Protocol is revised,” suggesting that:

We would appreciate your agreement to invite representatives from our group to have some discussions with those concerned with the revision of the Protocol. The group [TAMAR] has wisdom and expertise of abuse survivors whose insights are essential.⁶⁸

Archdeacon Stan Skillicorn, on behalf of the Archbishop wrote in reply to TAMAR’s above letter, saying:

The Archbishop has asked me to say how much he has appreciated your input on behalf of the Group’s concerns over the initial reporting procedures and he is grateful for that. We have done some work on this and consulted with the Contact Persons themselves. We have now prepared short CV’s which will be published from time to time and included in copies of the Protocol.

The Archbishop is more than happy for representatives of your Group to have discussions with those who are revising the Protocol [Protocol Revision Group]. The Archbishop has asked me to send his best wishes and his thanks for your input.⁶⁹

Correspondence over the matters raised between TAMAR and the Archbishop concluded with his assurance that women’s voices would be heard as advocates for those belonging to the sexually abused community.

As mentioned above, the Archbishop had indicated that the Protocol would be monitored and open to revision. Consequently a Protocol Revision Group was established in which TAMAR was to be involved. On 3 June 1998 the Acting

⁶⁷ TAMAR Correspondence File, 1996. Archbishop, 14 November 1996 to TAMAR. The Archbishop said, “We will work through what you have suggested and what is being done by the Diocese of Newcastle in terms of what information ought to be published.”

⁶⁸ TAMAR Correspondence File, 1997. TAMAR to Archbishop Goodhew, 20 January 1997.

⁶⁹ TAMAR Correspondence File, 1997. Skillicorn to Mayne, 12 February 1997. The Archdeacon’s clerical history is found in *The Year Book of the Diocese of Sydney 2011*, 326, 327. Stan Skillicorn held the office of Diocesan Registrar and Archdeacon without Territorial Jurisdiction from 1993-97, NSW Registrar Provincial Registrar 1993-97 and Archdeacon Emeritus, from 1997.

Registrar, Archdeacon Stan Skillicorn, wrote to Alison Brown, a TAMAR member and social worker with Anglicare:

Dear Alison

I am writing to confirm the arrangements for some of TAMAR to meet with the group [the Protocol Revision Group] whom the Archbishop [Goodhew] has asked to revise the Protocol. We are meeting at 10 am at St Andrew's House on 26 June. We have allocated an hour for this part of our meeting. Faye Hansen has informed me that you will be accompanied by Sue Foley, Tricia Mayne and Gwen Higginbotham. We are looking forward to meeting you and are very grateful that you are prepared to give us your time and your knowledge to help us with this revision.

During that time together we will need to focus very specifically on the ways in which the Protocol can be improved. The brief that the Archbishop has given us is not to re-write the Protocol but to make it better.

Please ring me if there are any questions you have about this meeting.

With best wishes.⁷⁰

Subsequently, the meeting took place as scheduled. Those present were Mr Mark Payne (Chair) Mrs Anne Cameron, Rev Mark Charleston and Archdeacon Stan Skillicorn. Members of TAMAR were Mrs Sue Foley, Ms Allison Brown, Mrs Gwenyth Higginbotham and the writer. The meeting opened in Prayer and Mark Payne then outlined the background to the Protocol – where we have come from and where we are at. TAMAR tabled two pages titled, "TAMAR's Response to the Protocol."

Subsequent to the meeting, copies of the notes taken were forwarded to the various members. The writer responded to Mark Payne:

Thank you for sending a copy of the notes of the meeting of the Protocol Revision Group with TAMAR members held on 26 June.

We are meeting on 23rd of this month [July] and we will forward any comments on your notes. There are currently only 9 members of TAMAR, and the circulation of the notes [minutes] will most certainly be restricted to those members.⁷¹

⁷⁰ TAMAR Correspondence File, 1998. Rev Skillicorn, Acting Diocesan Registrar to A Brown, 3 June 1998.

⁷¹ TAMAR Correspondence File, 1998. Mayne to Payne, 13 July 1998. The letter ended on a personal note, thanking him for his "efforts on my behalf, as well as others. Your warm, prompt response is an immense

On 9 September 1998 the writer wrote to Mark Payne as follows:

You asked if we had any comments on the notes [from 26 June meeting] and we are enclosing our comments accordingly... We all agreed that the points discussed [at the meeting] generally reflected TAMAR's views. There were, however, some points which require qualification. These included the following significant suggestions:

- the Protocol "Manager" needs to be someone who understands the issues of abuse and power. The Protocol management was raised as to whether the current structure is appropriate.
- it is suggested that the Protocol Revision Group speak with Associate Prof Patrick Parkinson, Prof Kim Oates, Ms Alison Brown and Mr Dale Tolliday." (Participants in the BCD video).
- employment of a full-time person with professional qualifications regarding sexual abuse and related issues (not necessarily a clergy person) could be sought now that funding is available, to ensure and promote education through in-servicing of clergy and church workers.⁷²

This last paragraph was a reference to TAMAR's recommendation for a dedicated diocesan department (the future Professional Standards Unit) set up solely to deal with sexual abuse allegations. It was felt by the Protocol Revision Group and TAMAR that both parties benefited from the 26 June meeting and would continue to dialogue as needed.⁷³

Conclusion

The dominant theme throughout this chapter reveals that during the early years of the 1990s the Diocese of Sydney began a journey of introspection and heartache at two levels. First, the Church had to acknowledge it had dealt abysmally with complaints of sexual abuse to the point of disbelieving and, even worse, when they had been proven, suppressing them. Second, the Church was faced with the almost overwhelming task of establishing a protocol with mechanisms to deal with offences of a sexual nature. Eventually, due in no small part to TAMAR's

relief... you may find the enclosed copy of *The Child, the Church & the Woman* useful as a resource... I am a bit concerned you may see the article as self-promoting, but it is not so – I am thankful that it has been recognized as a reasonable piece of writing regarding the dreadful issue of sexual abuse."

⁷² TAMAR Correspondence File, 1998; and Patricia Mayne diary entry. This foreshadowed the establishment of the Professional Standards Unit as discussed previously with Archbishop Goodhew in 1996.

⁷³ The establishment of the Professional Standards Unit (originally recommended by TAMAR) occurred in 2000.

involvement, an acceptable protocol was achieved – it was the beginning of a huge learning curve for the Church which, it was hoped, would be ongoing.

This chapter reinforces that reality documented in Chapters 4, 5 and 6 that denial of the sexual abuse committed by Anglican Church clerics and Church workers in the general Church community was endemic. This chapter also documents Hope from Pandora's Box in the person of Archbishop Goodhew, members of the laity such as Patrick Parkinson and the editor and journalists of *Catalyst* and members of TAMAR as well as fellow travellers. Always, however, there was evidence of the deniers tending to undermine the protocol process.

Eventually, an acceptable protocol was achieved – not one frozen in time but one which the diocese acknowledged would need periodic review. TAMAR's non-adversarial approach, its experiential wisdom, its collegiate relationships with many of the diocesan hierarchy including its Archbishop and its insights into sexual abuse issues all played a significant role in the proclamation of the first protocol.⁷⁴

With the *protocol* now in place, TAMAR's next objective was even more challenging: the agreement of Moore Theological College to have TAMAR conduct lectures on Sexual abuse and the production in collaboration with ANGLICARE and Anglican media of the video, *Behind Closed Doors*. These initiatives are the subject of the following chapter.

⁷⁴ Since 1996, there have been various revisions and name changes. In September 1999 the document was titled *Reporting Sexual Abuse* accompanied by a 'user friendly' leaflet. In May 2007, there was a further revision with the document titled, *Taking Abuse and Other Misconduct Seriously* plus a leaflet. It is due for further revision in 2016.

CHAPTER 9: TAMAR's continuing journey: 1997-1998

Introduction

This chapter will document three significant initiatives undertaken by TAMAR. First, its collaboration with Anglicare NSW in producing a teaching video, *Behind Closed Doors* (BCD).¹ Second, Moore Theological College's acceptance of TAMAR's proposal to have its members conduct lectures for College students. Third, TAMAR's engagement in educative activities with the Sydney Synod as well as the diocese through its associated organizations.

Despite TAMAR's past networking efforts to gain more momentum through increased membership, the New Year began with just twelve women. A review of their individual efforts among friends, work colleagues and Church affiliations to encourage more people to either join or support TAMAR had been largely unsuccessful. Many of those contacted were interested but unable to make a commitment. The clergy too, either good friends or acquaintances of TAMAR members were positive but diffident about hosting a TAMAR meeting. This was not surprising. Many clergy as well as their congregations probably held the widely-accepted belief that sexual misconduct was not an issue 'in my Church.'² These results confirmed what TAMAR already knew, that sexual abuse was something that belonged to the private sphere and not openly discussed by the Church, or in the community or family. Such attitudes meant that sermons, bible studies and congregational meetings rarely dealt with the accounts of sexual abuse contained in the scriptures, let alone in their midst. TAMAR was convinced that if discussions were included in the context of a holistic approach to ministry, then informed congregations would be less inhibited and more willing to talk about sexual abuse issues.³

As is evident from the foregoing two chapters, an amazing rapport had been established between the members of TAMAR during the latter part of 1996 because they shared the lived knowledge of the devastating effects of sexual abuse. TAMAR had achieved their unity of purpose by the blending of delightful social interaction with an acute awareness of the members' shared Christian spiritual values. This enabled them to form a solidarity of purpose to work together. The women's focus was always maintained in

¹ Anglicare NSW formerly the Anglican Home Mission Society. A member of Anglicare Australia.

² This response was despite the NSW Wood Royal Commission (1994-1997) where Archbishop Harry Goodhew agreed that the handling of a sexual abuse case was a "disgrace" and that the Sydney Diocese had behaved badly. The case concerned AC2 [Clare Pascoe] covered in Chapter 4 of this thesis.

³ TAMAR Behind Closed Doors File. TAMAR was convinced that the excellent Bible Study by TAMAR's Faye Hansen, *The Rape of Tamar* accompanying the video would surely challenge those who were unprepared to abandon entrenched secrecy.

accord with their mission to be agents of change, to assist the leaders of the Diocese of Sydney and its parishes to provide appropriate responses to victims, their families, parents and offenders, in relation to the sexual abuse of children and vulnerable adults. The new year of 1997 brought renewed energy to the TAMAR women, especially as they were convinced that the aims and purposes imbedded in the acronym TAMAR were achievable.⁴

As seen in previous chapters, from its embryonic stage TAMAR used story as a teaching methodology at seminars, conferences and workshops.⁵ It included oral histories from TAMAR members drawn from their experiences both past and present. This was not only to engage the audience but to gain credibility when addressing such an unpalatable issue. Culler observes, “[s]tories, the argument goes, are the main way we make sense of things.”⁶ Story is the human endeavour that can inform and educate.

1997: TAMAR’s emergence: No longer a desire but a solid reality

Business arising from TAMAR’s February meeting included a commitment to support St John’s Anglican Church Darlinghurst – a Church ahead of its time in providing succour to the bereft through special Church services by spelling out the unspeakable, *A Special Time for those affected by sexual abuse and emotional trauma*.⁷ These services came about through the efforts of the late Mrs Margaret Lawton, counsellor and sexual abuse survivor.⁸ Also at this time, Faye Hansen, psychologist and TAMAR’s Chairperson had facilitated a TAMAR meeting at the Anglican Youthworks College with the writer attending as a story-teller focussing on some aspects of the long-standing effects of sexual abuse that she, similar to others, had suffered.⁹ Both of these contributors were well received by students and staff, one young girl disclosing her abuse.¹⁰

⁴ TAMAR Minutes File, 1996-2008. The name change occurred in October 1996, from *Focus Group for Women on Sexual Abuse and the Anglican Church* to TAMAR (Towards A More Appropriate Response).

⁵ TAMAR Seminars, Conferences and Workshops Files 1 & 2.

⁶ Jonathan Culler, *Literary Theory: A Very Short Introduction* (Oxford: Oxford University Press, 1997), 83.

⁷ These Services at St John’s Anglican Church, Darlinghurst, originally billed as *Reclaiming life, God is with us: Taking our Place – A Time for those affected by sexual abuse and emotional trauma* continue, are now re-named *Tears of Hope – a service of healing for survivors of abuse*. http://www.stjohnsanglican.org.au/podcast/Tears_And_Hope.html (accessed 1 January 2016).

⁸ TAMAR Correspondence File, 1996. Brochure, *Reclaiming Life, God is With Us: Taking Our Place*, “Margaret, counsellor, living and working in the inner city will be sharing with us.” This service, one of a series was held on Sunday 25 August 1996. A specific bookstall was set up. At this particular service, ‘women’s ways of knowing’ was illustrated by clusters of Teddy Bears of various shapes, sizes and colours placed around the Church, sitting in nooks and crannies. There was the occasional lonely bear. The bears were a beautiful symbolic gesture offered to those who wished to reclaim, even momentarily, their lost and often lonely childhood – children “born old” through sexual abuse. These bears were offered as gifts. Some went off with their new owners, including one man – weeping. These services were supported by Margaret Lawson’s husband, Rev Dr William (Bill) Lawton, rector of St John’s.

⁹ Part of the story technique was derived from various literary sources, eg, *Gulliver’s Travels*, *Alice’s Adventures in Wonderland*, *Nursery Rhymes*, *Fairy Tales* and poetry. This served as a framework to introduce the confronting and unpalatable issues surrounding sexual abuse.

¹⁰ Youthworks College is affiliated with the Australian College of Theology. The College currently offers a Diploma of Theology/Diploma of Ministry and an Advanced Diploma of Theology. Advanced Diploma

TAMAR and the Diocese of North West Australia

One particular concern of TAMAR related to the Diocese of North West Australia as the March 1996 issue of the *North West Network* had noted:

On Saturday 16 March [1996] Bishop Tony Nichols commissioned the Rev Robert Duffield former SAMS General Secretary, as Chaplain of the Dampier Mission to Seafarers.¹¹

It was brought to TAMAR's attention that Robert Duffield had a criminal record. He had "pleaded guilty of molesting a 12 year old boy more than 15 years ago."¹²

Consequently the writer sent a detailed letter to Bishop Nichols expressing her concern regarding the appointment. The bishop's initial reply was dismissive and offensive. Following further correspondence, the bishop eventually apologised.¹³

The writer then contacted Archbishop Rayner, Archbishop of Melbourne and Primate of the Anglican Church of Australia in relation to inter-diocesan clergy appointments. She wrote:

...The appointment raises grave concerns for we understand from a newspaper report that Rev Duffield has a criminal record for sexual misconduct. Why has the Anglican Church permitted this to be so? On what conditions was this appointment made? Why has he retained the status of cleric?¹⁴

In his reply the Archbishop provided a long detailed response about the Church's dilemma over sexual abuse allegations and inter-diocesan appointments. He replied, *inter alia*:¹⁵

With regard to the particular case mentioned in the press report which you sent me I am not able to comment because I do not know how the matter was handled by the bishops concerned. Although the case came to court relatively recently [1995] it concerned events many years ago and it may be that it was judged that the matter had been dealt with, that repentance was genuine, that

programms can be a pathway to ordination in the Anglican Church Diocese of Sydney, either as a Youth Minister or Children's Minister. The College specialises in children's youth and family ministries as well as preparing students for leadership. At this meeting a student disclosed that she had suffered sexual abuse. Faye Hansen provided counselling and ongoing support for her.

¹¹ *North West Network*, March 1996, no 36. The Anglican Church of Australia, Diocese of North West Australia, WA publication. The South American Missionary Society (SAMS) was an English-American society, absorbed into the Anglican Church Missionary Society (CMS) in 2009.

¹² "Clergyman fined for sex offences", *The Age*, 18 November 1995. Duffield was given a six month suspended sentence and fined \$5,000. His victim was David Adams. See details in Chapter 4.

¹³ TAMAR Correspondence File 1996-7.

¹⁴ TAMAR Correspondence File B, 1997. Mayne to Archbishop Rayner 1 February 1997.

¹⁵ Archbishop Rayner to Mayne 17 February 1997. The Archbishop acknowledged his sadness that the Church had failed victims of sexual misconduct by clergy and Church workers.

there had been no subsequent offence and that it was right for the clergyman to be enabled to exercise a ministry in another diocese.¹⁶

The Archbishop continued to comment further over his many questions of how best to handle issues of sexual abuse and stated, "I shall certainly see that this matter is kept before the bishops." The Primate's letter, read at the TAMAR February 1997 meeting revealed a man faced with the complexities surrounding sexual abuse issues and in particular, questions over forgiveness and possible reinstatement.

The North West Australian Duffield matter closed when The *North West Network* news indicated that the "energetic Bob Duffield" was planning to move to Sydney.¹⁷ He conducted his last service as the Seafarers Chaplain on 5 March 1997.¹⁸ As was noted in Chapter 4, Duffield had his licence suspended in 2002 by Archbishop Jensen.

A flurry of activities

The March and April 1997, TAMAR meetings were given over to viewing teaching material considered most suitable for developing strategies ensuring that women's voices be heard, through TAMAR's presentations on sexual abuse at seminars and workshops. The writer also reported a positive meeting with Archbishop Harry Goodhew on 13 March regarding the possibility of the diocese creating a department or unit dedicated to handling sexual abuse allegations in the Church. She pointed out that since the Diocese had established a special department for fund-raising, why not have a similar stand-alone unit for handling allegations of sexual abuse?¹⁹ Eventually, the Professional Standards Unit was created in 2000.²⁰

Also in March 1997, TAMAR was invited to address the Diocesan South Sydney Region Clergy meeting at St George's Church Paddington. This was a typical situation in that the invitation was arranged as a result of personal contacts: Rev Philip Bradford was a

¹⁶ TAMAR Correspondence File B, 1997. Rayner to Mayne 17 February 1997.

¹⁷ *North West Network*, "Staff Comings and Goings." (Poor quality photocopy with date obscured but believed to be 1997).

¹⁸ Rev Ian McGilvray, chaplain@dampierseafarers.org – Email, 15 November 2013 to Mayne, "I have discovered that Robert Duffield was inducted as the Chaplain on the 16th March, 1996 and his last service was held on the 5th March 1997."

¹⁹ The discussion with the Archbishop related to the writer's proposal that the diocese create a department or unit dedicated to sexual abuse issues. The writer pointed out that in 1955 the diocese formed a Department of Promotion, first within the Home Mission Society and later by Synod agreement, to distribute literature on giving. This department was to challenge Sydney churches regarding stewardship under the banner "Every Member Canvass." Refer Stephen Judd & Kenneth Cable, *Sydney Anglicans* (Sydney: The Anglican Information Office, 1987), 261. In 1956 the writer was employed by All Saint's Anglican Church North Parramatta to work on the scheme and saw a parallel in relation to setting up a specialist unit where sexual abuse victims could report and seek help.

²⁰ *The Year Book of the Diocese of Sydney 2001*, 23.

personal friend of Deaconess Pattie Mutton.²¹ The writer and Deaconess Mutton together gave a presentation titled, *Preventing abuse through education*.²²

Other TAMAR business concerned further initiatives in contacting parish women's movements, such as Mothers' Union (MU), the Australian Women's Guild, Women's Fellowships and the Girls Friendly Society (GFS). It was noted that many such Church women also had affiliations with secular organizations including the Country Women's Association, Red Cross, the Housewives' Association and Girl Guides. The potential thus existed for TAMAR to have a wide area of influence.

In April, the question of producing a video (the future *Behind Closed Doors*) was raised by Sue Foley. Finally it was decided to start the process. Her suggestion was for a NSW Home Mission Society (HMS, later Anglicare) partnership with TAMAR based upon a simple equation. HMS as an Anglican welfare organization would provide the image and funding while TAMAR would provide the 'story-board' component as well as sourcing appropriate people drawn from various professional backgrounds, to become participants. All TAMAR members agreed that the project should be implemented.²³

The invited guest speakers for May and June TAMAR meetings were Julie Blyth, and Helen Carruthers, respectively. Both women were social workers and colleagues of Sue Foley.²⁴ While most TAMAR members had had experience on Parish Councils and Parish Committees as well as some being Synod representatives and Parish nominators, they generally lacked the expertise required to bring about change.²⁵ Julie Blyth's topic, *How to change structures and attitudes though training* was radical and pertinent to TAMAR's mission to engage with the historically-patriarchal Anglican Church, bound by its dense legal and administrative structures.

Helen Carruthers' address titled, *Questions to consider regarding what outcomes we want to see as a result of the activities of TAMAR*, focussed on three main areas; the

²¹ TAMAR Seminars, Conferences and Workshops File 1. Deaconess Pattie Mutton was well respected by clergy in the diocese.

²² TAMAR Seminars, Conferences and Workshop File 2.

²³ The Anglican Home Mission Society had its beginnings in 1857. Anglicare Sydney is governed by the Sydney Anglican Home Mission Society Council, a body corporate constituted under the Anglican Church of Australia (Bodies Corporate) Act 1938. The name Anglicare as an umbrella organisation was adopted in 1997. See <http://www.anglicare.asn.au/site/history.php> (accessed 14 November 2015).

²⁴ TAMAR Protocol File. Julie Blyth and Sue Foley were on the Sydney Diocese Standing Committee's 1993 Sexual Abuse Committee and the subsequent Task Force as documented in Chapter 8, *The development of Sydney Diocese's first Sexual Abuse Protocol released in 1996*.

²⁵ Parish nominators are members of a parish appointed at its Annual General Meeting (AGM) to be part of a committee (The Presentation Committee) which includes diocesan representatives. The Presentation Committee recommends to the Archbishop a future incumbent in the event of the rector dying, retiring or taking up a new position. Synod Representatives are elected at the Parish AGM, to represent the parish for a period of three years.

National Anglican Sphere, Sydney Diocese, and Outcomes of Training and Development. This was especially relevant for all staff and parishioners having contact with children and requiring 'in-service' training in child protection.²⁶

Other activities included TAMAR being invited to a workshop for Church-related personnel held at the Westmead Childrens Hospital which focussed on *Managing Complaints of Sexual Abuse in a Pastoral Relationship: A Workshop for Church-Related Personnel*. Sue Foley attended.²⁷

At the June 1997 meeting, the writer referred to a letter from Patrick Parkinson, in which he stated:

I am glad to say that the book, *Child Sexual Abuse and the Churches* has now been published in the UK, and will be published on May 9th in Australia. It has already attracted quite a lot of attention in Britain, especially in the "Christian press". I am hoping for a similar response here. I have enclosed a few leaflets, in case you [TAMAR] want to pass them on.²⁸

The TAMAR meeting closed with an expression of appreciation for Patrick's book and his unflagging support for TAMAR.

The April agreement between Anglicare and TAMAR to proceed with the production of a video became the focus of the 24 July TAMAR meeting agenda.²⁹ Sue Foley reported that she had had discussions with her colleagues at HMS and Care Force. Also, contact had been made with Mark Hadley, Anglican Media Television and Radio. The matters of finance and advertising were to be left with HMS to negotiate with Anglican Media and the diocese. Anglican Media would advise TAMAR about the production details at a later stage. The production of a video started to look like becoming a reality. The August meeting agenda read: "Advocacy Activities and Video Preparation." As yet, there was still no word from Anglicare about how they intended to proceed.³⁰

²⁶ TAMAR Minutes File. Memo to Dawn Butler (Care Force) from Helen Carruthers, 19 May 1997. At the time, Carruthers was involved in parish community work in the Anglican Northern Sydney Region, at St Aidan's, Longueville.

²⁷ TAMAR Seminars, Conference and Workshops File 2, May 1997. *Managing Complaints of Sexual Abuse in a Pastoral Relationship* was for Pastoral Care Co-ordinators, School Executives, Hospital Executives, Hospital/Youth/School Chaplains, Welfare Workers, Consultants, Advisers, Human Resource Managers, Social Workers, Psychologists, Counsellors, Parish Ministers, Priests and Religious Teachers.

²⁸ TAMAR Correspondence File 1997. Parkinson to Mayne, 30 April 1997 re his, *Child Sexual Abuse and the Churches* (London: Hodder & Stoughton, 1997). "Many thanks indeed for being willing for me to include your story. You will find it on pp 125-129. I hope you will find the book helpful. I also enclose a few leaflets, in case you want to pass them on."

²⁹ TAMAR Minutes and Agenda File; and Patricia Mayne diary entry.

³⁰ TAMAR Minutes and Agenda File.

A significant encounter: Pre-history to engaging with Moore Theological College

There is a 'back-story' to TAMAR's inaugural lecture at Moore Theological College on 20 August 1997. Sixteen months previously on 18 April 1996 the writer had visited Canon Peter Jensen, Moore College Principal. Her purpose was to enquire if Moore College had any courses incorporated into their curricula in relation to clergy sexual misconduct. She also explained that it was her hope that through education, others might be spared the trauma of sexual abuse and suggested that TAMAR would be able to provide women with professional expertise drawn from various disciplines to participate as educators in this area. Such women were Faye Hansen, registered practising clinical psychologist with a secondary teaching background, Sue Foley, social worker/manager with over twenty years experience, including child protection and associated family law matters and Deaconess Pattie Mutton, with pastoral skills from working in parishes, hospitals and various Church organizations. Other TAMAR women, possessing professional qualifications in teaching and nursing were also available. The writer also revealed to Peter Jensen, her 1950s experience of sexual misconduct by a Sydney clergyman.

When the hour's appointment was drawing to a close, Peter Jensen, whom the writer had known since he was a young curate, suggested that that they should pray. She reported:

I hesitatingly protested 'Peter I can't, I simply can't, you pray.' Taking off his glasses, with tears in his eyes, he prayed... I thanked him for believing my story... He replied 'Patricia, I believe you because I know you.' But Peter, I asked, 'What if you didn't know me?' ³¹

Peter Jensen's future relationship with TAMAR demonstrated a commitment to support those belonging to the sexually abused community *he did not know*. As will be seen... he seconded a motion at the October 1998 Sydney Synod for the video, *Behind Closed Doors* to be screened at that Synod.

TAMAR's first engagement with Moore Theological College

August also saw an extraordinary ground-breaking alliance between Moore Theological College and TAMAR. On 20 August 1997, TAMAR gave its inaugural presentation at

³¹ Patricia Mayne diary entry, 18 April 1996; and Patricia Mayne Journal, 12:15 appointment with Peter Jensen, Moore College.

the College.³² A letter of appreciation was received from the principal, Canon Dr Peter Jensen:

Dear Pat [Patricia Mayne]

I am writing to thank you for your coming to the College last week and speaking to a group of students. Keith Mascord [Moore College lecturer] has given me an enthusiastic report concerning what you, Faye [Hansen] and Sue [Foley] said, and what impact it made upon him and those present. I know that the work you are engaged in is not easy and appreciate that it must be very draining. I am all the more grateful for your willingness to come.

I have been thinking about the numerically poor student response. I do not think that it is the subject, since ordinarily this would create a fair bit of interest. The problem is that our College program is very rich in learning experiences and also high in student obligations. My guess is that the prospect of a two hour seminar in the afternoon was not as appealing as we would hope. Furthermore, lots of people have existing commitments. Eight students were with me, for example, in another seminar.

Keith [Mascord] and I have been wondering how to get around these difficulties, and I think he will be in touch with you to see if we could incorporate something into the main program thus ensuring that student attention will be drawn to the matter which you are raising.

Thank you once again for sharing with us.

Yours sincerely

Peter F Jensen³³

Another letter was received from Andrew Ford, Moore College lecturer, thanking TAMAR for their participation at the seminar. He believed that a great service was done, "opening my eyes to the painful and personal reality of sexual abuse [and] I thank God for all of you and your continuing work in informing and educating the wider

³² Patricia Mayne diary entry, May 15 1997. The agreement was for TAMAR to present regular lectures at the College commencing 20 August 1998.

³³ TAMAR Correspondence File, 1997. Jensen to Mayne, 27 August 1997. A 'ps' was added as follows, "I wrote this letter before chatting with you on the phone. Thank you for that conversation which was most helpful even if distressing to us both. Regards to Tom." The writer and husband Tom, first met Peter Jensen when he was a Moore College student minister at St Andrew's Dundas, where the Mayne family attended; and *The Year Book of the Diocese of Sydney 1996*, 176-177. Clerical history; Canon Jensen. Principal of Moore Theological College from 1985 until appointed Archbishop of Sydney in 2001. Awarded the Hey Sharpe Prize in 1969, Moore Theological College BD (2 Cl Hons) (Lond) 1970, MA (Hons Syd) 1976, D Phil (Oxford) 1980, Deacon 1969, Priest 1970.

community and the church about these issues.”³⁴ This ground-breaking lecture was to be the genesis of TAMAR’s on-going relationship with the College.

Behind Closed Doors: Early stages of the birth process

It was now time to focus on Sue Foley’s suggestion of the production of a joint video on sexual abuse by TAMAR with Anglicare. In relation to this, a memorandum from the late Rev Howard Dillon, the Executive Director of Anglicare (formerly Anglican Home Mission Society) to Sue Foley, read:

Subject: Video on sexual abuse from TAMAR group:

1. I respond to your memorandum 2 September 1997 and I wish to affirm and support you and the TAMAR group in this project. I believe it could well be a good response to issues raised in the Royal Commission Report.
2. I am happy to enter into discussion with [Deaconess] Margaret Rodgers [CEO Anglican Media Council] about the cost-sharing.³⁵ I believe that our Public Affairs unit would be involved extensively.³⁶

Dillon raised some reservations about the project, but promised to refer it to Anglicare’s appropriate personnel for further development of the whole project. He explained “I want to support it in principle, but I must have a great deal more substance than I have at present.”

In the light of this, Mark Hadley from Anglican Media in a fax to Sue Foley outlined the anticipated budget for producing the proposed video covering pre/post production meetings, scripting, pre-production, filming, editing, dubbing, artwork and tape stock, totalling \$9,962. He added, “I hope this costing meets with your approval. I’ve done my best to cut it back in order to work inside of the budget you’ve suggested. If there are any questions, please do not hesitate to contact me.”³⁷

A lightning-like energy zipped through the TAMAR meeting’s atmosphere – a state-of-the-art teaching tool looked like being on its way to reality! The video project was

³⁴ TAMAR Correspondence File, 1997. Letter from Andrew Ford (Moore College lecturer) 26 September 1997.

³⁵ *The Year Book of the Diocese of Sydney* 1999, 314. The late Margaret Rogers, CEO Anglican Media Council from 1994; Australian College of Theology ThL & Deaconess House Sydney Diploma 1963; Uni Syd BA 1970; Uni Syd BD (Hons) 1977; Rachel McKibbin Prize 1975; Deaconess 1970; Tutor D’ss House 1969-73; Warden C of E Women’s Hall 1974-75; Principal D’ss House Syd 1976-84; Research Officer Gen Synod 1985-93.

³⁶ TAMAR Correspondence File, 1997. Memo, Dillon to Foley, 8 September 1997 (cc Peter Gardiner). Gardiner was in a managerial position in Anglicare. Dillon’s clerical history in *The Year book of the Diocese of Sydney* 2000, 204. Rev Howard Dillon, Executive Director of Anglicare from 1996 coming into the position from a varied background in ministry in Victoria and New South Wales.

³⁷ TAMAR Correspondence File, 1997. Fax from Hadley to Foley, 1 September 1997.

largely a product of Sue Foley's vision. She had capably spear-headed the project to this stage, with the support of her TAMAR colleagues.

Further engagements

As news about TAMAR spread, the women were increasingly invited to speak at functions. On 16 September 1997, Faye Hansen, through a connection with the Rector of All Saints North Parramatta, was invited to speak at a women's meeting there.³⁸ A conference, *Building and Empowering People*, was held at the Wesley Central Mission, Dalmar Child and Family Care, Carlingford,³⁹ where Sue Foley and the writer participated in the program, using extracts from their respective published articles, *Lean on Me* and *The Child, the Church & the Woman*, as well as facilitating workshops.⁴⁰

Also on 16 September 1997, Deaconess Pattie Mutton facilitated a workshop at *Brian's Monthly Meeting* at St John's Cathedral, Parramatta. Bishop Brian King invited as many TAMAR members as possible to attend. The Bishop's monthly meetings provided pastoral care for his clergy of the Western Sydney Area. Faye Hansen, Pattie Mutton, Janelle Sansom and the writer attended. The topics for the meeting were *The Effects of Abuse* and *The Work of the Perpetrator*.⁴¹

Janelle Sansom spoke about the effects of abuse from a personal perspective as a support person for two children who had been sexually abused by an Anglican youth worker. She spoke graphically of the children's various 'lived-out' behaviours, including multiple fears, severe anxiety, sleeplessness and wariness of others. The writer gave a two minute profile of the 'thoughtful work' of the perpetrator:

One perpetrator in my life was a clergyman, who called his activities, the 'second gospel,' and used scripture as a powerful weapon to assist his plans.

However, my focus today is about another perpetrator who invaded my family. Myself and my three siblings were all sexually abused by a respected step-uncle. I call it the Hidden Industry of Defiling Innocence. This is the reason I liken sexual abuse in terms of being a hidden 'industry' and might I add, a very

³⁸ Patricia Mayne diary entry 1997. All Saints North Parramatta.

³⁹ The Methodist Church established Dalmar Children's Home for "children of all creeds." The stately building "Dalmar" has facilities for conferences.

⁴⁰ Sue Foley, "Lean on me", *Souther Cross Quarterly*, Winter 1995; and Patricia Mayne, "The Child, the Church & the Woman", *Church Scene*, Vol 5, no. 48, 11 October 1996. The article won the Australasian Religious Press Association award in recognition of excellence: Best story or feature by a new or non-professional writer – Highly Commended.

⁴¹ TAMAR Seminars, Conferences and Workshops File 1. Hansen to Bishop King 12 March 1997 confirming the date for TAMAR to participate in a Day Conference for Clergy of the Western Region on the issue of Sexual Abuse.

established one. I always see it as a slow, creeping factory conveyor belt, where wonderfully and uniquely made children are remoulded by consistent, stealthy grooming. This uncle's perfected craft involved kindly outings to the movies, Luna Park, ferry rides, playing board games and magic tricks. He patiently waited until bed-time stories, a time for fondling. As part of his 'toilet care' he sometimes woke the children at night and...

As time goes by, [such] children become perfect 'factory seconds' – broken and trashed by the Master Perpetrator. There will never be any shortage of victims, when the reality is that one in four girls and one in seven boys are waiting – innocents in line – to be enticed on to the hideous conveyor belt. One day the conveyor stops. Its victims are finally dumped into a dark void, called 'Reserved for Broken People.' Their innocence destroyed by their conveyor belt experiences – beyond their control to stop.⁴²

Those who attended *Brian's Monthly Meeting* were grateful for the TAMAR team's unique ministry in educating the Church. In particular, Deaconess Pattie Mutton's contribution was wrought from her hospital chaplaincy ministry that revealed deep spiritual experiences when walking alongside those suffering grief and loss, especially through sexual abuse.⁴³ A letter from Archdeacon Alan Donohoo thanked the TAMAR team for their professionalism and insightful knowledge shared at the bishop's meeting.⁴⁴

The Video: TAMAR's preparation and plans

As the video project was gaining momentum the October and November meetings were almost entirely focussed on it. On 10 November, Sue Foley and Faye Hansen had a meeting with Anglican Media. The following Monday some members of TAMAR met with the Production Team at Anglican Media's Northbridge office.

Another hastily-convened TAMAR meeting took place on Thursday 20 November following Anglican Media's suggestion that filming could commence the week before

⁴² TAMAR Seminars, Conferences and Workshops File 1, 16 September 1997.

⁴³ *The Year Book of the Diocese of Sydney 1999*, 314. Chaplain Royal Alexandria Hospital for Children 1979-82; Royal Prince Alfred Hospital 1986-91; Westmead Hospital 1991-98 and various appointments as Parish Sister

⁴⁴ TAMAR Correspondence File, 1997. Donohoo [Archdeacon to Bishop Brian King] to Mayne, 18 September 1997. "Thank you for standing up before the ministers on Tuesday and sharing your story. Be assured I would do whatever is in my power (little as it really is) to support you."

Christmas.⁴⁵ In the light of the impending Christmas rush would the people with professional high profiles be available for the filming?

Also in November, TAMAR participated in a two-day Anglican-auspiced Conference under the title, *Do Justly, Love Mercy, Walk Humbly*, held at Robert Menzies College, North Ryde. TAMAR representatives, Sue Foley and the writer, spoke about “TAMAR’s World and Work,” as agents of change for a Church that needs to listen.⁴⁶

For the TAMAR women there began on the first Sunday in December 1997 one of the most joyful seasons in the Christian Calendar, the Season of Advent.⁴⁷ For some Anglican churches, the Advent Candles are lit each Sunday with the Prayer Book’s Collects and Readings foretelling “*The promised Saviour*.”⁴⁸

On the first Sunday in Advent, the Collects’ petition is “Almighty God, give us grace that we may cast away the works of darkness and put on the armour of light.”⁴⁹ This prayer reflected TAMAR’s commitment to its Christian commission – to shed light on the hidden darkness experienced by those affected by sexual abuse. Early in December, Anglican Media faxed Sue Foley thanking her for her patience and advising her of the anticipated shooting dates.

In total, four draft scripts were progressively given to TAMAR for vetting. One was titled *Opening Closed Doors* and the remainder titled, *Behind Closed Doors*. One draft had a compelling message from one of the reviewers scribbled across it, “*There can be no healing without justice*.” The title, *Opening Closed Doors*, was rejected. The chosen title, *Behind Closed Doors* (BCD) became the more compelling, particularly given that the opening scene shows a favourite family uncle, warmly welcoming his niece. Then he shuts the door. With tones of subtle coaxing he suggests they play one of their

⁴⁵ TAMAR Minutes and Agenda File. For the past few months TAMAR had been meeting at the writer’s home. This began the pattern of meeting at various TAMAR members’ homes as Faye Hansen’s, Pattie Mutton’s and the writer’s residences were all in the geographic area of nearby Parramatta.

⁴⁶ TAMAR Seminars, Conferences and Workshops File 1, 1997. Programme Notes. Robert Menzies College is an Anglican residential college attached to Macquarie University.

⁴⁷ TAMAR Correspondence File 2008. In some Anglican Church traditions, Advent Candles are lit symbolizing that Jesus is the Light of the World. There are four candles, one for each Sunday leading up to Christmas. A fifth candle for Christmas Day. The colours of the four candles vary. Sometimes, three are purple and one pink. The central candle is usually a large white pillar. The first represents Prophecy/Hope. The second represents ‘The Way’. The third represents Joy. The fourth represents Peace. The fifth, to be lit on Christmas Day, represents Christ himself as a celebration of the fulfilment of the prophecy of his birth.

⁴⁸ A Collect (*L. Collecta*.) is a short comprehensive prayer adapted to a particular day or occasion. Nuttall’s Standard Dictionary, 173. The Readings are taken from The Old and New Testaments. The Old Testament books are: The Books of the Law (The Pentateuch), The Poetical Books, The Major Prophets and The Minor Prophets. The New Testament books are: The Gospels, Acts of the Apostles, The Letters of Paul, Other Letters, A Prophetic Book, The Revelation. See also *An Australian Prayer Book*, 180-185.

⁴⁹ *An Australian Prayer Book*, 184.

favourite games. The child protests. The use of doors as a metaphor for 'the hidden' is a signal for viewers to expect an unfolding narrative with scenes of foreboding and disquiet.

On Tuesday 16 December 1997, Sue Foley and the writer met with the Anglican Media production team at their Northbridge studio. Over the next few days, four TAMAR members, Sue Foley, Allison Brown, Faye Hansen, Heidi and the writer were slotted into Anglican Media's time-table for filming. With the project at such an advanced stage, it was still unclear whether the other participants would be able to make the schedule, given that Christmas was fast approaching.⁵⁰

At TAMAR's Christmas get-together the women looked back on 1997 – the year that was, with thankful hearts at what had been achieved by such a small group of women. First, Anglicare, Anglican Media and TAMAR had talked, planned and worked together in order to produce the teaching resource video, *Behind Closed Doors: Child Sexual Abuse and the Church* although TAMAR members were still unaware at this stage if the other participants had managed to meet the filming dead-line. Second, the standing invitation for TAMAR to lecture at Moore College.

The Year 1997 had been a tremendous one of energetic visionary endeavour for the women of TAMAR who looked forward to the coming year to continue their efforts to serve the Church and the wider community in the belief that women's voices can make a world of difference in a world of overwhelming silence in regard to sexual abuse in the Church, family and community.

Behind Closed Doors becomes a reality

The New Year for TAMAR began on the 22 January 1998. Members were greeted with the welcome news that everyone who agreed to participate in the filming of *Behind Closed Doors* had been able to meet Anglican Media's tight schedule commencing five working days before Christmas. The filming was completed on time. A remarkable achievement!

This was all the more remarkable considering that three high profile participants were from the Church, Medicine and Law. They were Canon Dr Peter Jensen, Principal of Moore Theological College; Professor Dr Kim Oates, Chief Executive Officer of the New

⁵⁰ TAMAR Minutes and Agenda File; and Patricia Mayne diary entry, 16 December 1997. Heidi's surname was never revealed. She was a teenager, known to a TAMAR member and willing to participate in the project.

Childrens Hospital Westmead and Associate Professor of Law Patrick Parkinson, University of Sydney. The other presenters were Rev Ian Mears, Director of Continuing Education for Ministers, Sydney Diocese; Richard Elms, professional counsellor with the abused and those who abuse and Dale Tolliday, NSW Department of Health's Cedar Cottage Pre-Trial Diversion Program for those identified as abusers. The TAMAR member presenters were Faye Hansen, professional counsellor; Alison Brown manager of Anglicare's counselling services, Sue Foley Manager of Anglicare's Child and Family Services and the writer who would give their personal stories as well as Heidi, a brave adolescent. The March meeting minutes recorded that the following general invitation to all interested parties was issued by Archbishop Harry Goodhew:⁵¹

Invitation

Your are cordially invited to the launch of the educational video project

"Behind Closed Doors"

Child Sexual Abuse and the Church

Anglican Archbishop of Sydney

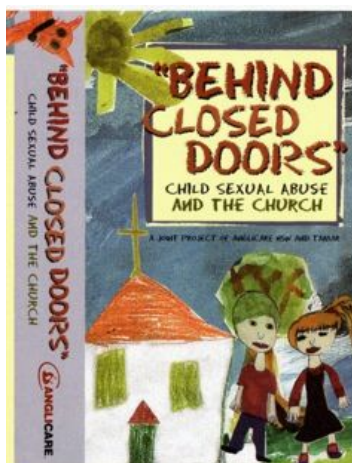
Harry Goodhew

2.30 pm on Tuesday 17 March 1998

In the Cowper Room, Level 1

St Andrew's House, Sydney Square

This video is part of a broad program involving education and care. "Behind Closed Doors" is a joint project of ANGLICARE, the welfare arm of the Anglican Church and TAMAR (Towards a More Appropriate Response), an advisory, educational and advocacy group that works to raise awareness of abuse and its costs. You will have an opportunity to meet the people who made this video possible. Called 'Behind Closed Doors: Child Sexual Abuse and the Church', the video is designed for clergy, other church workers and congregations.



TAMAR considered that this gathering of men and women was a gift to the Church and the wider community and bringing them together was nothing short of a miracle. It was astonishing that in less than six months since the project was only a conversation piece, it became a reality and was ready for TAMAR to preview. Following this, TAMAR liaised with Anglicare to prepare the workbook to accompany the video.⁵² This included *The Rape of Tamar* written by Faye Hansen based on the narrative from 2 Samuel 13:1-29, a tragic story about a young girl,

⁵¹ TAMAR, Seminars, Conferences and Workshops File 1, 1998.

⁵² *Behind Closed Doors*, Workbook, 8. Anglicare and TAMAR developed the 'Behind Closed Doors' package as a strategy for the prevention of child sexual abuse.

who despite her protesting pleas, is raped by her half-brother Amnon.⁵³ It will be seen later that TAMAR used as a teaching resource, the Workbook's component for discussion, "Recognise, Respond and Protect."⁵⁴

At the 19 February 1988 meeting the proposed Video launch and marketing were discussed. Other business, included TAMAR's response to the 1997 Green Paper, A *NSW Children's Commission* inviting submissions from the public and organisations on how the proposed Commission should be set up.⁵⁵ Further business concerned a meeting with Canon Peter Jensen regarding TAMAR's seminars at Moore Theological College.⁵⁶ TAMAR was also invited to give a presentation to Mothers' Union (MU), Diocese of Sydney Inc, on 27 March, 1998.⁵⁷

As an indicator of the significance of the TAMAR movement and its relationship to the Diocese of Sydney's hierarchy, prior to the launch of the video, a collegiate gesture was made by the Archbishop to the women in inviting them to meet the Rev Canon Howard Dillon, CEO Anglicare and Canon Peter Smart, the Archbishop's Personal Assistant, as hitherto many of the women were unknown to them.⁵⁸

March heralded a momentous occasion for all of those who had hoped and prayed for this ground-breaking event. The launch atmosphere was imbued with a warm and collegiate spirit where old friends met and acquaintances mingled as a community of faith.

Anglican media release: 17 March 1998

The launch of *Behind Closed Doors* was a newsworthy event and rated a media release:

⁵³ TAMAR Research File, 2009-2013. Email, Hansen to Mayne, 30 April 2013.

⁵⁴ *Behind Closed Doors* Workbook, Section 1, 7. "This material is based upon original work developed by the NSW Child Protection Council. The assistance of the Council in encouraging the use of the material is appreciated. Anglicare NSW." TAMAR used the three themes Recognize, Respond, Protect to introduce the issues surrounding sexual abuse.

⁵⁵ Rachel Simpson, NSW Parliamentary Library Research Service. *The Commission for Children and Young People Bill 1998 and other child protection initiatives Briefing Paper No 14/98*, 5. The purpose of the 1997 Green Paper was to obtain views of interested organizations, agencies, and individuals (both children and adults), on the creation of the Children's Commission and on the role and functions it should fulfil. Sue Foley responded on behalf of TAMAR.

⁵⁶ TAMAR Correspondence File, 1998, Jensen to Mayne, 1 October 1997.

⁵⁷ The Mothers' Union Inc, Diocese of Sydney. Triennial elections at its Annual Meeting 27 March, 1988. Four members of TAMAR attended and the presentation was well received. TAMAR hoped an outcome would be that a strong connection would develop for both organizations to help each other in addressing sexual abuse issues. MU had representatives, Diocesan Regional Vice-Presidents from Georges River, North Sydney, South Sydney, Western Sydney and Wollongong.

⁵⁸ The late Rev Cannon Howard Dillon, Executive Director Anglican Home Mission Society [now Anglicare]. Rev Peter Smart, Archbishop Goodhew's Personal Assistant.

Archbishop launches video for church workers on child sexual abuse.

The Anglican Archbishop of Sydney, Harry Goodhew, today launched an educational video for churches on child sexual abuse.

Professor Kim Oates, from The New Childrens Hospital, Westmead, said the video would have a vital role to play educating church goers. Child abuse is the whole spectrum. It is physical abuse. It is emotional abuse. It is sexual abuse. I think it is very important for churches to have the problem discussed in their congregations. There is no excuse for sexual abuse, he said.

Sue, a sexual abuse survivor, said that in the past, church workers have been slow to respond to evidence of sexual abuse.

The Sexual Abuse started when I was about 10 and went on until I was 17 or 18. I went to our Minister and said to him that I really needed to tell him some of the things that were going on in my home. He said: Things like that do not happen in families like yours.

Richard Elms, a professional counsellor who took part in the video, said that the video would be especially important tool in the training of clergy. I think it is important that we be emphasising the consequences of sexually abusive behaviour in the training of Church Workers he said.

Alison Brown, Manager of ANGLICARE's counselling service for children who have been abused, highlighted the role the video could play in breaking down the secrecy surrounding child abuse: 'Secrecy is an enormous part of the whole culture around sexual abuse. So churches should be very careful to avoid anything to do with secrecy, such as meeting children behind closed doors.'

The video is a joint project of ANGLICARE, the welfare arm of the Anglican Church, and TAMAR (Towards A More Appropriate Response), an advisory, educational and advocacy group that works to raise awareness of children abuse and its costs.⁵⁹

The Anglicare NSW Magazine, *Inside Caring*: April 1998, also carried the Media Release.⁶⁰

⁵⁹ Anglicare, St Andrew's House Sydney Square, Sydney. Issued by Anglicare and the Diocese of Sydney.

⁶⁰ Anglicare, St Andrew's House, Sydney, *Inside Caring: news for and about ANGLICARE NSW staff*, April 1998.



Further media coverage

The front page of *Southern Cross* carried the headline, *Video launch opens door on child abuse* together with a photo of some of the TAMAR members.⁶¹ It elaborated: “Archbishop Harry Goodhew launched Anglicare’s educational video *Behind Closed Doors, Child abuse and the Church*

last month. The Archbishop said, ‘It’s very moving and very constructive. I’m sure it will be very helpful.’”

Southern Cross also outlined the video’s history:

Behind Closed Doors is a joint project of Anglicare, the welfare arm of the Anglican Church and TAMAR (Towards A More Appropriate Response), an advisory, educational and advocacy group that works to raise awareness of abuse and its costs. The video was produced for them by Anglican Media Sydney.

Southern Cross also reported: “The video features a range of interviews with sexual abuse survivors.” At the time of filming Heidi was a teenager. Sue was in her mid-life and Patricia in her mid-sixties. Heidi and Sue were victims of incest and Patricia a victim of incest and clergy abuse. Given the probable 50-year period over which their abuse occurred it reveals a dark history of the age-old continuum of gross predatory behaviour, from the biblical narrative of the rape of Tamar, to the present day.

In addition, *Southern Cross* noted that The Rev Howard Dillon, Anglicare’s executive director spoke at the launch where he described the video as “An advisory and educational tool. It is designed for Church leadership, for parish leadership. That means not only for clergy or ordained staff but all staff and parish counsellors. All who have a duty of leadership have a duty of care.” In the same article, it was reported that Faye Hansen of TAMAR had spoken at the launch highlighting TAMAR’s concerns and ongoing commitment: “We were concerned with the way the Church responded and failed to respond to sexual abuse within the Church. We have a long term commitment to helping and resourcing the Church to deal with this issue.”⁶²

⁶¹ Editorial, “Video Launch Opens the Door on Child Abuse”, *Southern Cross*, April 1998.

⁶² *Southern Cross*, April 1998.

Post-video activities continued with various meetings. In May and June 1998, TAMAR members were involved in a number of speaking engagements. Alison Brown, Gwenyth Higginbotham and the writer spent an evening with St Andrew's Dundas Mothers' Union on 15 May. On 2 June, TAMAR had a mid-day meeting with the executives and committee members of Mothers' Union at St Andrew's House and in the evening TAMAR members facilitated a workshop at St Paul's Chatswood.⁶³

The life of TAMAR continued on with other activities. As a result of publicity generated by the video launch, on 21 July 1998 the writer was interviewed by Rev Gordon Moyes on Radio 2GB about the work of TAMAR, particularly as a women's movement.⁶⁴

Now that the *Behind Closed Doors* video was recognised as a Sydney Diocesan educational centre piece which TAMAR would be using as a significant aid, TAMAR organised a training day associated with the video as it aimed to have its members professionally equipped when speaking at seminars, conferences and workshops.⁶⁵ The training took place at the Careforce Telopia office with Sue Foley as facilitator.⁶⁶

This training involved current issues in Anglican and other churches in the area of child protection, including:

- legislation
- secrecy and power
- gender issues including beliefs and values
- disclosures and personal and group safety
- an Action Plan for parishes outlining their responsibilities
- definition of abuse
- the effects of abuse
- a study of the BCD video and the workbook's themes of Recognise, Respond and Protect

The 'Life and Times' of the *Behind Closed Doors* package

On 24 September, Faye Hansen sent a memo to all TAMAR members:

⁶³ TAMAR Seminars, Conferences and Workshops File 1; and TAMAR Minutes File. Faye Hansen, Janelle and Patricia Mayne.

⁶⁴ TAMAR Minutes File, 1998. Gordon Moyes, Member NSW Legislative Council 3 September 2002 – 4 March 2011. Rev Dr G Moyes, Uniting Church of Australia and 2GB presenter.

⁶⁵ TAMAR Seminars, Conferences and Workshops File 1.

⁶⁶ TAMAR Seminars, Conferences and Workshops File 1. Careforce was a division of Anglicare

I had a phone call from Peter Gardiner [Anglicare] to-day with the following news. Anglicare will send the video "Behind Closed Doors" to all parishes in Sydney Diocese, with an invoice for \$50. Parishes can then send a cheque to Anglicare or return the video if they don't want it.

Anglicare will arrange regional training sessions (one per region) for clergy and a key worker from each parish. Some staff from Anglicare have offered to do the training, and TAMAR members can help with the training if they wish to do so. Peter Gardiner will co-ordinate regional training with the bishops/clergy. Contact Peter if you want to help with the training.⁶⁷

TAMAR hoped that Anglicare's initiative in promoting the educative value of the video would have significant impact on the Sydney Diocese, considering that the diocese has two hundred and sixty one parishes (often with parishes having more than one Church).⁶⁸ With rectors, assistant ministers and Church workers, together with volunteer laity, this totals around one thousand persons and with congregations added, it represented a considerable population.

The *Behind Closed Doors* video goes to the Sydney Synod

The decision of when and how TAMAR would show the video to members of Synod was informed by the following rationale: The video had never been screened widely and attendance at its launch was by a general invitation to those 'interested' to RSVP. The forthcoming October Synod would be the time for that auspiciously large gathering of Sydney Anglicans to view it. Assuming there would be full house, there would be around 750 parish representatives, including the clergy plus those in the public gallery and the media. On no other occasion in the diocesan calendar would there be such numbers present. TAMAR believed that since several months had passed since the video's launch, with its accompanying fanfare, it was imperative that the momentum be maintained. Because the BCD video was around 58 minutes in length – far too long for a Synod session, it was left to the writer and husband Tom to edit the video down to 10 minutes without losing too much of the essential narrative. The text of the 10-minute version can be found at Appendix 6.

The planning behind the video being shown at Synod began at TAMAR's June meeting where it was decided to contact the diocese about the proposal. Subsequently, Tom Mayne, a Synod representative for All Saints, North Parramatta, agreed to assist

⁶⁷ TAMAR Correspondence File, 1998. Hansen to TAMAR Members, 24 September 1998.

⁶⁸ 1999 Session of Synod. *Annual Report of the Standing Committee and Other Reports and Papers*, Standing Committee of the Synod Anglican Church of Australia Diocese of Sydney, showing a list of all parishes, 222.

TAMAR and contacted Mark Payne, the Diocesan Secretary. On 26 June Tom wrote to the Diocesan Secretary (copy to Dr Peter Jensen): "Following our phone conversation... I have drafted two motions for possible inclusion on the business paper for next Synod. After discussions with a number of colleagues, the following are suggested as substantive and procedural motions:"

Substantive Motion A

Synod notes with interest the production by Anglicare of a video dealing with child sexual abuse and the church titled 'Behind Closed Doors' and commends the video to parishes for use in an appropriate way.

Procedural Motion B

Synod notes motion A and gives permission to the mover to show selected segments of the video (approximately 10 minutes) in lieu of a speech and suspends any parts of standing orders which would prevent this action.

He continued, informing the Diocesan Secretary:

I have discussed the idea of Standing Committee putting up the motion with Peter Jensen who gives his in-principle support. The question is, who might put up the motion? While it does not require a speech, it would probably need someone of Peter's calibre to get the motion up. Peter has asked me to ensure that he is kept informed of any developments in this regard and I would appreciate it if you would liaise with him and advise me of any outcomes.⁶⁹

Consequently, correspondence continued between Mark Payne and Tom Mayne over the matter. On 29 June, Payne wrote to Mayne advising him that he had contacted Canon Peter Jensen,⁷⁰ "seeking his comments on a proposal that your suggested motions be submitted to the Standing Committee on 27th July with a view to Standing Committee agreeing that the motions be moved at Synod by the request of the Standing Committee. I will let you know when I have Peter's comments."

In summary, from 6 July onwards, correspondence between Mayne and Payne saw-sawed to and fro concerning the appropriate wording of the motion and who would move it. In the end it was agreed that the motion would be moved by Tom Mayne rather than Standing Committee and that Peter Jensen would second it. Tom and Patricia Mayne would select the desired clips from the (BCD) 58 minute video (to reduce the screening time to 10 minutes) and pass the information on to Anglican Media for

⁶⁹ TAMAR Correspondence File, 1998.

⁷⁰ TAMAR Correspondence File, 1998.

editing. It was also agreed that the mover would be permitted to speak for up to 15 minutes and, as part of the speech, to show selected segments of the video. The motion (12/54) read as follows:

“Synod,

notes with interest the production by Anglicare of a video dealing with child sexual abuse and the Church entitled *Behind Closed Doors* and commends the video to parishes for use in an appropriate way.

(Mr Tom Mayne – 13.10.98).”⁷¹

The historic ‘debate’

As it transpired, the motion listed for Monday was moved to Tuesday 13 October. For some TAMAR members seated in the hushed darkened public gallery of the Wesley Centre’s auditorium and watching the video, this session of Synod was both a ground-breaking and surreal experience, the result of an unprecedented partnership between the Diocese of Sydney and TAMAR unfolding. It was with emotion they listened to Tom Mayne’s speech as he stressed the need for parishes to educate themselves through survivors as revealed in the video. Canon Dr Peter Jensen seconded the motion. Synod’s response to the speeches was overwhelming applause. There was no debate and no one dared to oppose the motion. Then without a murmur throughout the auditorium, the video ‘clips’ were screened – some viewers wept.

The TAMAR women optimistically hoped that all this would release a force like a domino effect tumbling into the lives of congregations throughout the diocese to protect the vulnerable in the Church and community. The motion was unanimously formally adopted and became Resolution 13/98.⁷²

What the Newspapers said:

Southern Cross ran the headline,

Child abuse video endorsed

Synod voted resoundingly [and] passed a motion commending for use in parishes a video dealing with child sexual abuse called ‘Behind Closed Doors.’ In moving the motion, Tom Mayne a former missionary said that he was both

⁷¹ On the Synod business paper for Tuesday 13 October.

⁷² *The Year Book of the Diocese of Sydney* 1999, 366. Third Ordinary Session of the 44th Synod of the Diocese of Sydney: October and December 1998. 13/1998 denotes the thirteenth resolution on the 1998 business paper. The fact that the motion was listed for 13 October is coincidental.

heartened and burdened by the motion.⁷³ He said he was “heartened because for the first time there is now available to all parishes an educational tool which is highly professional and Christian in its treatment of abuse.” He added, “I am burdened because I am the husband of a victim of sexual misconduct – by a former minister in this diocese, one who has long-since had his licence revoked.”⁷⁴

In seconding the Synod motion, Dr Jensen said, “The care of the vulnerable is especially laid upon us in the Bible. They are to be protected and sustained.”⁷⁵

The Sydney Morning Herald’s coverage, headlined *Synod backs action on child abuse* noted:

About 700 members of the Anglican Synod of the Diocese of Sydney last night resoundingly passed a motion commending for use in parishes an educational video dealing with child sexual abuse and the question of how to guard against it.⁷⁶

James Murray, religious affairs writer for *The Australian* described the scene as follows,

Child sex abuse video silences church leaders

The Sydney Anglican Synod sat in darkened silence yesterday as a new video on child abuse was shown. Designed for use through Anglicare, a social welfare arm of the church, ‘Behind Closed Doors’ abandons the old church habit of concealing its scandals and features women recalling their betrayal as children by clergy and church workers.⁷⁷

Conclusion

This chapter has traced the two year journey of the TAMAR women during which their collegiate spiritual aspirations led them to work collaboratively with the Sydney Diocese to help bring about radical change in its structures, and its related para-organizations to address more effectively the problem of sexual abuse.

The Sydney Anglican Church with its historical synods, canon law, theology, multi-tiered clerical hierarchy and powerful administrative structures began to listen to the voices of

⁷³ This is incorrect. Tom Mayne was not a former missionary, but was working with World Vision Australia.

⁷⁴ In fact the incumbent resigned which obviated the need to have his licence revoked. TAMAR Correspondence File, 1998. Letter from Archbishop Goodhew to Mayne, 3 April 1998.

⁷⁵ *Southern Cross*, November, 1998.

⁷⁶ *The Sydney Morning Herald*, 14 October 1987

⁷⁷ Peter Fray, *The Australian*, October, 1998. Text of Behind Closed Doors: (10 minute version screened at Synod. Refer Appendix 6).

women most of whom from their earliest memories, had been nurtured in the Church which grounded them in their Christian faith. Yet they faced the dilemma of how to relate positively to the Church while at the same time exposing its shame. The diocese listened to women's voices as they sought to build upon existing foundations in the Church through a process of education involving fostering good inter-personal relationships with the clergy and by proposing transparent policies in relation to sexual abuse and misconduct by its clergy and Church workers. The Church also listened to women's voices as they recounted stories which revealed how devastating the ongoing effects of sexual abuse can be.

With commitment, TAMAR worked to dispel the deeply held notion stated by Professor Kim Oates when he said in the BCD video: "That sort of thing doesn't happen round here, in my community, in my Church, in my family."⁷⁸ Adopting such a position of denial over decades, has exacerbated the problem of dealing with sexual abuse, often relegating it to the categories associated with idle gossip, hearsay, innuendo, anecdotal nonsense or maliciousness. TAMAR hoped that the production of *Behind Closed Doors*, an educative and compelling documentary, would contribute significantly to putting such denial to rest.

At the end of two years of continual activity the women of TAMAR, in the words of Amos, could confidently express the hope: "let justice roll down like waters and righteousness like an ever-flowing stream."

With so much achieved and given the wide media exposure of the video, one would have hoped that all vestiges of denial regarding sexual abuse might have disappeared. However, as the next chapter shows, this was not to be. Not only were there serious problems with TAMAR's involvement with Moore Theological College, but there were objections by some readers of *Southern Cross* whose sensibilities were upset at the very mention of sexual abuse in a Christian newspaper.

⁷⁸ *Behind Closed Doors*, video, 1998. Professor Kim Oates, CEO of New Childrens Hospital, Westmead.

section break

Chapter 10: TAMAR 1999-2008: Completing the task

Introduction

The previous chapter traced the history of TAMAR's two-year continuing journey, including the production of the *Behind Closed Doors* (BCD) video project which was launched by the Diocese of Sydney in 1998 as its centre piece to educate clergy and Church workers. This chapter will cover the following nine years examining significant aspects of TAMAR's wide-ranging work. Included will be its contribution to the review of the 1996 *Sexual Abuse Protocol* and its successful Moore Theological College lecturing program as well as its involvement in discussions relating to *Faithfulness in Service: A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers*.

As with other chapters, this chapter will reveal the significant commonality shared by most of the TAMAR women. They were life-long adherents of the Anglican Church and in particular the Diocese of Sydney where some of the women had long-standing personal friendships with the Church's hierarchy, including Archbishops Harry Goodhew and Peter Jensen. These individual friendships, where mutual respect prevailed, became transformed into a credible official Anglican women's ministry to the Church. In 2001, TAMAR was officially listed in the Diocese of Sydney's Directory of Organizations.¹

TAMAR: Membership 1999-2008

The year 1999 had begun by formalizing TAMAR's specific role structures. Faye Hansen became Chairperson, Deaconess Pattie Mutton, Secretary, and the writer, Treasurer.² Other TAMAR members continued to exercise their gifts in the ethos of a 'sisterhood' offering "a cup of cold water" to those affected by grief.³ The essence of this spirituality remained constant throughout the life of TAMAR as 'welcomes and farewells' were enacted. Sue Foley resigned to take up a challenging position at the Westmead Childrens Hospital, where again, her gifts were used on another ground-breaking project.⁴ The Rev Susan Emeleus resigned to accept a Churchill Scholarship⁵

¹ *The Year Book of the Diocese of Sydney 2001*, 35.

² TAMAR Minutes File 1999. The first TAMAR account with the Commonwealth Bank was established in 1999 with three signatories of TAMAR's office bearers, A/c No. 062-268: 2800-6084. Cheque butts and deposit slips reveal the account never exceeded one thousand dollars at any given time. However, gifts trickled in from friends of TAMAR (one for \$500) and a small percentage from book sales.

³ Matthew 10:42, "And whoever gives to one of these little ones even a cup of cold water, because he is a disciple, truly, I say to you, he shall not lose his reward." RSV.

⁴ This project was in relation to the Shaken Baby Prevention Project in association with The Millennium Foundation at Westmead Childrens Hospital. This project has become internationally recognized.

and Eliza MacLennan began her role as a new mother. Other members, Allison Brown, Helen Carruthers and Julie McKay, moved into other spheres of social work with other time-consuming demands and challenges. Gwenyth Higginbotham and Shirley Seers, both moved west of Sydney when their respective clergy husbands retired but continued to attend TAMAR meetings.⁶

Drawn by the common tradition of Anglicanism, a few other women joined TAMAR. They generally had strong family connections with the clergy. Such women were Ruth Ellem, Ruth Champion, Rosemary Signorelli and (the late) Marlene Hickin. The latter, although living in England, whenever visiting Sydney unfailingly contributed her expertise to TAMAR's mission. As counsellor and author, Marlene Hickin's wisdom and experience gave immeasurable support to the TAMAR movement especially through her book *The Divided Self: Closing the gap between belief and behaviour*.⁷ The following years brought Fay Cameron, and Jenni Woodhouse from the Sydney Diocese Professional Standards Unit, who unfailingly supported TAMAR and attended meetings as far as practicable.

1999: Changes and challenges

Diary entries during 1999 provide a pattern of TAMAR meetings which continued on a rotational basis and held in members' homes in an atmosphere of irenic companionship.⁸ Such lack of formality was due to a changing of priorities, especially when the meetings became a support group for survivors of sexual abuse and secondary victims. This altered the dynamics of the group as TAMAR's world had evolved into a duality of roles; one as educator and the other as carer of those needing

⁵ Sue Emeleus, a foundation member of TAMAR was ordained deacon in 1996, but denied priestly ordination, due to the Diocese of Sydney's position of male-only priests. TAMAR benefited from her studies in theology and counselling. *The Year Book of the Diocese of Sydney 2004*, 229 lists her qualifications. UNSW BSc 1962; Uni Syd Dip Ed 1962; MTC 1966; Ridley Coll 1967; Uni Syd M Ed 1967; ACT 1968-78, ThL (2 Cl Hons) 1979; Cert Holistic Couns (Ang Couns Centre) 1991; MACE 1993; Cert Fam Therapy (Relationships Aust) 1994; Cert Clin Past Educ RNS Hosp 1995; Adv Cert Clin Past Educ RNS Hosp 1997; Winston Churchill Fellow 1998; with CMS 1968-81; SLW Royal Alexandra Hosp for Children 1995; D 1996 by Abp Syd; Chap The New Childrens Hosp 1996-2000; AM PT Concord and Burwood 2000-03; AO fr 2004.

⁶ *The Year Book of the Diocese of Sydney 2007*, 282. Rev Brian Higginbotham. MTC ThL 1960; D 1961 by Abp Syd; P 1961 by Bp Kerle; C Parramatta 1961-61; w CMS on Dio Victoria Nyanza 1963- 68; at Oenpelli, NLT 1969; CIC Dundas 1970-78, R 1978-79; R Drummoyne 1979-99; AD Petersham 1984-99; AR Fivedock 1992-94. His wife Gwen attended TAMAR meetings whenever possible because of other commitments. *The Year Book of the Diocese of Sydney 2001*, 242. Rev Brian Seers retired from the position of Rector 1983-2000 at Millers Point Parish, Holy Trinity (historically known as The Garrison Church)

⁷ Marlene Cohen (Hickin), *The Divided Self: Closing The Gap Between Belief and Behaviour* (London: Marshall Pickering, 1996).

⁸ Patricia Mayne diary entry, 1999. The meetings were held at the homes of Deaconess Mutton (Pennant Hills), Faye Hansen (Wentworthville) and the writer (Oatlands). A total of nine meetings for the year.

love and support. In this latter role, Visual Expression Workshops were held as a therapeutic activity to assist trauma recovery.⁹

TAMAR was constantly aware of having evolved as a working body to reflect justice and mercy, combined with empathetic listening. The TAMAR women discovered “different ways of looking at things... and a chance to really get to experience another view of the world.”¹⁰ This often “achieve[d] a vision richer than any individual could achieve alone.”

¹¹ One may ask, what is a richer vision? In the case of TAMAR as a women’s movement, individual experiences in relation to sexual abuse whether in the Church, home, extended family and including its effects on secondary victims, were translated into a wide and rich group vision for educating the churches and the wider community.

TAMAR goes ecumenical

The New Year of 1999 brought an invitation from the NSW Presbyterian Church for TAMAR to engage in a collaborative education program with the Presbyterian Theological Centre, Croydon. In particular, the invitation included a request to use the video *Behind Closed Doors* (BCD) and workbook. In one sense the video was launched again – but now ecumenically.¹²

In March, the first seminar was held at the Centre.¹³ During one interactive session an interesting and somewhat perplexing comment was made to one of the TAMAR presenters: “I’ve never met a sexually abused person before and you seem so normal. Thanks for your story.”¹⁴

Other engagements followed in July, September and November.¹⁵ In relation to the proposed September *Behind Closed Doors Presbyterian Church Conference*, Paul Cooper, Head of Theology at the Centre wrote:¹⁶

⁹ Patricia Mayne diary entries 1999. The “Scrapbook Concept” group at Sue Foley’s 17 April 1999, 15 June 1999 and 17 July 1999. Scrapbook materials could be anything from textured cloth, felt, pressed flowers, ribbon, paint, photos, pictures or postcards. The materials used were limited only by imagination.

¹⁰ Mary Field Belenky, et al., *Women’s Ways of Knowing: The Development of Self, Voice and Mind* (New York: Basic Books, Inc 1986), 115.

¹¹ Belenky, et al., *Women’s Ways of Knowing*, 119.

¹² Patricia Mayne diary entry, 1999. Planning meeting, Presbyterian Theological Centre, Croydon. Proposed date, Saturday, all day 13 March: and TAMAR Minutes File 1999.

¹³ Patricia Mayne diary entry. Seminars, Conferences and Workshops File 1.

¹⁴ Patricia Mayne diary entry, 13 March, 1999. Comment noted.

¹⁵ Patricia Mayne diary entry. Presbyterian Theological Centre, Croydon. The 18 November meeting was held at the Presbyterian Ladies College 6:00-9:00; and Minutes File 1999; and Seminars, Conferences and Workshops File 1.

¹⁶ TAMAR Correspondence File 1999; and Seminars, Conferences and Workshop File 1. Email 27 July 1999 from Paul Cooper Head of Pastoral Theology at the Presbyterian Theological Centre to Sue Foley. A copy to Mayne from Foley re the September Seminar.

From my point of view I think it would be most helpful to have the conference/workshop deal with various aspects of the issue. We do not know who will be there at the conference. However, our advertising has been aimed at ministers and church leaders.

Cooper went on to say:

Prevention: how do we make our churches safe places? Victims: how do we deal appropriately with victims; from the initial reporting stage through to on-going support? Victim's families: how to we support them?

Cooper's other questions concerned the pastoral care for those accused and those convicted, including those who have been dealt with by the legal system, and who wished to return to congregational life.

The September Programme was billed as follows:¹⁷

A Workshop led by experts in the field to assist Ministers, Elders and members to understand, recognize and respond appropriately to the impact of Child Sexual Assault.

Sue Foley, consultant social worker, member of St Paul's Castle Hill [Anglican] and presenter on *Behind Closed Doors*, *Behind the Mask*¹⁸ and *Please Explain*.¹⁹

Tricia Mayne, author and presenter on *Behind Closed Doors*.

Janelle Sansom, member of TAMAR, advocate for abuse survivors and the families of offenders.

Faye Hansen, psychologist, adolescent and family counsellor, member of TAMAR and presenter on *Behind Closed Doors* and *Behind the Mask*.

Richard Elms, consultant social worker, therapist and school counsellor and a presenter on *Behind Closed Doors*.

Colin Llewellyn, author of the Presbyterian Church Protocol.

Paul Cooper, head of Pastoral Theology at the Presbyterian Theological Centre.

The programme included, *Expectations*, *Protective Behaviours*, *themes and interviews*. The interviews were conducted by Sue Foley while interviewees included TAMAR

¹⁷ TAMAR Seminars, Conferences and Workshops File 1. The programme is typical of TAMAR's engagements.

¹⁸ *Behind the Mask*. An Anglican Media production for TV shown in late night slot on Channel 10.

¹⁹ The video, *Please Explain*. Enquiries made did not locate the source.

members.²⁰ When interviewed, Colin Llewellyn discussed the use of protocols. A brief overview from the sessions follows:²¹

Session 1: This included themes from the videos *Behind Closed Doors* and *It's Never Too Late to Tell a Friend*, in the context of promoting group discussions.²² Faye Hansen facilitated the 'Q & A' segment that included a variety of questions, such as, "What have you noticed or learned?" "How do you feel?" "What is your faith response so far?"

Session 2: Focussed on responses to the videos and debriefing. Questions were invited on dealing with the effects of Child Sexual Assault/Abuse.

Session 3: Faye Hansen and Richard Elms focussed on how to deal appropriately with victims, from the initial reporting stage through to ongoing support. Other topics included Responding to a Disclosure, Review of Definitions, Dynamics of Child Sexual Abuse – stranger, intra-familial and known contacts and Treatment Issues for Child and Adolescent Victims. Case studies were also examined, eg, a child discloses to a youth worker, a teenager to a teacher or a mother to a friend. The session continued with Richard Elms probing questions in relation to the accused:

How do we pastorally care for those in our midst who may have been accused?
What about young people and children who offend? How do we pastorally care for those who have been convicted? How do we pastorally care for offenders who have been dealt with by the legal system if they wish to return to parish congregational life?

Elms also addressed other issues advertised on the programme:

- The big dilemmas of safety and natural justice in terms of what kinds of help 'helps' offenders? The dilemmas of dealing with unsubstantiated complaints:
- What are the risks? What are the issues for churches? How do church members and ministers handle these? What is your shopping list of resources? What skills do you have?

²⁰ TAMAR Seminars, Conferences and Workshops File 1.

²¹ TAMAR Seminars, Conferences and Workshops File 1.

²² The video, *It's Never Too Late to Tell a Friend*, released by the Australian Institute of Family Services, 1997.

The last question was particularly pertinent to the women of TAMAR, as up to this point their skills were still being developed.²³ TAMAR's philosophy was inclusiveness through collaborative learning and teaching. All members were invited to participate in seminars, workshops and conferences and to lead small group discussions. It was vital that all members were given the opportunity to observe other presentation styles, noting audience questions and acquiring skills to objectify their own experiences, rather than their known pathway of subjectivity of belonging to the sexually abused community. Sharing, supporting and skilling became the women's platform for self-discovery and over time, this enabled them to become confident presenters at a professional level.

TAMAR held a workshop at a conference at the Presbyterian Ladies College in November.²⁴ With four engagements with the Presbyterian Church, TAMAR realized this year-long association confirmed that its name was becoming synonymous with sexual abuse educational expertise.

TAMAR and Anglican Media co-operate in *Too Much To Bear*

In 1999, TAMAR was asked to participate in Anglican Media's project *Too Much To Bear: Real People battling with real grief*. This could be viewed as a sequel to *Behind Closed Doors*.²⁵ Only the writer was able to participate in the project, as others had prior commitments. This was seen as yet another opportunity to persuade victims of sexual abuse that "[t]here is nothing so awful you can't tell someone about it"²⁶ and to also stress that secrecy is "an enormous part of the whole culture around sexual abuse."²⁷ When the series *Too Much To Bear* was screened on Channel 10, *Southern Cross* reported:

TV Show offers hope in the midst of suffering: Broadcast News

"Out of suffering have emerged the strongest of souls", wrote Edwin Hubbell Chapin, and Anglican Media has met and spoken to some of those strong souls.²⁸ A television series called *Too Much To Bear* begins on Network Ten at

²³ The Sydney Diocese launched the BCD video on 17 March 1998. On 31st July 1998 a workshop called "TAMAR... Orientation Day [in relation] to the Behind Closed Doors Program" was held with Sue Foley as trainer with help from TAMAR members.

²⁴ Patricia Mayne diary entry, 18 November 1999, 6:00-9:00 pm. Workshop Group, NSW Presbyterian Conference at the Presbyterian Ladies College. Sue Foley and Patricia Mayne.

²⁵ Patricia Mayne diary entry, 5 August 1999; and TAMAR Correspondence File 1999, 23 July. An Interoffice memorandum from Anglican Media's Mark Hadley regarding the Grief Program for Network TEN, for Patricia Mayne and Sue Foley. Volume 1, Raising a disabled child; Divorce; Child abuse. Volume 2, Living with a disability; Suicide and Single Parents. Volume 3, Losing a parent; Dealing with depression; Traumatic accidents; The Death of a Child.

²⁶ TAMAR *Behind Closed Doors* File. Quote from *Too Much to Bear* video transcript.

²⁷ TAMAR *Behind Closed Doors* File. Quote from *Too Much to Bear* video transcript.

²⁸ Edwin Hubbell Chapin (December 29, 1814-December 16, 1880) was born in New York and renowned for his achievements. Universalist minister, author, lecturer, and social reformer and revered for his eloquence and

1 am on September, 30th. This series looks at the many different kinds of grief which people can suffer. While grief associated with death has been well documented over the years, other forms of grief often go unnoticed.

Anglican Media's television producer, Mark Hadley, wanted to show the long-term effects associated with such things as divorce, post-accident trauma, depression and living with a disability, as well as the more obvious grief with the death of a child or a spouse, suicide, and sexual abuse. The first episode looks at two generations of a family which has cared for a disabled member, first as a child, and then as an adult. Hadley commented:

Too Much to Bear is a programme which will speak to many people. As well as that, it is a program designed to offer the hope and comfort of the gospel in a way which is neither emotional nor condescending, but which shows clearly that Jesus Christ is the only hope when life itself seems too much to bear.²⁹

2000: The New Millennium: Indifference shown by most parishes

As previously seen in Chapter 6, the threat to effectively close the Anglican Counselling Centre (ACC) caused some TAMAR meetings to be subsumed into the Reference Group.³⁰ TAMAR's response was a campaign of letter writing to the Sydney Diocese and other stakeholders.³¹

During the year, a survey conducted by Deaconess Mutton of all 271 parish rectors in Sydney Diocese sought to establish how many parishes had made use of the *Behind Closed Doors* package. Only 29 clergy (11%) responded. Of those, only 18 rectors had used the video.³² With such a poor response, Marlene Hickin, Consultant Trainer and TAMAR member collaborated with Faye Hansen, TAMAR's Chairperson, to develop a

passionate pleas for tolerance and justice. See <http://uudb.org/articles/edwinhubbellchapin.html> (accessed 14 November 2015).

²⁹ TAMAR *Behind Closed Doors* File. *Southern Cross*, October 1999. *Too Much To Bear*, Volume 1 duration 78 minutes was pertinent to TAMAR, *Child Abuse* being the last of the trilogy of topics. TAMAR Correspondence File 1999-2000. The writer contacted Anglican Media Television and Radio on 6 February 2012, regarding the possibility of obtaining a hard copy of the transcript. Mark Hadley regretfully wrote: "The passage of 12 years has not been kind to our records, I'm afraid. I hope they [list of questions] are of some use; sorry I couldn't be more helpful."

³⁰ Patricia Mayne diary entry, 2000. TAMAR & Reference Group, 4, 10 & 27 April, 4 & 15 May, 12 & 27 June, 10 July, 3, 22 & 28 August, 8 & 12 September, 4 October. Appointment with Philip Gerber PSU and 8 December, Reference Group & TAMAR Christmas 'pot-luck dinner'; and refer Chapter 6. *A Church's Shame: Closure of the Anglican Counselling Centre*.

³¹ TAMAR Correspondence File 2000. Those contacted: Archbishop Goodhew, Canon Peter Jensen, then Principal of Moore Theological College, Rev Dr John Woodhouse rector of St Ives parish, Mark Payne, Diocesan Secretary, Garth Blake SC, Mark Hadley of Anglican Media Sydney and the late Michael Orpwood QC, an elected lay member of the Diocesan Tribunal and Enquiry Committee and involved with the Inefficiency and Incapacity Ordinance. The writer and Michael Orpwood QC had phone conversations and correspondence over matters associated with the perpetrator Rev X referred to in Chapter 4. For Orpwood's Diocesan roles, See *The Year Book of the Diocese of Sydney 2000*, 56.

³² TAMAR Seminars, Conferences and Workshops File 1.

proposal to conduct seminars in all five regions of the diocese, titled *When Child Sexual Abuse Affects My parish*.³³

TAMAR members realised that such a proposal would need to take into account recent legislation introduced by the NSW Government, following recommendations of the Wood Royal Commission including Child Protection Legislation: Prohibited Employment Act 1998, the Commission for Children and Young People Act 1998 and the Ombudsman Amendment (Child Protection and Community Services) Act 1998 that came into effect on 3 July 2000, collectively referred to as Child Protection Legislation.³⁴

From discussions with clergy and also with students at Moore Theological College it became clear that the areas in which people have asked for more training is in understanding why people abuse children, understanding the distorted thinking of a child abuser and the grooming behaviour of child sexual abusers. The proposal envisaged that a team comprising both clergy and other professionals (psychologists, social workers, educators) would present a half-day or one day workshop at clergy conferences conducted in the diocese's five regions over the next twelve months.

Given TAMAR's limited resources, it was 'a bridge too far' but the future beckoned for a visionary approach. Nevertheless the proposal helped TAMAR to strengthen the content of its teaching resources in relation to legal issues and students' concerns.

TAMAR's meetings continued on a monthly basis throughout the year. In October Deaconess Pattie Mutton and Janelle Sansom attended a Child Protection Issues meeting³⁵ followed by a further Child Protection Issues meeting in November convened by the Professional Standards Unit (PSU).³⁶

The last TAMAR meeting for the year as recorded in the minutes was between the writer and lawyer Philip Gerber, recently appointed Director of the Professional Standards Unit.³⁷ In the course of their conversation, Gerber shared the interesting en

³³ TAMAR Seminars, Conferences and Workshops File 1.

³⁴ *2001 Session of Synod Annual Report of the Standing Committee and Other Reports and Papers: Standing Committee of the Synod Anglican Church of Australia, Diocese of Sydney*, 75-78. In this report those Acts are referred to as the Child Protection Legislation.

³⁵ Janelle Sansom and Deaconess Pattie Mutton attended a Child Protection Meeting in October – venue not recorded.

³⁶ TAMAR Seminars, Conferences and Workshops File 1. Attendees; Faye Hansen, Robyn Claydon, Helen Blake, Margaret Lawton, Patty Mutton, Philip Gerber, Brian Seers and Shirley Seers.

³⁷ *The Year Book of the Diocese of Sydney 2000*, 23. Appointment of Philip Gerber, Director of the Professional Standards Unit. As the son of a clergyman (Rev Gordon Bruce Gerber) and being a lawyer himself, Philip Gerber understood the structures of the Diocese of Sydney.

passant remark that “someone had mentioned to him about a group of women calling themselves TAMAR, but they’re alright, but be careful of them.”³⁸

2001: A mixture of activities

As seen above, TAMAR was considered to be so ‘alright’ (acceptable and professional) by the diocesan hierarchy that the movement became listed in the Directory of Organizations in *The Year Book of the Diocese of Sydney*.³⁹ Subsequent additions carried a TAMAR advertisement.⁴⁰ This was a tremendous acknowledgment in raising TAMAR’s profile as it legitimised a women’s movement as an Anglican body. It was a significant step for both the Sydney Diocese and TAMAR – collegial professionals with a common goal of addressing the problem of sexual abuse in the Church.

In the New Year, TAMAR’s educational plans were discussed in an atmosphere imbued with the ongoing sense of connecting and sharing – a small circle of women “just sitting around and talking,” often interwoven with sharing news, encounters and incidents.⁴¹

It was not uncommon for TAMAR to hear concerning stories. One example being a youth worker at a Western Sydney Anglican Church withdrawing young people to an ‘Upper Room’ for private prayer ministry.⁴² While TAMAR considered that this particular situation may have been quite innocent, it had the potential for exploitation by sexual perpetrators who can artfully twist biblical imagery to carefully groom, confuse and entrap such innocent young people.”⁴³ Another story concerned a rector who offered to drive a young woman home after an evening diocesan meeting in the city. However, he made a detour to a cemetery where he stopped from time to time, so he claimed, to draw inspiration for sermons. She was terrified and kept this incident to herself fearing disbelief and ridicule. Years later she was told by a relative of the minister that he was prone to have affairs.⁴⁴ This is an example in relation to the abuse of authority and

³⁸ Patricia Mayne diary entry, 2000. Comment recorded.

³⁹ *The Year Book of the Diocese of Sydney* 2001, 35. This recognition in the Year Book was due to the new Director of the Professional Standards Unit, Philip Gerber. He conferred with the Archbishop [Jensen] who agreed that TAMAR should be officially recognized.

⁴⁰ Beginning in 2002 the diocese placed an advertisement for TAMAR in its subsequent editions. *The Year Book of the Diocese of Sydney* 2000, 7.

⁴¹ Belenky, et al., *Women’s Ways of Knowing*, 114.

⁴² Mark 14:15. “And he will show you a large upper room furnished and ready; there prepare for us: and Luke 22:12. “And he will show you a large upper room furnished; there make ready.” RSV.

⁴³ TAMAR Correspondence File, 2003. Mayne to Payne (diocesan secretary) 23 October, 2003. This was to report this particular matter as an example in relation to the need to reinforce safe ministry practice procedures. The writer also contacted the particular Church expressing TAMAR’s concerns.

⁴⁴ The meeting Joan (surname with-held) attended was with the Anglican Board of Mission Australia, as she was a representative for her parish in relation to the mission’s financial support.

power. It also indicates that education for parishioners can be a powerful tool for providing awareness of boundary violations that can be recognized and challenged.⁴⁵

Moore Theological College lectures

In 1997, TAMAR had lectured to a small 1st year student group.⁴⁶ This continued in 1998 and 1999. From 2000 to 2004 the program was improved by including 2nd and 3rd year students. A typical time-table is shown below.⁴⁷

- 1st Year, Ministry 1. 29/05/01. Introduction to Sexual Abuse – 1 hour
- 1st Year, Ministry 1. 12/06/01. Effects of Sexual Abuse – 1 hour
- 1st Year, Pastoral Counselling 1. 15/06/01. Domestic Violence – 1 hour
- 1st Year, Pastoral Counselling 1. 22/06/01. Domestic Violence – 1 hour
- 2nd Year, Pastoral Counselling 2. 19/06/01. Legal Aspects and the new Child Protection Legislation – 2 hours
- 3rd Year, Ordained Anglican Ministry. Semester 2 – times & topics to be advised.

Those participating in the lectures were TAMAR members, Faye Hansen, Dss Pattie Mutton, Janelle Sansom and the writer as well as Philip Gerber and Bishop Barnett.⁴⁸

Feedback revealed that the lectures were well received by students and staff, with probing questions being asked. At the same time, however, a survey conducted by Deaconess Mutton of 1st Year Ministry 1 students, revealed that only five out of around ninety students had seen the BCD video in their parishes.⁴⁹

As the TAMAR meetings came and went, individual initiatives were undertaken by particular members, including the previously mentioned *Visual Expression Workshops*

⁴⁵ TAMAR Seminars, Conferences and Workshop File 2. When a minister engaged in sexual contact or sexualized behaviour with a congregant, client, employee, student or staff member. (1) It is a violation of role (and a breach of fiduciary responsibility). (2) It is a misuse of authority and power. (3) It is taking advantage of vulnerability. (4) It is an absence of meaningful consent. The effects of this incident also caused the woman to feel a sense of unease when attending Church. She felt she should have left, but that would have most likely deprived her of a sense of community and the loss of friendships.

⁴⁶ TAMAR Correspondence File, 1997. Jensen to Mayne 27 August 1997. "I am writing to thank you for your coming to the College last week and speaking to a group of students. Keith [Mascord, lecturer at Moore College] has given me an enthusiastic report what you, Faye and Sue said, and what an impact it made upon him and those present. Keith and I have been wondering how to get around these difficulties, and I think he will be in touch with you to see if we could incorporate something into the main programme, thus ensuring that student attention will be drawn to the matter which you are raising. Thank you once again for sharing with us. With best wishes, Peter F Jensen, Principal."

⁴⁷ TAMAR Seminars, Conferences and Workshops File 1. TAMAR's Faye Hansen, and Philip Gerber, Director of the Professional Standards Unit, Diocese of Sydney. Second Semester 3rd Year.

⁴⁸ TAMAR Seminars, Conferences and Workshops Files 1 & 2.

⁴⁹ TAMAR Seminars, Conferences and Workshops File 1; and comment in TAMAR Minutes File 2001.

for adult survivors of child sexual abuse.⁵⁰ Also, several TAMAR members agreed to be Pastoral Companions for complainants who wished to use the diocese's Sexual Abuse Protocol.⁵¹

The Anglican Western Sydney Region invited TAMAR to facilitate two meetings held at St Barnabas' Westmead on consecutive Saturdays. On day one the topics were, *When Child Sexual Abuse Affects My Parish* and *Pastoral Issues*. Day two covered *Legal Issues* and the *Sexual Abuse Protocol*.⁵² However, the second meeting was suddenly interrupted by an out-burst from a woman in the audience who angrily accused the diocese of not protecting her very young daughter from clergy sexual abuse.⁵³ Philip Gerber, representing the diocese responded appropriately to her distraught outburst. With empathy, the TAMAR team had a follow-up discussion with her believing that her complaint was well founded.⁵⁴

In another gesture of support for TAMAR, the diocese's Professional Standards Unit, funded Faye Hansen and Deaconess Pattie Mutton to attend a Leadership Training Workshop on *Clergy Ethics and Abuse* at the Faith and Trust Institute from 9-12 September 2001 in Seattle, USA.⁵⁵ Upon their return, they reported that the course was truncated due to the shock over the September 11 terrorist attack on the Twin Towers in New York.⁵⁶

⁵⁰ TAMAR Minutes and Agendas File, 21 June 2001. Janelle Sansom reported the "Visual Expression" group for adult sexual abuse survivors will start on the 1st and 3rd Friday of every month at Blacktown Women and Girls Centre, 6 Prince Street, Blacktown (see Scrapbook Concept mentioned at Footnote 9). Janelle also attended a Workshop at Wentworthville in connection with ASCA (Adults Surviving Child Abuse). She is also continuing to pastorally support two women who are survivors of sexual abuse.

⁵¹ TAMAR Minutes and Agendas File, 21 June 2001. Pastoral Companions Volunteers, Pattie, Janelle, Faye, Ruth and the writer. Deaconess Mutton also reviewed books for TAMAR's Book Stalls.

⁵² TAMAR Seminars, Conferences and Workshops File 1. St Barnabas, Westmead. Two Saturdays 4 and 11 August, 10.30-2.30. Seminar 1. *When Child Sexual Abuse Affects My Parish*. Those who attended were: seven clergy including Archdeacon K P Allen for Western Sydney Region, Rev G D Kazogolo Curate in Charge, St Barnabas Church and Philip Gerber (PSU). The TAMAR Team included Faye, Pattie and the writer. Seminar 2. *Education, Effects of Abuse, Behind Closed Doors Video*. Bishop King, Chairman, Philip Gerber, and 8 clergy attended and TAMAR Team including Pattie, Janelle and the writer.

⁵³ TAMAR Seminars, Conferences and Workshops, File I.

⁵⁴ Previous to the meeting, the women's story was known to TAMAR.

⁵⁵ TAMAR Articles and Extracts File, 1. 2004-2005 Resource Catalogue of the Faith and Trust Institute (Formerly Centre for the Prevention of Sexual Abuse and Domestic Violence), Seattle, Washington. The Institute's Mission Statement: "Serving religious and community groups across the US and Canada and around the world since 1977. Faye Hansen reported to TAMAR Marie Fortune's Principles of Justice making; "Truth telling, Acknowledging the violation, Compassion for the victim, Protecting the vulnerable, Accountability for the offender, Restitution for the victim, Vindication for the victim."

⁵⁶ The Twin Towers of the World Trade Center in lower Manhattan of New York, USA. On the morning of 11 September 2001, two commercial aircraft were deliberately flown into the main two towers and both 110-floors collapsed, with a total loss of nearly 3,000 lives. These towers were often regarded as symbolic of America's power and influence. Two other commercial planes were also hijacked. One flew into the Pentagon in Virginia, the headquarters of the US Department of Defence. The other did not reach its intended target. It crashed in Pennsylvania and it is believed the passengers and crew overpowered the hijackers and took control of the plane. See http://www.bbc.co.uk/history/events/the_september_11th_terrorist_attacks (accessed 14 November 2015).

Sometime later, the diocese offered to fund the writer to attend a similar course in Seattle, but she was unable to do so.⁵⁷

As a result of on-going Moore Theological College connections TAMAR was invited to facilitate a workshop at St Paul's Chatswood, for eighteen students who were enrolled in the College's Pastoral Care Course.⁵⁸

TAMAR also responded to Bishop King's invitation to provide a display of educational resources and bookstall at the Western Sydney Regional Council's Conference held at TARA Girls School, North Parramatta.⁵⁹ Other diocesan organizations were also represented with information tables. Being an Anglican regional conference the number of attendees was expected to be about two hundred. However, TAMAR had a long and somewhat lonely day, as expressions of interest were nil. This was both disappointing and concerning as it sent a strong signal that sexual abuse issues were not high on the Church's agenda.⁶⁰ Subsequently, the lack of interest caused TAMAR to contact the PSU, Youthworks and the Western Sydney Regional Council, expressing alarm at the complete disengagement shown by conference attendees. At the next TAMAR meeting, it was agreed to contact the Sydney Anglican Schools Corporation for TAMAR to conduct workshops at diocesan schools. Their response indicated that they had their own Protocols.⁶¹

Notwithstanding the occasional disappointments, TAMAR felt it had been a good year at a steady pace and its members looked forward to another year, hopefully making inroads into the parishes.

⁵⁷ TAMAR Correspondence File, 2002. Gerber to Mayne, 11 June 2002.

⁵⁸ TAMAR Minutes File 2001. Hansen reported that "the students responded positively and engaged themselves in the topic" and that "one of the students asked for a TAMAR presentation at her church later on in the year."

⁵⁹ *The Year Book of the Diocese of Sydney 2002*, 27. The Western Sydney Regional Council Chairman, Bishop B F King. Seminars, Conferences and Workshops File 1. TAMAR sent a photo of the educational resource table with a short story line to Sydney Diocese newspaper, *Southern Cross*. There was no acknowledgment from the newspaper and the material forwarded was not published.

⁶⁰ TAMAR Correspondence File 2001; and Patricia Mayne diary entry. Mayne to Gerber PSU, re Youthworks educational exhibition at TARA on 15 September. TAMAR's concern was that Youthworks did not display any material in relation to child sexual abuse. The writer spoke to the representative of Youthworks at the venue expressing her concern. The TAMAR members involved were the writer and Janelle Sansom. Arie Barnett, a Year 12 student also assisted.

⁶¹ *The Year Book of the Diocese of Sydney 2002*, 61. The President of the Sydney Anglican Schools Corporation is the Archbishop of Sydney. Six members are appointed by the Archbishop and twenty others elected by the Synod. Up to four appointed by the Corporation; and TAMAR Correspondence File 2002. Archbishop Jensen's letter to 'All School Principals and Chaplains and Organisations', read *inter alia*, "I assume that your school already has its own Protocol for dealing with these matters. If this is not the case, then I would request that this be done as a matter of urgency."

2002: From the pulpit to the parishes

The Diocese of Sydney's year began with *A Pastoral Letter from Dr Peter F Jensen, Archbishop of Sydney to be read in all services in parishes of the diocese on Sunday 24th February 2002*. It read, *inter alia*:⁶²

You will be aware that the Diocese of Sydney has already responded to the shortcomings identified in the findings of the Wood Royal Commission. The Synod passed the Church Discipline Ordinance 1996 which provides a mechanism for allegations and complaints to be dealt with and wrongdoers to be removed from their positions in the Church.⁶³

TAMAR members were encouraged by the Archbishop's pastoral letter as they believed it would help open up greater opportunities for them to engage with some of the 271 parishes. This continued to be a frustrating and on-going difficulty with only two parishes inviting TAMAR to conduct seminars in 2001.⁶⁴

Through personal contacts, Faye Hansen preached at St Luke's Enmore and after the service a TAMAR Forum was held with a substantial number of congregational members attending.⁶⁵ A Workshop and Forum using the *Behind Closed Doors* video was held at St James Church, Turrumurra.⁶⁶ TAMAR members also attended a Support Group for adult survivors of sexual abuse at the Anglican Church at Toongabbie.⁶⁷ Two other TAMAR presentations were at a *Friday Night Women's Fellowship* meeting at St John's Bishopthorpe Glebe and a parish meeting, which included Mothers' Union members held at St Andrew's Dundas.⁶⁸

⁶² TAMAR Correspondence File 2002. Archbishop P Jensen 24 February 2002 Pastoral Letter (Appendix 9). Although the Sydney Diocesan Secretariat website, 2007 refers to this letter as an apology, the words 'apology' or 'apologise' do not appear in the letter; and Archbishop P Aspinall 24 February, 2002 Pastoral Letter.

⁶³ *Church Discipline Ordinance 1996* in "Acts, Ordinances & Regulations, 2002 Edition", Sydney Diocesan Secretariat, 144-152

⁶⁴ TAMAR Correspondence File 2002. In 2001 the parishes were Westmead and Chatswood. Although TAMAR still only had ten members, more engagements could have been successfully undertaken. A website was discussed to attract more members.

⁶⁵ TAMAR Minutes for March and April 2002. An April Morning Service. This invitation was arranged by Ruth Champion. Over the years she has served on parish council and committee at St Luke's, Enmore. A convicted ex-clergyman at the time of writing was still a member of the congregation. Faye Hansen spoke about TAMAR's work and preached on 2 Samuel 13. Dates for Moore Theological College lectures to 2nd and 3rd year students to be finalised. General Business included Moore Theological College dates. Terry O'Mara (Anglicare) and Faye Hansen worked on reviewing the bible study, *The Rape of Tamar*, in the accompanying Workbook of the *Behind Closed Doors* video.

⁶⁶ TAMAR Minutes File 2002.

⁶⁷ TAMAR Seminars, Conferences and Workshops File 1; and *Year Book of the Diocese of Sydney 2001*, 129. Toongabbie Parish, St Mary's Pendle Hill.

⁶⁸ TAMAR Seminars, Conferences and Workshops File 1. The Glebe and Dundas engagements came about through a member of TAMAR who knew members in both congregations.

With such limited responses from parishes, TAMAR strategy was to contact various Church organizations.⁶⁹ Approaches were made to two Anglican institutions, the Church Army and Mary Andrew's College (MAC) with a view to raising awareness about sexual abuse. Subsequently MAC invited TAMAR to conduct three 1-hour sessions over three days.⁷⁰ Further enquires of interest were made to the Sydney Missionary and Bible College (SMBC)⁷¹ and to Tabor College, New South Wales, both of which extended invitations to TAMAR. At the Tabor lectures about fifteen students attended and sexual abuse disclosures were made by several female students.⁷² TAMAR also attended a service at St John's Darlinghurst for victims of sexual abuse.⁷³

Another TAMAR workshop on the *Effects of Abuse* was held at the University of New South Wales and sponsored by General Synod's, 2002 National Anglican Conference under the theme *Connecting*.⁷⁴ Faye Hansen conducted a *Workshop for Pastoral Carers* at Robert Menzies College and another workshop was conducted at Mt Annan Christian Revival Church.⁷⁵ In addition, TAMAR members appeared on a panel at the Esther Centre where the topic was *Justicemaking for people who have experienced abuse and exploitation by professionals and carers*. At a second Esther Evening involving TAMAR, the topic was *Ego's, Ethics and Accusations: What is ethical practice in human services and faith communities*.⁷⁶

⁶⁹ TAMAR Minutes for February 2002.

⁷⁰ *The Year Book of the Diocese of Sydney* 2002, 35; and TAMAR February Minutes File 2002. Contact was made with Mary Andrews College's Deaconess Narelle Jarrett where TAMAR was informed that Mary Andrews College students were now attending Moor College Pastoral Ministry 1 lectures conducted by Faye Hansen and the writer. During the lecture of 26 March, 104 students were in attendance. The Church Army declined the invitation.

⁷¹ SMBC was interested but declined TAMAR's request at least for the current year. Since 1916 SMBC has been training men and women for pastoral and missionary service. SMBC is a diverse, yet unified community. As an interdenominational college, students and staff represent various denominations and nationalities."

⁷² TAMAR Correspondence File 2002. Mutton to Chant (Tabor College); and TAMAR Minutes File 21 February 2002. Tabor agreed to include TAMAR seminars in the 2nd Semester in their Marriage and Family Course in which Faye Hansen was the lecturer. Tabor College, 10 Kiama Street, Miranda, NSW 2228. Its history: The College began in Adelaide in 1979. Its founder, the Rev Dr Barry Chant had a vision for non-denominational, Holy Spirit-led, Christian Tertiary education. In 1988, a campus started in Melbourne and in 1992 operations began in Perth and Sydney. In 2000 another campus was established in Hobart. Since 2004 Tabor Colleges in Australia decided to operate separately in order to provide greater flexibility and allow them to offer courses relevant to their local situations. Tabor College NSW (renamed Australian College of Christian Studies) is an approved Higher Education Provider. This enables it to offer its own accredited courses. See www.tabornsw.edu.au (accessed 10 December 2015).

⁷³ TAMAR Seminars, Conferences and Workshops File 1.

⁷⁴ TAMAR Seminars, Conferences and Workshops File 1. TAMAR member, Faye Hansen showed sections of the *Behind Closed Doors* video with a follow up of the principles of justice/forgiveness issues and story with Janelle Sansom and the writer. The National Anglican Conference, 19-23 July 2002.

⁷⁵ TAMAR Minutes File 2002. The programme ran from 9.00 am-4.00 pm, 21 August 2002. The topics dealt with sexual harassment, domestic violence and disclosures. TAMAR received a donation of \$300 from the College. The September Mt Annan workshop came through women's networking by Vanessa Chant from Tabor College.

⁷⁶ TAMAR Seminars, Conferences and Workshops File 1. Two PEPPA evenings were held August and November 2002, at the Faculty of Nursing University of Sydney. PEPPA (Promotion of Ethical Practice to Prevent Abuse) presented an Esther Centre evening; and TAMAR Articles, Extras and Papers File 3. The history of the Esther Centre; In 1994, the Esther Centre was a product of the efforts of Catholic Community's Rosalie Parish of St Mary's South Brisbane. (Rosalie is the smallest suburb in Brisbane). The Project was named Project Esther after the Old Testament Esther, who, by "breaking the silence" in the face of fear and power prevented the slaying of the Jews. "The Esther Centre responds to the abuse of power by professionals and carers [including clergy] in faith communities and human service organisations." In the November session, the speaker was psychiatrist, Carolyn

In March 2002, Deaconess Mutton, TAMAR representative and member of the Diocese's Professional Standards Board (PSB) reported that its first meeting had occurred.⁷⁷ TAMAR also looked at the problem of providing gender balance regarding any future staffing arrangements for the PSU⁷⁸ and moved to clarify the term 'defrocking' by contacting Anglican Media's Jeremy Halcrow, who followed up the request.⁷⁹ Philip Gerber advised TAMAR, that the PSU had received a number of allegations. He believed this was prompted by media coverage in relation to the mishandling of sexual abuse matters when Dr Peter Hollingworth (at that time Governor General of Australia) was Archbishop of Brisbane.⁸⁰

TAMAR's June 2002 minutes, recorded that two TAMAR women had arranged to meet two different Archbishops in two different States; Western Australia and Victoria. The writer met Peter Carnley, Primate and Archbishop of Perth⁸¹ and Deaconess Pattie Mutton met Peter Watson Archbishop of Melbourne.⁸² In each case three important issues were discussed:

- the inter-diocesan transfers of clergy who have criminal records, such as in the case of Duffield.⁸³
- the need to examine closely those situations when persistent rumours occur about particular clergy and which are often dismissed as idle gossip, hearsay, speculation or innuendo

Quadrio, with panellists Janet Meagher, Bishop Geoff Robinson and Karyn Walsh. TAMAR's goals were similar to that of the Esther Centre as described by a TAMAR member.

⁷⁷ TAMAR Minutes March 2002. The Professional Standards Board initial focus will be on implementation of child protection policies in all Anglican schools.

⁷⁸ A part-time position had been advertised in *Southern Cross* for a Chaplain/Counsellor to the PSU. It was hoped a woman would be appointed to assist the Director, Philip Gerber. TAMAR had found that the majority of victims who report are female. *The Year Book of the Diocese of Sydney 2003*, 33. Subsequently, Jenni Woodhouse was appointed to the position.

⁷⁹ TAMAR Correspondence File 2002. Letter, Mayne, 1 September 2002 to Halcrow (Anglican Media) requesting that he publish an article defining the meaning of 'being defrocked'. Emails between 9 and 12 September 2000 between Mayne and Halcrow resulted in his defining defrocking as 'relinquishment from Holy Orders' denying the offender any future pastoral employment. The subject arose during a TAMAR meeting as a TAMAR member's ex-husband had been 'defrocked'. She raised the question about the term and its history.

⁸⁰ TAMAR Correspondence File 2000. Phillip Aspinall, Archbishop of Brisbane's Pastoral Letter 24 February 2000 was read at all services in the Brisbane Diocese. Archbishop Aspinall acknowledged his dilemma, "I have been criticised both for not condemning Dr Hollingworth publically and for not supporting him." He went on to say, "None of us has access to all complaints and circumstances. It is for this reason I have instigated a proper inquiry. I believe it is the fairest way forward to all concerned." On the same day Archbishop Jensen's Pastoral Letter was read at all services throughout the Diocese of Sydney.

⁸¹ TAMAR Correspondence File 2002 and Minutes File 2002. The writer reported meeting The Primate, Archbishop Canley on 26 June, 2002.

⁸² TAMAR Correspondence File 2002 and Minutes File 2002. Mutton reported meeting with Archbishop Watson, June 2002. The purpose was to discuss the possibility of a National Protocol and inter-diocesan transfers of clergy who have a criminal record, and related matters. The writer's meeting with the Primate was scheduled for one hour, but other pressures (Archbishop's aged mother in hospital) meant the meeting was curtailed to about twenty minutes.

⁸³ TAMAR Correspondence File 1996. The case of Robert Duffield is dealt with in Chapter 4 of this thesis, *Inquiries into sexual abuse in the Anglican Dioceses of Sydney, Tasmania and Adelaide and cases not covered by an Inquiry*. Duffield was given a six month suspended sentence and fined \$5,000 after pleading guilty to molesting a 12 year boy 15 years prior. The boy was in Duffield's care, after a children's court had placed him on a 52-week probation order.

- the need for General Synod, the Church's governing authority to prepare a National Protocol for personal and professional behaviour ⁸⁴

Archbishop Jensen: The October 2002 Synod Presidential Address: Sexual abuse

As previously seen in this chapter, Archbishop Jensen's *Pastoral Letter* was read at all Church Services on Sunday, 24 February 2002. Later in the year, in his October 2002 Presidential Address to the Sydney Synod he referred to his most consuming task, saying *inter alia*:

... However, not all my efforts have been devoted to the Mission as such. Let me say that the single and most significant thing which has diverted me from it has been the task of attending to issues of sexual abuse. But has it been a diversion from mission or an integral part of it? This may well reflect one of the barriers to evangelism that we are going to find in the community, as our good name has been compromised. Our reputation cannot be restored by acting as though certain events never occurred. The Diocese as a whole has a good reputation for care with integrity in churches, schools, welfare work and retirement villages. But shameful cases of abuse of trust do exist... I do not claim to have responded adequately in all cases either, but I am seeking to be fair, to redress wrongs and to prevent recurrences.⁸⁵

The Archbishop pointed out a paradox of two undisputed truths, the haunting and shameful deeds of the perpetrator and altruistic deeds done in the name of Christ. Dame Mary Gilmore tips the scales towards the good, when she speaks on behalf of "all the 'Conventual Congregations,' who are representative of the 'silent and obedient workers for good in this world, which ever religious domination they belong to.'" ⁸⁶

TAMAR, "workers for common good." had discussions with Professor Patrick Parkinson, Archbishop Jensen and Rev Grant Maple about the possibility of reprinting Patrick Parkinson's book, *Child Sexual Abuse and The Churches: Understanding the issues*.⁸⁷

⁸⁴ *Southern Cross*, November 2004, reported that the General Synod's National Child Protection Committee had produced a screening procedure known as *Safe Ministry*. General Synod also endorsed a detailed code of conduct *Faithfulness in Service*.

⁸⁵ *The Year Book of the Diocese of Sydney 2003*, 359.

⁸⁶ W G (Bill) Wilde, *Courage A Grace: A Biography of Dame Mary Gilmore* (Melbourne: Melbourne University Press, 1988), 276-277. In her introductory remarks to *The Rue Tree*, Dame Mary grew to feel "love and gratitude" for the Sisters of Mercy, at the Goulburn St John of God Hospital. She explained that the book was written almost entirely at Goulburn (NSW), "where I had only to knock on the gate of a Convent, and it was opened to me. There I saw the work the Sisters did – hospitals, schools orphanages, care of the poor, comfort to the despairing, prison-work, and whatever came to them to do; I became familiar with it all."

⁸⁷ TAMAR Minutes September 2002. Deaconess Mutton undertook this task. By coincidence the writer met Patrick Parkinson in George Street Sydney. She had just left her appointment with the Archbishop to discuss the possibility

Later TAMAR was informed that a 2nd edition of Parkinson's book would be republished and the diocese would finance it.

The year ended with our records showing that we had initiated correspondence with Perth's Archbishop Carnley, the Governor General, Archbishop Hollingworth, Brisbane's Archbishop Aspinall and Sydney's Archbishop Jensen. Dss Pattie Mutton had also visited Melbourne's Archbishop Peter Watson.⁸⁸

2003: Learning and listening

TAMAR's year began with the news that the 2nd edition of Parkinson's book, carried the following endorsement on the back cover: "Patrick's book is timely and honest: Patricia Mayne, TAMAR."

As the year went by TAMAR received funding from the Sydney Diocese Professional Standards Unit (PSU) to attend various conferences:

- the writer participated in the Melbourne Conference of the Evangelical Alliance Consultation, *Heart, Mind, Soul and Strength*⁸⁹
- TAMAR also participated in two PEPPA meetings (Promotion of Ethical Practice to Prevent Abuse). The first meeting, titled *Power, Protect and Practice: Abuse of Power: What is it and how do we address it?* Faye Hansen, Deaconess Pattie Mutton and the writer participated.
- in the second meeting, titled, *Opening our Hearts and Minds: To people who have experienced abuse: Hearing victims' voices*, the writer was one of six speakers as well as a participant in a 'Q&A' panel.⁹⁰ Philip Gerber, Director of the PSU attended both meetings

of Parkinson's book being reprinted (and other matters), while Patrick Parkinson was hurrying on his way to meet with the Archbishop over the same matter. The Rev Grant Maple; educational policy advocate for the Anglican Diocese of Sydney from 1994 to 2007. See socs.org.au/about-socs/faculty and – staff – 2/director/ (no longer accessible since SOCS was closed in 2014).

⁸⁸ TAMAR Correspondence File, 2002. TAMAR to Carnley 7 March and 19 March 2002 re National Protocol TAMAR to Aspinall 7 March 2002 a gift of Parkinson's book *Child Sexual Abuse and the Churches*; TAMAR to Hollingworth 8 March 2002 a gift of Parkinson's book; Carnley 19 April 2002 re National Protocol; Sydney Diocese to TAMAR 4 April 2002, re a TAMAR representative be appointed to The Professional Standards Board. .

⁸⁹ TAMAR Conferences, Seminars and Workshops File 1. *Heart, Mind, Soul and Strength*, 2-4 May. Report to PSU from Mayne: "There were about 70 invitees from many denominations and 10 different streams in terms of workshops. She noted, "I chose stream E, Social Justice – Policy and Practice, as it seemed the most likely topic where I could be instrumental in helping raise awareness about sexual abuse issues. I was able to give the group TAMAR brochures and outlined our work. They decided to make the issue, a topic to take back to the plenary session."

⁹⁰ TAMAR Seminars, Conferences and Workshops File 1; and TAMAR Minutes File June/July 2003. PEPPA 18 March and 18 June 2003. Philip Gerber in attendance.

- TAMAR also responded to an invitation to provide an information table and bookstall at a Christian Resources exhibition held at Olympic Park ⁹¹

This was another indication of growing acceptance of TAMAR as professional educators within the Sydney Anglican Church.

Over the coming months, various guest speakers were invited to a number of TAMAR-initiated meetings. Ruth Ellem (TAMAR) reported that Les Scarborough from John Mark Ministries Inc (JMM) facilitated congregational counselling sessions at the Yagoona Parish where her husband was the minister.⁹² The parish was in turmoil over Neil Winter, the parish's organist and (eventually convicted) pedophile.⁹³ As a result, Les Scarborough was invited to a TAMAR meeting to discuss the work of John Mark Ministries, in particular, the training of parish recovery teams that help victims, churches and their congregations (secondary victims) to recover from abuse by Church workers.⁹⁴ Other guests invited to address TAMAR were Jenni Woodhouse (PSU chaplain), Philip Gerber and Garth Blake SC and wife Helen, who gave a joint overview of *The Winston Churchill Memorial Trust of Australia*.⁹⁵ Blake also spoke of his work at General Synod, as Chair of the National Child Protection Committee and delegate of Sydney Diocese.⁹⁶

Faye Hansen reported that General Synod was currently drafting a national *Clergy Code of Conduct* and that the Sydney Diocese PSU would hold off on any revision of its

⁹¹ TAMAR Minutes File June-September 2003. Christian Resources Exhibition at The Dome, Olympic Park 10-12 July 2003. TAMAR volunteers, Deaconess Mutton, Fay Cameron, Faye Hansen, Ruth Ellem and the writer. TAMAR shared an information table with the Seventh Day Adventists.

⁹² *The Year Book of the Diocese of Sydney 2004*, 121, 155. St Mark's Yagoona, St Matthew's Birrong, St Clement's Condell Park. Rev P K Ellem, Rector from 2000; and *Southern Cross* July 2013. Advertisement for volunteers for Parish Recovery Teams. "Current Parish Recovery teams have been operating successfully in the diocese since 2006. Training over two years... regular one-day training programs each year for the next two years." A John Mark Ministries parish consultancy model adopted by the Sydney Diocese is used as the basis for the training and work undertaken by these teams.

⁹³ TAMAR Minutes File, June-September 2003. The case of Winter is covered in Chapter 4 of this thesis, *Inquiries into sexual abuse in the Anglican Dioceses of Sydney, Tasmania and Adelaide and cases not covered by an Inquiry*.

⁹⁴ TAMAR Minutes September 2003. John Mark Ministries' Les Scarborough informed TAMAR about the need for a diocesan system to be put in place for "Parish Recovery" after allegations of sexual abuse have been disclosed in parishes; and TAMAR Articles, Extracts and Papers File 3. "John Mark Ministries, Leadership enhancement, Supporting and encouraging ex-pastors, Consulting with churches and denominations, Counselling, personal and industrial, Seminars and motivational talks, Pastors' renewal retreats, Mentoring and equipping, Small group training."

⁹⁵ TAMAR Correspondence File 2003. Jenni Woodhouse took up her appointment on 3 February 2003 as chaplain to the PSU; and TAMAR Minutes File, February-May 2003. Her role: "To support victims, their families and Churches. Currently part time 22 ½ hours per week and responds directly to the Archbishop [Jensen]. She will meet regularly with the diocese's Contact Persons. At this February meeting a Service for Reconciliation for Victims was revisited. TAMAR had suggested this to the diocese sometime ago, but there was a problem if it was to be held in Church. This would preclude victims who felt they could not enter a Church."

⁹⁶ TAMAR Articles, Extracts and Papers File 2. In 2002 Garth Blake was awarded a Churchill Fellowship, "to investigate policy and practices in overseas churches and their agencies of training clergy with reference to, and dealing with, child sexual abuse."

own 'code' until the National Code of Conduct was completed.⁹⁷ TAMAR considered the possibility of requesting Standing Committee to table a motion calling for mandatory attendance by all clergy at ongoing educational programs but was advised that a Synod motion was not necessary.⁹⁸

At the October 2003 Sydney Synod, TAMAR set up an information and bookstall table in the foyer of the Wesley Centre Pitt Street where a 10-minute version of BCD video ran continuously throughout the four evenings with TAMAR members in attendance.⁹⁹ TAMAR appreciated the support of Mark Payne, the Diocesan Secretary and Philip Gerber, Director of PSU in setting up the venture.¹⁰⁰

Moore Theological College: On-going TAMAR lectures

As previously seen, TAMAR had conducted annual lectures at Moore Theological College since 1997. The 2003 time-table which includes 3rd and 4th year students is shown below.¹⁰¹

- Semester 1. Faye Hansen and Patricia Mayne lecture – 11 June 2003;
Responses to Abuse with all students in Pastoral Ministry 1.
- Semester 1. Faye Hansen and Deaconess Pattie Mutton – 13 June 2003;
Domestic Violence for students in Pastoral Counselling 1.
- Semester 2. *Hypothetical Case Scenarios: Unsafe and Safe Situations/Practices in Ministry* for 2nd year students.
Boundaries and Ethics for 3rd and 4th year candidates.

⁹⁷ *The Year Book of the Diocese of Sydney 2005*, 329. *Faithfulness in Service*. Following the adoption in October 2004 by General Synod of, *A National Code for Personal Behaviour and the Practice of Pastoral Ministry by Clergy and Church Workers*, it was adopted by the Diocese of Sydney in the same month.

⁹⁸ TAMAR Minutes 2003; and Correspondence File 2003. Mayne to Archbishop Jensen, thanking him for meeting her to discuss raising a Synod motion for the mandatory in-servicing of clergy and other matters. She was advised that a Synod motion was not required. In 2004 Moore College introduced a 2-hour compulsory training unit and a 2-hour elective covering sexual abuse. Currently "the PSU provides professional development to clergy through visits to local area clergy groups and annually to both deacon/diocesan lay worker and priest ordination candidates. Currently Moore College includes 7 units on Safe Ministry. Ministry Training and Development includes child protection issues in the Sydney candidate training conferences and retreats and the after college training syllabus for junior ministers. All candidates are required to read the Code of Conduct. Ministry chaplains are required to discuss the Code with each candidate during their candidacy before they are ordained. A working group of the Safe Ministry Board is compiling a comprehensive curricula of safe ministry training for all levels of ministry, all Church workers and all Church office holders, whether paid or unpaid, clergy or lay. This template will be used to ensure that all Church personnel are trained for their roles and the ministry they undertake." See http://www.psu.anglican.asn.au/images/uploads/RESPONSE_to_child_abuse.pdf and http://www.psu.anglican.asn.au/index.php/p2/about_us (both sites accessed 14 November 2015).

⁹⁹ *The Year Book of the Diocese of Sydney 2004*, 303. 2nd Ordinary Session of the 46th Synod of the Diocese of Sydney, 13, 14, 15, 20 and 21 October 2003. The Sydney Synod is normally held at of the Wesley Centre, Pitt Street, Sydney.

¹⁰⁰ TAMAR Correspondence File 2003. TAMAR 23rd October 2003 to Payne and Gerber. TAMAR informed them, "We were extremely disappointed at the general lack of interest shown by clergy and Synod members but we still believe it was very worthwhile for us to be present." The late Judge Peter Grogan came over to the table and took a copy of *The Child, the Church & the Woman*. After dinner he returned and said "I wish I had read this before, it would have helped me in my time on the bench."

¹⁰¹ TAMAR Minutes File 2003; and TAMAR Seminars, Conferences and Workshops File 1.

Faye Hansen reported later in the year that she had spoken with Dr John Woodhouse who confirmed TAMAR's continuing role in providing pastoral seminars at the college.¹⁰²

The year 2003 was a positive one and TAMAR looked forward to 2004 as plans were afoot for a significant new proposal involving TAMAR's co-operation with the PSU.

2004: Vignettes and vexation

It was suggested by Philip Gerber, Director, Professional Standards Unit that TAMAR members write their oral histories in the form of 'vignettes'. These would be published in *Southern Cross*, the monthly newspaper of the Anglican Diocese of Sydney. Gerber envisaged this would be a year-long project, explaining:

My proposal is that in 2004 we use approximately half of the PSU advertisement space to include a 100 word vignette describing issues in relation to abuse and clergy church worker misconduct. What I am asking is whether TAMAR would be prepared to take on the project of providing ten short stories to be included in advertisements in *Southern Cross* newspaper.¹⁰³

Gerber's proposal appears to have been influenced by his son Anthony's experience when present at a Moore College TAMAR lecture. In a letter to TAMAR, "Attention for Patricia Mayne" Gerber wrote:

As you know, both yourself and Faye Hansen continue to attend Moore College on a regular basis and this is a significant input into the formation of our future clergy. For example, my own son, Anthony, who is in first year at Moore College, found the presentation extremely challenging and helpful. He told me that it opened his eyes to issues which he hadn't otherwise thought about.¹⁰⁴

As it was December, TAMAR's swift action resulted in sending three sample vignettes by month's end to meet *Southern Cross*'s February 2004 deadline. TAMAR minutes record that SC's editor said, "[i]t is a gift to tell stories so simply and yet so powerfully."

¹⁰⁵ Such an endorsement from the newspaper confirmed that the value of story wrought

¹⁰² TAMAR Minutes File 2003, 13 November 2003.

¹⁰³ TAMAR Vignettes File 2003. Letter from Gerber (PSU) to Deaconess Mutton, 2 December 2003 (cc: Faye Hansen and Patricia Mayne). Gerber further elaborated, "As you know, the Professional Standards Unit runs a monthly advertisement in the diocesan newspaper informing people on a regular basis of the existence of the Protocol and the Contact Persons. The advertisement has been changed by me a few times... However, over the last year or so it has remained static, and has therefore probably lost some of its effectiveness." It was hoped that the vignettes would enliven the advertisements.

¹⁰⁴ TAMAR Vignettes File 2003. Letter, Gerber to Mayne 3 December 2003.

¹⁰⁵ TAMAR Correspondence File 2003; and TAMAR Minutes File, 11 December 2003. To facilitate the Vignette Project's date of February 2004 the writer submitted to *Southern Cross* (via Philip Gerber) three vignettes from her published article, *The Child, the Church & the Woman*. Other TAMAR members wrote their stories. They vignettes were edited by the writer and Philip Gerber to ensure confidentiality and compliance with publishing requirements. The arrangement worked well.

from the women's individual sexual abuse experiences, was not in vain – their “mourning was turned into dancing.”¹⁰⁶

Gerber's project was approved by Archbishop Jensen. This was another endorsement of the diocese's trust and respect for TAMAR. The vignettes would be published in the diocesan newspaper commencing in February 2004. Gerber had suggested a possible style for the vignettes:

The short paragraph could include a description of abuse which has occurred, or the effect of abuse on survivors, or the effect of abuse on tertiary victims such as parents etc, or any other issue which will assist the reader to gain some more understanding of issues related to abuse. Also, it would aim to encourage survivors of Church worker and clergy abuse to come forward so that we can continue to work towards eradicating abuse and making churches a safe place for everybody... I look forward to working with TAMAR on this project.¹⁰⁷

In February 2004, the first vignette was published by *Southern Cross* under the heading,

Zero Tolerance for Sexual Misconduct

I am a survivor of Clergy sexual abuse. When I was a teenager a new minister came to our Sydney Church. He decided to teach the creation story and he was very clever. Gradually, he introduced images of flowers, to explain the use of their stamens. Later on, using Scripture as a weapon, drawings of Adam and Eve were given to me. Also photographs of himself and his wife, both naked, were displayed – this being part of God's wonderful creation which, he said, should be part of the Christian experience to be viewed and shared, namely with himself.¹⁰⁸

The March edition published another account:

As a small child I loved rhyming verse, nursery rhymes, songs and poems. I loved reading and one day an Anglican minister, when I was in my late teens, introduced me to the Song of Solomon. It was very strange to me, not like the Bible stories I knew and loved. Anyway, one day, driving me from a Sunday School picnic to play the organ for a Wedding, he asked me to go to a nudist

¹⁰⁶ Psalm 30: 11-12 “You have turned for my mourning into dancing, you have loosed my sackcloth and clothed me with gladness that my glory may sing your praise and not be silent. O Lord my God, I will give thanks to you forever.” RSV.

¹⁰⁷ TAMAR Vignettes File 2003-2004.

¹⁰⁸ TAMAR Vignettes File 2003-2004.

colony. I was so afraid and for months afterwards he kept on asking me. I did not know that to do.¹⁰⁹

April edition carried this story from a secondary victim, a mother:

I thought my sons would be safe in the Anglican Boys Society (CEBS). I was mistaken. When it was reported that a CEBS leader had abused my son on a camp, the perpetrator who had convictions for similar offences, was repentant and was forgiven by the Rector... and then allowed to continue being a CEBS leader. The lives of my confident little boys were destroyed by this evil, criminal act. Because of their trauma, they could no longer sleep near windows. My kitchen knives kept disappearing and turning up under their pillows [or] in their school bags. They were terrified to go to the shops as they might see the perpetrator.¹¹⁰

The May edition reprinted the above vignette to emphasise the need for a greater understanding of repentance, forgiveness and reinstatement of the perpetrator, without which justice for the victim is dismissed.

The June edition published the story by code-named A about a careful plan:

Back in the fifties, during my teens, I was asked by my Anglican Rector to babysit his children and stay overnight at the Rectory. Early the next morning the Rector entered my room totally nude, and made an indecent suggestion to me. He then asked me to undress and have a bath with his children... I had been tricked into taking my clothes off – something he had been coercing me to do for some time. This abuse still haunts me because of the solemn trust which was breached.¹¹¹

July's edition published a story of double jeopardy:

A former colleague who was a youth worker in another parish invited me to lunch. While his wife was out of the room taking a telephone call, he asked about my relationship with my boyfriend. He then propositioned me and performed an indecent physical act. This was a man whom I had trusted as a friend. Totally shocked, I froze inwardly. I left in a shaken, confused state. Years later, I confronted my inner pain and wrote to him on the mission field.

¹⁰⁹ TAMAR Vignettes File 2003-2004.

¹¹⁰ TAMAR Vignettes File 2003-2004.

¹¹¹ TAMAR Vignettes File 2003-2004.

He acknowledged his sinfulness and admitted, "The last incident of this type was ten years ago." He has since been ordained in another Diocese.¹¹²

This was the last vignette to be published as the project was scrapped, due to objections from various sources complaining that the vignettes were unsuitable for a Christian newspaper, one complainant stating, "I only want to read positive things that God is doing." TAMAR was stunned at the staggering news and felt 'righteous anger' at the apparent willingness by some in the institution to bow to pressure groups.¹¹³ From the perspective of the TAMAR women the response to this comment was reinforcing the perception that sexual abuse did not take place in the Church.

Among the vignettes, approved by the PSU and which remained unpublished the following one is documented, revealing a double life:

My husband was rector's warden and treasurer of the church and when I reported to the rector of my parish that my husband had been arrested and charged with paedophilia, the response was not what I expected. He disbelieved me, sided with my husband, and convinced key congregational members to withdraw fellowship from me. After fourteen years of faithful attendance I was told to leave. I was virtually ex-communicated. Further loss was suffered when church friends were no longer allowed to speak to me. I was totally devastated when the Bishop was unable to help me in any way. I can no longer attend the church of the faith I was baptised into.¹¹⁴

The rector's warden continued in this role and It is understood that he was charged but never convicted. The PSU, was also extremely disappointed about the 'vignettes' being axed and hoped the project would be resumed. This never happened and *Southern Cross* reverted to its more 'acceptable' advertisement:

Care & Assistance Scheme

The Professional Standard Unit provides counselling and other similar care and assistance to victims of sexual misconduct or child abuse by clergy or church workers. Additionally, victims may now also apply for other financial assistance. This is an alternative to litigation. We will work with victims to ascertain what needs arise from the sexual misconduct or child abuse. If there

¹¹² TAMAR Vignettes File, 2003-2004. This was despite Melbourne's senior hierarchy being informed about this incident and the culprit admitting he had a tendency to this type of behaviour. One definition of Double Jeopardy is 'a danger from two sources', in this case referring firstly to the misconduct and secondly to the added pain inflicted by his being ordained.

¹¹³ Ephesians 4: 26. "Be angry but do not sin; do not let the sun go down on your anger..." RSV.

¹¹⁴ TAMAR Vignettes File 2003-2004.

is no agreement an external independent panel may be asked to make a determination. Participation will not bind anybody until there is a final offer and acceptance of an amount.¹¹⁵

The Moore Theological College: An unfortunate incident

As the 2004 Liturgical Autumnal Season of Lent was drawing to a close TAMAR was organizing another series of lectures for the College. However, on Maundy Thursday, the Course Coordinator, Keith Condi, phoned the writer regarding her previous 2003 lecture, when a student had evidently complained that her story was seen as an attempt by the writer to engage in self-therapy.¹¹⁶ Therefore, said the Coordinator, a decision had been made not to welcome her back at the college, as part of TAMAR's lecturing team. Distressed by this the writer offered to meet the aggrieved student to apologize for any unintended hurt, but this was not followed up by the Coordinator. When he was asked who made the decision to ban her and why one year's delay had occurred since the lecture and his phone call – no answer was given. In order to help resolve the issue the writer arranged to visit Bishop Barnett who, at the time, had attended the lecture. On explaining the situation, the bishop responded concerning the presenter, "None could have done it better."¹¹⁷

As many of those who belong to the sexually abused community well know, when shocking, unexpected events rear up, a smell, a flower or a particular colour, in fact all manner of triggers great or small can result in undesired consequences such as post-traumatic stress episodes. When this occurs, it is always difficult to stay holistically well.¹¹⁸ For the writer, the aftermath of her 'banishment' was a hallucinatory episode that lasted some weeks, in the form of a millisecond once-daily visit from a subliminal translucent sneering male figure – an eclipse of the mind – and another season of the "dark night of the soul" to combat.¹¹⁹ This episode is included as a case study and is found at Appendix 11.

¹¹⁵ TAMAR Vignettes File, 2003-2004. The PSU hoped to publish the remaining vignette, but this did not eventuate.

¹¹⁶ Patricia Mayne diary entry, 2 September, 2004.

¹¹⁷ Patricia Mayne diary entry, 2 September, 2004. Following the banning, the writer and husband Tom, over a period of many months had meetings with the Bishop Barnett, Keith Condi and the principal of Moore Theological College, Rev Dr John Woodhouse, to try and discover who made the decision to ban the writer from participating in the lectures. All came to nothing. Eventually Tom rang Condi and in order to lessen the stress on his wife, insisted that he (Condi) disclose who made the decision. "I did", said Condi. There was no explanation and no apology.

¹¹⁸ TAMAR Seminars, Conferences and Workshops File 2. Educational material, Effects of Sexual Abuse, Post-Traumatic Stress Disorder – Characterised by depression, shock, flashbacks.

¹¹⁹ Saint John of the Cross, *The Dark Night of the Soul*. Saint John of the Cross, a Doctor of Mystical Theology (1542-1591). See <http://www.basilica.org/pages/ebooks/St.%20John%20of%20the%20Cross-Dark%20night%20of%20the%20soul.pdf> (accessed 10 December 2015).

Parkinson identifies symptoms of post-traumatic stress, such as repetitive nightmares, but it may also take the form of daytime flashbacks. These recollections of the situation carry a sense of immediacy and vividness, and in extreme cases the person may relive the trauma unaware of the present world around them. Parkinson also described a time-factor. A “[p]ost-traumatic stress disorder may be most obvious in the first few months and years after a traumatic event, but its symptoms can be long-term.”¹²⁰

This incident in the case of the writer is a reminder that legacies of sexual abuse can mar a life – for a lifetime. However, the Moore College incident did not deter TAMAR’s vision to pursue its goals nor its continued use of story at all speaking engagements. TAMAR’s involvement with Moore College continued until the end of 2004. The Course Coordinator advised Faye Hansen that the course would be reorganised for 2005 and as he was going on sabbatical leave he would not be involved in the changes.¹²¹ This was the last communication TAMAR had with the College.

A vocation of continuous beginnings

The Year 2004 continued with the usual rounds of meetings:

- a TAMAR programme, *The Elements of Justice Making* was held at St Paul’s Carlingford attended by women’s groups, Mothers’ Union, Prayer Partners and Women’s Fellowship.¹²²
- an all day TAMAR Conference *Child Sexual Abuse and the Churches* was held at St Matthew’s West Pennant Hills and supported by Diocesan PSU personnel, Philip Gerber and Jenni Woodhouse.¹²³
- This was well attended due to Pattie Mutton’s status as deaconess as well as being a congregational member. A hypothetical case involving sexual abuse allegations was presented by TAMAR, *Who would you believe? A high profile clergyman with impeccable credentials or a women without a profile or credentials?*¹²⁴

¹²⁰ Patrick Parkinson, *Child Sexual Abuse and The Churches: Understanding the Issues* (Sydney South, Aquila Press, A Division of Youthworks, 1997), 140.

¹²¹ TAMAR Minutes File, June 2004.

¹²² TAMAR Seminars, Conferences and Workshops File 2. 3 March 2004. This was organized by Pattie Mutton formerly a deaconess at St Pauls Carlingford, where she was well known.

¹²³ TAMAR Newspaper Extracts Files, Folder 6, 2004, *Monthly Chronicle*, February-March 2004. “Child Sex Abuse and The Churches. In a spirit of openness St Matthew’s Anglican Church at West Pennant Hills is presenting an important seminar on Saturday 20 March from 1.30 pm-5.00 pm”; and *Hills News* 14 June 2004, “Church speaks up on sexual abuse.” Reporter Clare Bruce interviewed Deaconess Pattie Mutton from TAMAR, “If anyone knows the need for an open and honest handling of sexual abuse of children in churches, it’s former victims themselves. That’s why the Anglican Church’s advisory and support group TAMAR is so vital and effective.”

¹²⁴ TAMAR Seminars, Conferences and Workshops File 1. 20 March 2004. The paper was presented by the writer. Eight TAMAR members were present.

- TAMAR also attended a capacity-filled auditorium at Hillsong Church, Baulkham Hills, where the topic was, *Keeping Children Safe*. Keynote speakers included Professor Kim Oates, Mr Dale Tolliday and Ms Sue Foley who were participants in the 1998 *Behind Closed Doors* video.¹²⁵
- TAMAR member Marlene Hickin reported her attendance at *The Third Lausanne World Forum* in Thailand where she participated in a Group, “Helping Women and Girls Avoid Prostitution”¹²⁶

When 2004 was drawing to a close, TAMAR began an evaluation of its work. Three titles emerged from their whirlpool of work and effort, namely; *Achievements – Celebrations – Future*. From these signifiers the following three questions surfaced demanding answers.

What did we achieve in 2004?

It was agreed that having Sexual Abuse Protocols and Safe Ministry documentation in place was achieved through the coalescence of two strong convictions that TAMAR shared; a belief that the movement was God-inspired and that it stood for advocacy and justice for those marginalized by sexual abuse trauma.¹²⁷

What do we celebrate?

With thankfulness 2004 had been a busy and varied year for TAMAR. However, it was decided to focus on celebrating TAMAR’s recognition by General Synod. Some highlights were selected as follows: An extract from *The Child, the Church & the Woman* being published in General Synod’s, *Being a Neighbour*.¹²⁸ Faye Hansen and Patricia Mayne being acknowledged in the 13th General Synod 2004 report, *Professional Standards*.¹²⁹ Another celebratory event was Sydney’s PSU’s funding for Deaconess Pattie Mutton and Fay Cameron to attend the 13th General Synod in

¹²⁵ TAMAR Newspaper Clips File 2004. *Hills News*, 9th November 2004. “Hillsong Church will present a *Keeping Children Safe* information night, 9 November where the community will hear from a number of experts. They include Professor Kim Oates, CEO Children’s Hospital Westmead, Dale Tolliday, director NSW Pre-trial Offenders Programme and Sue Foley, senior social worker Children’s Hospital Westmead.” Another project, *Hillsong Foundations* – Hillsong Church’s community services umbrella – recently launched its SAFE program, “a ten weeks course, *Door of Hope* to help women who have suffered sexual abuse.”

¹²⁶ TAMAR Seminars, Conferences and Workshops File 1. The Conference was held from 29 September to 6 October 2004. Tom Mayne also attended the conference and his “Group 22, Pursuing God’s Reconciling Mission in a World of Destructive Conflicts” was one of many of the topics for discussion.

¹²⁷ TAMAR Minutes, 2004.

¹²⁸ Patricia Mayne, “The Child, the Church & the Woman”, *Church Scene, Inside Scene Magazine*, Vol 5, no. 48, October 11, 1996. *Being a Neighbour* was prepared for the Social Responsibilities Commission (SRC) of General Synod of the Anglican Church of Australia, published in April 1997. SRC General Synod of the Anglican Church of Australia (Sydney: Sydney Square, 1997), 70.

¹²⁹ The names were listed under General Synod’s *Report of the Child Protection Committee, Making Our Churches Safe: A Program for Action*, Appendix 1 “Contributors and Consultations” in relation to the establishment of a Safe Ministry Task Force, pages 61-66.

Fremantle where a TAMAR bookstall was in place throughout the proceedings.¹³⁰ It was providential that the two TAMAR representatives were in attendance when the national apology was given, an extract of which follows:

We apologise unreservedly to those who have been harmed by sexual abuse perpetrated by people holding positions of power and trust.

We apologise for the shameful way we actively worked against and discouraged those who came to us and reported abuse. We are ashamed to have acknowledged that we only took notice when the survivors of abuse became a threat to us.”¹³¹

TAMAR women celebrated this historic event. The full text of the national apology can be found at Appendix 10. A second milestone was reached at General Synod with the endorsement of a detailed code of conduct, *Faithfulness in Service, A national code for personal behaviour and the practice of pastoral ministry by clergy and church workers*.¹³²

Where are we going?

When TAMAR posed this question to itself it always gave the same answer: We are determined to continue to build upon our foundational educational building blocks of story and the members’ experiential insights to activate change in relation to inappropriate attitudes and responses of the Australian Anglican Church to the problem of sexual abuse .

That TAMAR was recognized as an agent for change at the highest level in the Anglican Church was affirmed by Philip Gerber, head of the Professional Standards Unit, when he described to the writer the atmosphere at the Fremantle gathering of the General Synod when a formal apology was made in connection with sexual abuse in the Church:

You’ve no doubt heard that the General Synod and then Sydney adopted all the Child Protection Committee recommendations. I wish you could have been there at Fremantle to hear and see the General Synod apologize collectively. It was a moving and significant moment... I thought of you [all] as we were in the

¹³⁰ TAMAR Minutes 2004. A TAMAR bookstall was part of General Synod’s apparatus.

¹³¹ TAMAR Newspaper Clips, File 3. *Southern Cross*, November 2004. As well as the apology, a National Child Protection protocol *Faithfulness in Service* was adopted. It was noted in the same article “Sydney Diocese last month became the first diocese to instigate the new measures locally at its own Synod. All other diocese are expected to follow suit in the next 12 months.”

¹³² *Southern Cross*, November 2004. The accompanying photo shows Garth Blake SC and Philip Gerber, (Sydney Diocese) and others comprising the General Synod National Child Protection Committee.

process... many things you have told me over the last few years have given me some insight.¹³³

This review enabled the women of TAMAR to see their work as generally having had very positive results – despite some negative incidents. This review also encouraged TAMAR's ongoing commitment in the coming year to its special ministry.

2005: The positive and the negative

TAMAR accepted an invitation for the writer to be on a 'Q & A' panel at a Hillsong Church Conference: *SAFE (Sexual Abuse, Freedom and Education) Clinic: Abuse, A Battle We Can Win.*"¹³⁴ The agenda for the discussion focussed upon *Existence? Significance? Solvability? Self?*¹³⁵ For those who belonged to the sexually abused community, specific questions calling for responses were:

Was the abuse significant for your life?

What has helped you in managing the effects of abuse?

How important a role has the church community played in helping you cope with this situation?

Did you access other types of help?

What is your take home message for people in churches now?¹³⁶

The *SAFE Clinic: Stories of Strength and Courage*, provided an environment of openness and trust for many victims of abuse to embrace confidence and engage in conversation to confront the issues and enabling them to tell their stories to a crowd where there was standing room only.

Also, TAMAR's advocacy for a national screening procedure came to fruition with the passing by Sydney Diocese of the *Safe Ministry Ordinance* in 2005.¹³⁷ This requires parishes to:

- Adopt the Safe Ministry Policy
- Appoint a Safe Ministry Representative
- Advise name/contact details of Safe Ministry Representatives to PSU

¹³³ TAMAR Correspondence 2004. Email 26 November. Gerber to Mayne.

¹³⁴ Patricia Mayne diary entry, 7 July 2005. Olympic Park Conference Centre.

¹³⁵ TAMAR, Seminars, Conferences and Workshops File 1. The SAFE Clinic was part of the Hillsong Conference held at the Olympic Park Conference Centre. The facilitator, Sue Foley, *The Discount Hierarchy*. "Child Sexual Assault: mandatory notifications of child sexual training package for Health Workers NSW. Departments of Health, Sexual Assault Education Unit. This document can be borrowed from libraries or purchased from the following website. <http://trove.nla.gov.au/work/13581431?subject%3A%22Child+sexual+abuse+--+New+South+Wales+--+Investigation.%22&c=book&versionId+16098807> (accessed 14 November 2015).

¹³⁶ TAMAR Seminars, Conferences and Workshops File 2.

¹³⁷ TAMAR Correspondence 2004 and Seminars, Conferences and Workshops File 2; and *2006 Session of Synod: Annual report of the Standing Committee and Other reports and Papers*, 85.

- Give this Circular to the Safe Ministry Representative¹³⁸

Yet, there were times when negativity reared its head. One such occasion occurred when TAMAR attended a Sydney Diocese *Faithfulness in Service: Code of Conduct* seminar at a city meeting for clergy who had not attended their regional meetings.¹³⁹ However two comments made to the writer, the first being that sexual abuse was “a bit of a beat-up” and the second, “in twenty years of parish ministry no one had ever come to me about sexual abuse matters,” confirmed that sustained and continued education should be a priority for the Church.¹⁴⁰ It would have been instructive for those in denial to be informed, as TAMAR later noted, “[i]n the period July 2004 to June 2005 twenty three new allegations or complaints of sexual misconduct or child abuse in the diocese came to the [PSU] Unit.”¹⁴¹ A *Faithfulness in Service* seminar was also held at Moore Theological College with TAMAR in attendance.¹⁴²

In 2004 and 2005, the PSU funded TAMAR to participate in the National Council of Churches Australia’s (NCCA): *National Ecumenical Consultation on Sexual Misconduct and Abuse in Australian Churches, Safe as Churches?* TAMAR provided a book stall and information table at each conference.¹⁴³ John Henderson (NCCA) wrote:

We believe the ecumenical process represented by ‘Safe as Churches?’ is an important contribution to making our Churches and wider community a safer place through much better hearing of those who have been abused, and reducing the incidence of misconduct and abuse in the future.

To disclose allegations of sexual abuse can be intimidating for many women and men and TAMAR acted as ‘support persons’ to accompany those people to the diocese’s, medicos, lawyers or counsellors.¹⁴⁴

¹³⁸ Found at <http://www.psu.anglican.asn.au/index.php/p2/parishpolicy> (accessed 14 November 2015).

¹³⁹ TAMAR Seminars, Conferences and Workshops File 1. This was held at the Chapter House of St Andrew’s Cathedral Sydney, on 31 August 2005, 10 am to 2.30 pm. *Faithfulness in Service: A National code for personal behaviour and the practice of pastoral ministry by clergy and church workers*. Adopted by Diocese of Sydney, 2005.

¹⁴⁰ TAMAR Seminars, Conferences and Workshops File 1.

¹⁴¹ *The Year Book of the Diocese of Sydney 2006*, 669-678. Refer motion 18/04 Safe Ministry Policy: Professional Standards Board Annual Report. The following motion was passed: “That Synod pass the Safe Ministry Ordinance 2005.” The motion was passed as Safe Ministry Ordinance 2005, No 41, 2005, 679.

¹⁴² TAMAR Seminars, Conferences and Workshops File 2, 28 October 2005. Faye Hansen and the writer attended.

¹⁴³ TAMAR Seminars, Conferences and Workshops File 2, March 2004-2005. *Safe as Churches? I, II and III*.

¹⁴⁴ TAMAR Correspondence File 2005. National Council of Churches Australia (NCCA). John Henderson General Secretary to Mayne 10 October 2005, “I would like to sincerely thank you for the contribution that you made to the recent Consultation. We very much appreciate the trouble you took to bring the TAMAR materials to the Consultation and be there in such a supportive way. Thank you for your willingness to participate so wholeheartedly and to share your resources with us.” Henderson also wrote to Mayne 22 December 2005, thanking TAMAR for their resources. In 2007 the PSU also funded TAMAR to attend the NCCA conference.

Throughout 2005 the TAMAR women continued to meet and be engaged with the wider community, one being an Inter-faith event at Government House, Sydney.¹⁴⁵

2006: TAMAR returns to Sydney Synod and the 'winds of change'

The year 2006 heralded the time for TAMAR to consider its future – was our work done? The general consensus was 'not yet.'¹⁴⁶ TAMAR had achieved much especially since it became officially recognized as a Sydney Diocesan organization. Deaconess Mutton had been appointed to the Professional Standards Board.¹⁴⁷ The Professional Standards Board Annual Report acknowledged TAMAR as a working entity.¹⁴⁸ TAMAR's Chairperson Faye Hansen had assisted in the development of the Professional Standards Board Ordinance 2001. Philip Gerber head of the Professional Standards Unit wrote to her:

Thank you very much for your part and input into the development of the Ordinance. Your generous giving of your expertise, time and energy is greatly appreciated.¹⁴⁹

Changing technology caught up with TAMAR when it became aware that cassette tape technology was in the process of being phased out and superseded by CDs. This would necessitate transferring the BCD master tape to a CD master for running off multiple copies. TAMAR had conducted an audit of the BCD tape stock held jointly by Anglicare and TAMAR.¹⁵⁰

Over time, negotiations between Anglicare and TAMAR led to an agreement that the Behind Closed Doors (BCD) kits be 'written-off' to TAMAR.¹⁵¹ With this achieved, TAMAR approached Christian Multimedia who agreed to produce the CDs.¹⁵² TAMAR was then left with the BCD kits to distribute and the Rev Colin Aiken, in his role as

¹⁴⁵ Patricia Mayne diary entry, 2005. The Interfaith Conference, 14 April 2005, Women's Interfaith Network.

¹⁴⁶ TAMAR Minutes File 2006, 9 February 2006.

¹⁴⁷ TAMAR Correspondence File 2000. Gerber to Deaconess Mutton, 31 July 2000. "Child Protection – Professional Standards Board. As your organization is one which has an interest in the matter you or your nominee are invited to attend a meeting on 14 August 2000."

¹⁴⁸ *The Year Book of the Diocese of Sydney 2006*, 669. The Professional Standards Board's Annual Report noted that, "Encouragement and support is given to Towards A More Appropriate Response (TAMAR), a Sydney Anglican victims advocacy group which, in conjunction with Anglicare, produced the child abuse information video and kit, 'Behind Closed Doors.'"

¹⁴⁹ TAMAR Correspondence File 2001. Gerber to Faye Hansen 28 March 2001. "It is with great pleasure that I am able to inform you that the Professional Standards Ordinance 2001 passed through Standing Committee without a hitch on Monday 26th March 2001."

¹⁵⁰ TAMAR Correspondence File 2006, 9 February. Pattie Mutton and the writer undertook the audit. TAMAR held twenty seven complete kits of BCD and Anglicare NSW had sixty three complete kits, with about one hundred without the Workbook. Anglicare agreed to reprint the Workbook as necessary.

¹⁵¹ TAMAR Correspondence File 2006. Christian Multimedia: BCD tape to CD Master, with the addition of the 1998 NSW Child Protection Legislation. Letter from P Kell CEO Anglicare 16 November 2006 to Mayne enclosing a cheque for \$495 to assist TAMAR to pay for the CD Master and 100 copies of *Behind Closed Doors*.

¹⁵² TAMAR Correspondence File, 2007; and TAMAR Minutes File 2007. Christian Multimedia assisted TAMAR in every way possible as agents for the sale and marketing through their website and catalogue for \$19.95 plus postage.

Senior Anglican Chaplain (Army) Defence Force, took a number of BCD kits to a spiritual retreat he was organizing.¹⁵³ Subsequently TAMAR decided to take the balance of the BCD cassette tapes to Synod to be available at no cost. This was not without last-minute dramas. The diocese informed TAMAR that insufficient space precluded a TAMAR information table at the Synod venue, whereupon letters, emails and phone calls ‘flew around’ to unscramble the problem.¹⁵⁴ The matter was resolved since the writer as a Synod member had the authority to place a motion (Motion 20) on the 2006 Synod Business Paper which stated:

20/06 “Behind Closed Doors” Video

Synod -

- (a) notes that TAMAR in conjunction with Anglicare has produced an information video: BCD for use by parishes which helpfully canvasses issues in relation to child abuse;
- (b) encourages all Synod members to view the video and take a copy to their parishes for viewing in the parish to maximise understanding of the effect of abuse on children and what is involved in protecting them; and
- (c) approves the distribution of the video “Behind Closed Doors” to all Synod members at the entrance of the Synod chamber.¹⁵⁵

Robert Wicks, the Diocesan Secretary, also organised an information BCD overhead shown during Synod’s business breaks and all of the video kits were taken.

The year 2006 saw significant advances in the overall approach to dealing with sexual abuse and care for victims and in this context the diocese’s Contact Persons for those wishing to report allegations of child sexual abuse and sexual misconduct agreed to meet with TAMAR.¹⁵⁶ Also the first Diocesan Parish Recovery Team project had commenced, and the writer was interviewed by Glen and Wendy Murray as part of their

¹⁵³ TAMAR Minutes File, 2006. Letter from TAMAR to Rev Colin Aiken 26 October, 2006; and *The Year Book of the Diocese of Sydney 2006*, 239. Rev Aiken’s bio-data is fascinating to read. Colin Aiken was a good friend of the writer and Pattie Mutton and supported TAMAR.

¹⁵⁴ TAMAR Correspondence File 2006. Email, Mayne to Hansen 16 October 2006. “80 BCD tapes for Synod, but the diocesan secretary Robert Wicks rang Patricia Mayne to say there were too many requests for information tables. Mayne contacted Wicks to clarify the position. Subsequently Mayne rang Gerber about the problem. His solution, “Now you are a Synod member put up a motion – Voila!” The Registrar, having been notified that Patricia Mayne was elected a Lay Synod Representative, St John Bishopthorpe Glebe “In accordance with the Synod Membership Ordinance 1995, clause 17 was elected at the Vestry Meeting, 27th August, 2006.” The above motion, 20/06, was put on the Synod Business Paper, 18 October 2006, 6. With this settled, TAMAR was given a space for an information table at Synod.

¹⁵⁵ *The Year Book of the Diocese of Sydney 2006*, 397.

¹⁵⁶ TAMAR Correspondence File 2006. 28 March, 10:30 am, St Andrew’s House. Jenni Woodhouse Chaplain (PSU) arranged this meeting.

training in association with John Mark Ministries (JMM). As the Professional Standards Board Annual Report for 2006 noted under the heading: *Parish response capability working group (Working Group 1)*:

A highly experienced and skilled trainer from John Mark Ministries has been approached and it is hoped that these teams will be trained and available to begin their work.¹⁵⁷

2007: A time of review and decision in the following year

TAMAR met bi-monthly throughout 2007 and the meetings became a heart, head and soul searching time.¹⁵⁸ Was it time for TAMAR's prophetic role as an advisory, educational and advocacy group to the Church, to be wound up or was there still a need for it to continue with its ministry to the Diocese of Sydney, particularly with the need to strengthen the Sexual Abuse Protocol?

The Professional Standards Unit (PSU) and the Professional Standards Board (PSB) were established in 2000 and 2004 respectively. In 2004, General Synod passed *Faithfulness in Service: a National Code for Personal Behaviour* which was adopted by the Sydney Diocese in the same year. In addition, the 2005 *Safe Ministry Ordinance* for minimum requirements for parish representatives was adopted.¹⁵⁹

Philip Gerber in his 2002 report to the Professional Standards Board honestly described how things had been in the Sydney Diocese before the advent of TAMAR:¹⁶⁰

Prior to 1995, there was very little in place in the Diocese and nobody was employed to do anything specific about the issue of Child Protection.

Theoretically, allegations which were raised against clergy persons could be dealt with by bringing a charge before the Diocesan Tribunal. However, this never happened. Lay volunteers could be removed from their position or clergy

¹⁵⁷ *Year Book of the Diocese of Sydney 2006*, 676. "Parish response capability working group (Working Group 1). "The Board [Professional Standards Board Annual Report] believes that existing diocesan and parish structures cannot adequately respond to these incidents. Response teams need to be trained to assist in these situations with the goal of restoring health in the congregation or organisation. The plan is to have six teams of two people trained to respond to these incidents at the request of the regional bishop and the parish or organizations. A highly experienced and skilled trainer [Les Scarborough] has been approached and it is hoped that these teams will be trained and available to begin their work early in 2006." Currently volunteers for training, will be provided with training over two years and required to attend regular quarterly one-day training programs each for the next two years. A John Mark Ministries parish consultancy model developed for Sydney Diocese is used as the basis for the training and work undertaken by these teams."

¹⁵⁸ TAMAR Minutes File 2007. TAMAR bi-monthly meetings. 9 February, 19 April, 14 June, 10 September, 22 November, 7 December.

¹⁵⁹ *2005 Session of Synod: Annual Report of the Standing Committee and Other Reports and Papers*: Standing committee of the Synod Anglican Diocese of Sydney, 197-203. In 2005 the Professions Standards Board's name was changed to the Safe Ministry Board.

¹⁶⁰ TAMAR Protocol File. Report to the Professional Standards Board Anglican Church Diocese of Sydney, Philip Gerber, Director Professional Standards Unit, Diocese of Sydney, 13 March 2002.

de-licensed. This occasionally happened.¹⁶¹ The Wood Royal Commission changed all that.¹⁶²

Gerber also acknowledged the work of TAMAR:

Since being appointed, I have made it my business to work closely with TAMAR. Their dogged advocacy for the victims of abuse is a credit to them and of great significance to us as we deal with the issues. We need their perspective.

This “doggedness” described the TAMAR Movement exactly, but the members of TAMAR knew it was the spiritual values, ties and dimensions – ‘the oxygen they breathed’ – that enabled TAMAR to work with determination to secure a safe place for children and vulnerable adults in the Church and Community.

By the December 2007 meeting, TAMAR members decided it was time to say good bye and that they would notify the Diocese of Sydney of their decision to disband officially in 2008. When this was done, Bishop Robert Forsyth and Philip Gerber suggested that *Southern Cross* publish TAMAR’s closure, as follows:¹⁶³ The following text was published in the April 2008 edition:

**Sex Abuse Advocacy Group Closes: TAMAR says
‘Our work is done’**

TAMAR (Towards A More Appropriate Response), a group of victims of sexual abuse in the church and encouraging reform, has dissolved after 12 years of advocacy.

The ‘aim was always to raise awareness in the church to deal with abuse, particularly sexual abuse in the church when it happened, and also to prevent abuse,’ says TAMAR Chairperson Faye Hansen. ‘We are now seeing that those things are happening.’ Since its inception in the mid-nineties TAMAR has contributed to reforms such as the development of the Professional Standards Unit, the appointment of Jenni Woodhouse as chaplain for the PSU, the formulation of the Faithfulness in Service code, Safe Ministry Training, and training for candidates before and after ordination. Also included are parish

¹⁶¹ Rev Robert Ellmore’s licence was revoked in 1992. Rev X retired in 1966. Refer Chapter 4 of this thesis.

¹⁶² TAMAR Articles and Extracts Files 1 and 2. Standing Committee of Synod [Sydney] Child Protection Procedures, Professional Standards Board. In 1994 The Wood Royal Commission into the New South Wales Service (“the Royal Commission”) was given a specific reference to investigate and report on paedophilia and pederasty in New South Wales. In this context the churches came under the spotlight and were, in the opinion of the Royal Commission, found wanting in regard to their protection of children.

¹⁶³ TAMAR Correspondence File, 2008. Mayne to Bishop Forsyth, 28 February 2008.

recovery teams [JMM] which Ms Hansen says 'have taken on a really important role in helping churches and victims to recover from abuse by church workers.'

PSU Director, Philip Gerber has been a 'barometer' of the diocese's efforts to address abuse in the churches. 'These Christian women – [most] survivors of abuse – were significant over recent decades in prophetically calling the Anglican Diocese of Sydney to account for abuse within the Church,' says Mr Gerber. 'The responses, practices and procedures which they called for and recommended have now occurred, in no small part because of their advocacy. On behalf of the Diocese I want to honour them, acknowledge that the Church is in their debt and give thanks to God for their courage and persistence.'¹⁶⁴

Synod also acknowledged TAMAR's efforts when at the 2008 Sydney Synod a motion by Bishop Robert Forsyth and Philip Gerber was placed on the Business Paper:¹⁶⁵

Motion 18.6 Towards A More Appropriate Response

Synod, recognizing that TAMAR (Towards A More Appropriate Response) has accomplished its prophetic role in supporting victims of sexual abuse and noting its decision to discontinue in view of initiatives now being undertaken by the diocese -

- (a) encourages the Diocese to maintain and enhance the protocols and processes now in place relating to sexual abuse in the Church,
- (b) notes with appreciation and gives thanks to God for the untiring work of members of TAMAR, who, for over a decade have offered support for victims of sexual abuse by clergy and Church workers, and
- (c) acknowledges the important part played by TAMAR in its educative, advisory and advocacy role involving parishes and diocesan organizations in relation to sexual abuse.

(Robert Forsyth/Philip Gerber)

It is an unusual step for the Archbishop as Synod's President to comment after motions, but Archbishop Jensen added, "I am indebted to TAMAR – they have taught me so much."¹⁶⁶

Later, Archbishop Peter Jensen wrote to the women of TAMAR:¹⁶⁷

¹⁶⁴ TAMAR *Behind Closed Doors* File. *Southern Cross*, April 2008.

¹⁶⁵ TAMAR *Behind Closed Doors* File. Anglican Church of Australia Diocese of Sydney. 1st Session of the 49th Synod Business Paper, Monday 13 October 2008.

¹⁶⁶ TAMAR *Behind Closed Doors* File.

Christine & I would be delighted if you could join us for dinner at Bishopscourt 11 Greenoaks Avenue, Darling Point, on Wednesday 16 April 2008 at 7:00 pm. This dinner is an opportunity to say thank you for your perseverance since 1996 in raising awareness of the impact of sexual abuse and misconduct in our churches. Your encouragement to church leaders, especially to myself, to help us better understand the seriousness of these issues and your support and love for the vulnerable is greatly admired and appreciated.

I have also extended an invitation to Philip Gerber, Jenni Woodhouse and Carol Newton who over these past 16 years have worked very closely with you.

With my best wishes

Yours sincerely,

Peter F. Jensen

Archbishop

Conclusion

The Australian Anglican Church in general and the Sydney Diocese in particular had failed in its duty of care to victims of sexual abuse, due to its determination to protect its hierarchy, image, power and money at all costs. With its lack of transparency and accountability it had failed those who cried out to be heard.

This chapter has highlighted the broad scope of TAMAR's achievements with two of them being of major significance. Firstly, the establishment of the TAMAR movement as a result of the initiative of women who were responding individually to the sexual abuse issue being providentially drawn together to become TAMAR. Secondly, the ability of TAMAR to work collaboratively with the Church hierarchy in addressing its most recent history of public exposure and shame concerning the sexual abuse committed by clergy and Church workers.

From the strong faith perspective of the TAMAR women, they were able to call the Church to account because historically they already had strong fellowship bonds with key members of the hierarchy, who had the humility to listen to the women and were genuinely grateful in the light of their shared spirituality. As has been seen, this positive relationship was not experienced by the TAMAR women with all the men in the Church with whom they had occasion to interact.

¹⁶⁷ TAMAR Correspondence File 2008. Email, Archbishop to Mayne 5 March re date and arrangements for the dinner.

It has also been seen that the TAMAR women had adopted story as an educational methodology at all its presentations at seminars, conferences and workshops. This decision was based on the rationale that “narrative is a basic way of organizing human experiences.”¹⁶⁸ The TAMAR women were a virtual living library of experiences – demonstrating that the effects of sexual abuse are costly, leaving damaging legacies.

In his farewell speech at St Andrew’s Cathedral on 14 June 2013, Archbishop Jensen spoke directly to ‘my teachers’, storytellers in the congregation who were victims of sexual abuse. As reported:

Archbishop Peter Jensen alluded to such legacies saying that he struggled to contain his emotions as he referred to meetings with sexual abuse victims whom he called some of the most courageous and extraordinary people in the world... I was privileged to listen to their stories and they have been my teachers and you know who you are.¹⁶⁹

In the light of TAMAR’s limitations in terms of numbers and resources compared with that of the Anglican Church of Australia, the achievements of the women of TAMAR are remarkable and historically significant for women in general and for the Anglican Church in particular.

¹⁶⁸ Margaret Meek, (et al.), *The Cool Web: The Pattern of Children’s Reading* (London: The Bodley Head, 1977), 12-14.
“We do not grow out of telling stories.”

¹⁶⁹ *Southern Cross*, July 2013.

Chapter 11: Forgiveness

Introduction

In 2011 Archbishop Peter Jensen asked the writer whether she would consider including the question of forgiveness in her thesis. As the “guardian of the spiritualities” an Archbishop has various ministerial functions.¹ During his tenure (2001-2013), one particular function he undertook involved welcoming and listening to victims/survivors of sexual abuse by clergy or Church workers. His ministry to those who sought his compassion also encompassed a metaphysical aspect of forgiveness. Therefore, it is appropriate that the TAMAR women ‘speak’ through their respective vignettes in relation to forgiveness of their abusers. While acknowledging their spiritual and emotional thorns of grief and loss, the TAMAR women both challenged and empowered by their Christian faith have been able to arrive at places of psychological and spiritual settlement in order to live as holistically and humanly possible. Not surprisingly, therefore, when the women were approached about providing their thoughts about forgiveness they all unhesitatingly agreed.

In elaborating further upon the religious institutional context of the sexual abuse environment that the TAMAR women encountered as a group, they were not unaware of the extent of the abuse issues that existed in the Anglican Church especially in the Diocese of Sydney. Some had known for decades through stories shared with other women, where odd, strange or questionable behaviour by clergy or Church workers, now understood as grooming was discussed as well as plain speaking in relation to sexual misconduct.² Other women had some knowledge through work related disclosures as social workers, or being Sunday School teachers, choir members or musicians. Some of the women through their personal experiences of sexual abuse in the Church, through shame, confusion, privacy or fear of not being believed remained silent. Also there was the intimidating factor, making some reluctant to report such abuse to the Sydney Diocese representing as it did, power and might. When the individual women came together as members of TAMAR some found, more than they had

¹ *The Seventh Handbook* (Sydney: Sydney Diocesan Secretariat for the Standing Committee of the Synod of the Anglican Church of Australia, Diocese of Sydney, Sydney Square), 2000. 5. According to the Ordinal the central ministerial functions of a bishop are “to instruct and teach... and to assist the poor and needy.”

² Dr Peter Horsfield, theologian, Uniting Church Minister quoted in Muriel Porter, *Sex, Power & the Clergy* (South Yarra, Vic: Hardie Grant Books, 2003), 84, as saying “women choose to disclose experiences of sexual assault to other women, not to men, and particularly to men who publically minimise the problem or defend offenders.” He also reflected that “Church leaders evidently have difficulty in believing women’s testimony that the problem is bad and respond to the issue or complaint in “such a way as to see the church leaders as the victim in order to defend and protect the church.”

previously realized, that historically, *their* Church had maintained for decades a systemic culture of appalling denial and obscurantism in relation to sexual abuse issues.

Forgiveness, being central to the Christian gospel and given the plethora of books on the subject, it might be assumed that it is well understood. Yet in many respects, forgiveness remains one of the least understood (and often misapplied) topics given that the biblical texts themselves, to the average reader, are not exactly perspicuous. Sometimes it seems that forgiveness is unconditional. At other times, not. Especially in the context of sexual abuse, is it for the benefit of the offender or victim or both? Which is the more important? If the latter, is the benefit simply self-healing in that by forgiving the offender the victim will feel better? Are there situations where forgiveness is ever inappropriate? What of those who simply find it too hard to forgive? Are there situations where following forgiving the offender, reconciliation may be not only difficult but inadvisable?

Anglican priest and theologian Charles F D Moule, raises more questions about an already-complex subject when he notes that:

It would be difficult to name an aspect of Christian theology wider or more demanding than the theology of forgiveness. To plumb its depths would require not only immense learning and mature thought: it would require also an exceptionally wide pastoral experience. Also I believe that only he can speak authentically about forgiveness who has himself been greatly forgiven; and, however deeply I may need forgiveness, I do not believe that I have yet begun to understand more than the fringes of the experience. On many counts, then, I am disqualified for anything more than a fragment, at most of this task.³

Forgiveness: Three views

In keeping with Moule's remark above, this particular chapter is a mere 'fragment' in terms of a thorough analysis of the subject. To assist with the necessary brevity in exploring forgiveness, a metaphor is found where Kenneth Bailey, lecturer and theologian, delineates three broad perspectives of human experiences; a view "from the saddle," "from the study window" and "from the single village."⁴

³ Charles F D Moule, "The Theology of Forgiveness", in *Essays in New Testament Interpretation* (Cambridge: Cambridge University Press, 1952), 250.

⁴ Kenneth E Bailey, *Poet & Peasant and Through Peasant Eyes: A Literary-Cultural Approach to the Parables of Luke 9* (Grand Rapids, Michigan: Wm B Eerdmans Publishing Company, 1980), 32-33. Bailey's categories are set in the context of a literary-cultural milieu of Middle Eastern peasant life and the values as found in the four major parables in the Gospel of Luke.

Bailey's first group, a view from the saddle, are the casual passers-by who view forgiveness as a non-issue and who may brush the matter aside with the simplistic adage 'forgive and forget' and travel on.⁵ The view from the study window, represents those who are not too involved personally with the subject and, therefore, pursue the matter with erudite objectivity. The third category, a view from the single village represents the women of TAMAR, who are prepared to consider forgiveness in the context of Church and community and as an integral part of their Christian spirituality.

We leave the casual passer-by who travels on without care. Then we examine the various and sometimes conflicting views of commentators looking from their 'study windows.' Finally, views from the TAMAR women who dwell in their 'single village' – the sexually abused community – are expressed in their transparently honest vignettes.

The Biblical texts: The Old Testament

In the Hebrew Bible the word 'forgive', is rarely encountered and where it is, it relates almost exclusively to one's relationship with God. In the Psalms, for example, there appears to be only three occurrences all of which refer to 'vertical forgiveness' and which are in the declarative mode. Psalm 32:1 says, "[h]appy are those whose sins are forgiven," while Psalm 103:3 says, "[h]e forgives all my sins." There seems to be an almost complete absence of any reference to interpersonal forgiveness.

That forgiveness under the old covenant was seen as the province of God alone is well illustrated by the story of Joseph and his brothers following their betrayal when they sold him to the Midianites after which he became governor of Egypt. When the brothers visited Egypt to buy grain because of the famine, Joseph reveals himself to them and arranges for them and their father Jacob to live in Egypt. After Jacob's death, fearing that Joseph may still harbour hostility towards them, the brothers go and prostrate themselves before him offering themselves as slaves. But before they can utter any words seeking forgiveness, Joseph says: "Don't be afraid; I can't put myself in the place of God."⁶

⁵ Patrick Parkinson, *Child Sexual Abuse and the Churches* (London: Hodder & Stoughton, 1997), 156. To forgive and forget is "not found in Scripture." Its origin is from Shakespear's play *King Lear*.

⁶ Genesis 42-50:19 NIV; and David Montgomery, *Forgiveness in the Old Testament* (Paper presented to the Centre for Contemporary Christianity in Ireland, n.d.), 7.
http://www.contemporarychristianity.net/resources/pdfs/Forgiveness_Paper_02.pdf (accessed 14 November 2015).
 On the first visit during the famine when his brothers came to Egypt to buy grain during which encounter Joseph revealed himself there was much emotion but no contrition.

The New Testament

When we turn to the New Testament, what was veiled becomes explicit and mandatory. What was God's prerogative becomes, at least in part, a model for believers. No Biblical text is better known than that which forms part of the Lord's Prayer. "Forgive us the wrongs we have done, as we forgive the wrongs that others have done to us." (Matt 6:9-13 GNB). Or as another version puts it, "... forgive us our debts, as we also have forgiven our debtors." (Matt 6:6-9 TNIV).⁷ The different nuances resulting from the first version being in the *present continuous* tense while the second, is in *present perfect*, have been the subject of much debate. Many commentators suggest that the qualification, 'as' should be taken to mean not 'because', but rather, 'in the same way as.'⁸ But this leaves open the question as to our ability to forgive completely and always – in the same way as the Father.

Forgiveness, repentance and reconciliation: Views from the 'study window'

Writer, David Augsburger goes against the tide of many commentators by suggesting that an emphasis on "loving acceptance" has virtually precluded the need for repentance. "The virtue of loving acceptance is so deeply prized and so widely cited as the central definition of forgiveness that repentance has become separated from the act of forgiving."⁹ TAMAR women often found this to be the case when stories were recounted about perpetrators who remained in their Church positions.

Augsburger (writing forty years later) also insists that forgiveness which fails to engage with the offender is likely to remain cerebral, selfish and even narcissistic – forgiveness at a distance! He cites various texts all of which require personal engagement with the offender.¹⁰ None of this can occur at a distance and is unlikely to lead to reconciliation which Augsburger maintains is an imperative. "The primary issue is not inner peace for oneself, nor moral rightness with one's own conscience, nor assurance of one's own salvation. These are self-centred narcissistic goals that are only further evidence of the fact that one is still giving primary care to one's own needs and secondary – if any, care to the relationship or to the pain in the other."¹¹

⁷ GNB (Good News Bible); TNIV (Today's New International Version).

⁸ Alan M Stibbs, *The New Bible Commentary* (London: The Inter-Varsity Fellowship, 1953), 781.

⁹ David Augsburger, *Caring Enough to Forgive: Caring Enough Not to Forgive* (Ventura, California: Regal books, 1961), 68.

¹⁰ Matthew 5:23-24, Matthew 18:15 and Luke 17:3. RSV.

¹¹ David Augsburger, *The new Freedom of Forgiveness* (Chicago: Moody Publishers, 2000), 25. "... go at once and make peace with your brother." "If your brother sins against you, go to him and show him his fault." "If your brother sins, rebuke him, and if he repents, forgive him."

Throughout the life of TAMAR's ministry it was generally found that the sexually abused person far from being "narcissistic" in terms of forgiveness, believed that engaging with the perpetrator would cause additional trauma especially where the perpetrator denies the offence. Forgiveness can occur but reinstatement? The *status quo* is problematic.

Lewis Smedes, on the other hand, errs on the side of forgiveness with or without repentance. He asks,

[s]hould we waste our forgiving on someone who does not want it? Or admit he needs it? Pearls before swine? Pardon for the unrepentant? Realism, it seems to me, nudges us toward forgiving people who hurt us whether or not they repent for doing it. For one thing, time does let people stay near us forever. They may die before they have gotten around to repenting. But we need to forgive them anyway.¹²

Gregory Jones, one of Smeades' severest critics, takes him to task for playing down sin (Smeades refers to "mistakes" and "blemishes") and suggesting that we ought to "forgive God," something that Jones describes as *reductio absurdum*.¹³ The Psalmist often railed against God. "How much longer will you forget me, Lord? For ever?" "Listen, O Lord, to my plea for justice, pay attention to my cry for help!" "My God, my God, why have you abandoned me?" "Wake up, Lord! Why are you asleep? Rouse yourself! Don't reject us forever!"¹⁴ But the psalmist never gave the slightest hint that God needed to be forgiven. In similar vein, Job complained bitterly to God, but never blamed him or believed that he should be forgiven. "In spite of everything that had happened, Job did not sin by blaming God."¹⁵

Conditional or unconditional forgiveness

But is forgiveness conditional? Luke 17:3-4, strongly implies a conditional forgiveness. "If any brother or sister sins against you, rebuke the offender; and if they repent, forgive them. Even if they sin against you seven times in a day and seven times come back to you saying, 'I repent,' you must forgive them." However, when the apostle Peter asks Jesus the question, "Lord, how many times shall I forgive someone who sins against me? Up to seven times?" (Matt 18:21-22), Jesus answered, "not seven times, but seventy seven times." The statement is unqualified since there is no mention of the

¹² Lewis B Smeades, *Forgive – Forget: Healing the Hurts we Don't Deserve* (New York: Pocket Books, 1984), 95.

¹³ L Gregory Jones, *Embodying Forgiveness: A Theological Analysis* (Grand Rapids: Eerdmans, 1995), 52. Jones served as Dean of Duke Divinity School 1997 to 2010 and since 2007 served as senior strategist for Leadership Education at Duke.

¹⁴ Psalm 13:1, 17:1, 22:1, 44:23. GNB.

¹⁵ Job 1:22, 3:2, 10:1, 12-13. GNB.

offender's repentance unless Peter also has in mind the earlier admonition. One commentator observes that because Peter's question does not distinguish between repentant and unrepentant wrongdoers, the answer by implication applies to both.¹⁶

Other texts strongly suggest that we *must* forgive – with no condition of repentance on the part of the wrongdoer. “If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, then your Father will not forgive the wrongs you have done.”¹⁷

How then is The Lord's Prayer interpreted by those ascribing to conditional forgiveness? Randy Nelson quotes writer Chris Braun as stating, “it is true in these verses that Jesus does not explicitly utter a condition of repentance. However, the requirement is implicit.”

¹⁸ Ardel Caneday¹⁹ agrees, claiming that, “Jesus' unstated assumption, of course, is that the person has repented.”²⁰

Unconditional forgiveness proponents, however, are far from convinced by these assertions. Author, R T Kendall says, “[t]his petition [The Lord's Prayer] is both a plea for forgiveness and a claim that we have already forgiven those who have hurt us,”²¹ and Nelson adds that nothing in the words or context of these verses suggests that repentance is implied or that simply adopting a forgiving attitude is sufficient until the condition of repentance is met.

In commenting on 'horizontal forgiveness' in Mark 11:25, “[a]nd when you stand and pray, forgive anything you may have against anyone, so that your Father in heaven will forgive the wrongs you have done.” Nelson concludes:

First, our forgiveness of others, like our faith in God, impacts our prayers. Our prayers to our heavenly Father will be hindered if we come with either unbelief or the lack of actual forgiveness. Second, our forgiveness of others is to be inclusive, meaning that no one or no offence is to be excluded from our ongoing forgiveness of others. Nothing in the words or the context implies that

¹⁶ Anthony Bash, *Forgiveness and Christian Ethics* (Printed on demand supplied direct from printer, 2010), 96.

¹⁷ Matthew 6:14 GNB.

¹⁸ Chris Braun, quoted in Nelson, *The Case for Unconditional Forgiveness*, 9. A Paper presented at the Evangelical Theological Society Regional Conference, University of Northwestern, St Paul Minnesota, 19 March 2010. http://www.unwsp.edu/c/document_library/get_file?uuid=9021370d-4b12-4c41-a4a1-706faf926a17&groupId=2010542 (accessed 26 June 2014, no longer accessible). Braun has published, *Unpacking Forgiveness: Biblical Answers for Complex Questions and Deep Wounds* (Wheaton: Crossway, 2008).

¹⁹ Professor of New Testament & Greek, Saint Paul, Minnesota.

²⁰ Ardel Caneday, quoted in Nelson, *The Case for Unconditional Forgiveness*, 9.

²¹ Robert Tillman Kendall, quoted in Nelson, *The Case for Unconditional Forgiveness*, 9.

our forgiveness of others should be conditioned on their repentance. Third, the reason we are forgiving towards others is that we continue to expect our heavenly Father to be forgiving towards us.²²

If it were possible to reach a definitive answer to the dilemma, it could be summed by noting Nelson's conclusion that merely "[t]hinking about forgiveness or feeling forgiving fall short. Also nothing in the context of Mk 11:25 suggests that repentance by the offender is an implied condition of horizontal forgiveness. It is significant that none of the commentaries consulted for his study identified such an implication."²³

When it's hard to forgive

F D Moule in his *Forgiveness-Reconciliation: Biblical and Theological Essays* stresses the fact that forgiveness is costly:

[t]he offer of forgiveness is necessarily costly. It is not a matter of words –'I forgive you'; or a gesture – embracing. It is a creative act, costly and achieved only by the output of energy. It means thinking nothing about one's rights or about abstract justice, but surrendering one's self-concern altogether. It means absorbing the wrong, instead of retaliating; giving and not demanding any *quid pro quo*. Most people, whether consciously religious or not, will recognize this as true to reality."

And what of those who find it agonizingly difficult to forgive. When Reinhold Niebuhr suggested that "the differences between the good man and the bad man are insignificant in his [God's] sight", an aggrieved Christine Scheller commented,

I wish I could believe every one of these words from Reinhold Neibuhr. Instinctually, I don't, wishing instead for Dante's hell for certain kinds of sinners – like corrupt pastors who egregiously violate their calling and never repent. In my unregenerate opinion, I believe these types of sinners should be relegated to the eighth and ninth circles of Dante's Inferno.²⁴ I've read numerous books on forgiveness. Some of them lead me to conclude that the authors have never known the kind of spiritual betrayal some Christians, including myself, have known. If they did, they would never write the pabulum they are selling.²⁵

²² Nelson, *The Case for Unconditional Forgiveness*, 8.

²³ Nelson, *The Case for Unconditional Forgiveness*, 7.

²⁴ Dante, Alighieri (1265-1321) 14th Century poem, *Divine Comedy*. <http://www.poets.org/poetsorg/poem/inferno-canto-i> (accessed 28 December 2015)

²⁵ Christine A Scheller, "How Far Should Forgiveness Go?", *Christianity Today* 54, no. 10 (October 210): 2, <http://www.christianitytoday.com/ct/2010/october/28.40.html> (accessed 14 November 2015). Christine A Scheller is a widely published journalist and essayist, and a member of the Religion Newswriters Association.

Referring to the parable of the prodigal son, Moule identifies the prodigal and the older brother as typifying the publican and the pharisee and conjectures that the prodigal would not be fully repentant until he forgave his vindictive brother.²⁶

Finally, there can be no argument against the need to forgive. Notwithstanding that of the two options – unconditional or conditional forgiveness, the unconditional option probably presents more difficulties to the offended, yet it remains the most humanly achievable.

Vignettes: TAMAR women ‘speak’ about forgiveness

As a preface to those past TAMAR members who contributed to this chapter, in keeping with their Christian ethos, they were aware of a prayer for *Those who abuse*.²⁷ It must also be acknowledged that perpetrator accountability has always been a high priority for the women of TAMAR. However, when a sexual abuser is brought to justice, *Schadenfreude*, to rejoice in another’s downfall, is a factor beyond their consideration as the following vignettes reveal:

Rosemary Signorelli, music therapist and psychotherapist, who belongs to an Anglican clergy family, reflects: “Forgiveness is a difficult subject for humans who don’t have the omnipotence of God,” and asks:

Can I forgive someone who has not acknowledged his abuse of me, has not repented and has not apologized? But doesn’t the Bible tells us God will forgive us if we repent and believe? What if my perpetrator does not repent? What if the church does not acknowledge the abuse, let alone apologize? Can I forgive the church or its representative, if the church will not acknowledge the abuse that was done to me in the church? Who has the right to tell me it’s time to forgive? If I forgive, will that mean that the perpetrator, or the church, has got away with it? If I forgive will I lose the drive to advocate for change [in] the church’s processes, or ignore the needs of others who may follow? What do

²⁶ Charles F D Moule, *Forgiveness – Reconciliation: And Other New Testament Themes* (London: Society for the Promotion of Christian Knowledge, 1998), 22.

²⁷ *A Prayer Book for Australia (Shorter Edition)* (Sydney: Broughton Books, General Synod of the Anglican Church of Australia, 1999), 210; and TAMAR Correspondence File B, 1996. Charles Sherlock, Editor, *Church Scene*, letter 11 September 1996 to Patricia Mayne. Sherlock wrote *inter alia*, “Putting on my Liturgical Commission hat – I would be interested to know your reaction to the prayers on pp 209-210, and the blessings on 211, in *A Prayer Book for Australia*. They were drafted in the light of materials submitted by Coral Reid...” Patricia Mayne, letter 24 September 1996 to Charles Sherlock, wrote *inter alia*, “My first response was surprise that the Liturgical Commission had prayers specifically focused on abuse and second, thankfulness that themes of guilt are not present for those abused. The prayers also certainly reflect many of the legacies associated with abuse and most certainly have a teaching component for the abuser to take responsibility for acts of violence. The sequencing also is significant in terms of the needs of the victim first, then addressing the needs of the abuser. I think the blessing of the whole person perfectly reflects God’s designed-dreaming for us; Creator and His children integrated.”

people mean when they tell us to forgive? Why are they telling us to do this? Do they want us to forget and be silent? What will that achieve?

She further reflects:

People often put forgiving and forgetting together. In the case of trauma this is not appropriate. We have two forms of memory for trauma: Explicit: bibliographic or textual memory – this is subject to change. As they tell a story it can change in some respect and, Implicit: memory of the sensations and emotions [related] to the trauma. This memory is stored in the amygdala which is there to alert us to danger, remains stable over time.²⁸ In this sense there can never be closure in this life.

Rosemary concludes:

So, even if I forgive the person who abused and or traumatized me, my amygdala will never forget the implicit memories associated with that person. So, if I go to church where the perpetrator worked, or in fact any church, I will feel some of the sensations I felt then such as fear, anger, or discomfort, racing heart, fast breathing, headache and so on. I may react, by shutting down (parasympathetic response) potentially leading to a fright-freeze mode, or by becoming angry (sympathetic response) designed to facilitate the fight-flight mode). These God-designed neurological processes designed to help keep ourselves safe, do not mean that [we] haven't forgiven, but they do mean that I will never forget until the day I die, in terms of the implicit memories.”²⁹

Deaconess Pattie Mutton: “I found it interesting to note that Jesus himself did not forgive his abusers. He asked God to forgive them.”

What follows are extracts that she used from Tim Dyer's paper, *Forgiveness*:

Humanly speaking, forgiving atrocious behaviour towards us is almost impossible. Jesus said of his abusers, “Father forgive them for they know what they do.” (Luke 23:24) God's forgiveness of us is on the basis of our confession and repentance; this is also true of our forgiveness of others. It becomes possible for a person to leave the issue of justice and calling the offence to

²⁸ A small, almond shaped mass of nuclei located in the temporal lobes of the brain, associated with emotions, aggression and memory. <http://psychology.about.com/od/aindex/g/amygdala.htm> (accessed 28 December 2014).

²⁹ Email from Rosemary Signorelli, 15 April 2014 to Patricia Mayne.

account in the hands of God and to make a decision to 'let it go.' We may never forget, but we can forgive.³⁰

From an Anglican family of clerics, Ruth Champion has more to say about 'atrocious behaviour':

My association with TAMAR was the start of a healing process for me. As a secondary victim (the wife of a pedophile – who had been an Anglican Priest), I confronted disbelief, confusion, shame, anger and at times even felt (baseless) complicity, but I came full circle to the realization that it was NOT my fault in any sense – there was nothing I could have done to prevent what he did. It was a devastating and shameful truth that he either molested, or attempted to groom, every young pre-pubescent female who ever entered our home. I have, over time, realized that forgiveness of his betrayal of his priestly role, is not a matter for me but for God. While his victims and I can forgive, we can never forget.³¹

Shirley Seers, an Anglican clergy wife, reflects:

I believe to forgive is a process. While God commanded forgiveness, it is also His gift to us through Jesus. We, on the outside of another's grief to us through Jesus cannot demand they forgive. We must be sensitive and not further victimize or hurt. They first need: Safe shelter, relief from fear and danger, support through the processes, such as: pastoral care, counselling, medical care, legal processes and practical care like learning to eat properly and visit the hairdresser.

Forgiveness is a process, a large part of healing may be long or short – may be different for each individual – depending on the circumstances. Some say, Forgiveness is a daily struggle. I've forgiven him but not the deed. I've forgiven him but he hasn't asked for it, so it just hangs there. I must forgive to move on. Clergy and congregations must be sensitive for those hurting for those hurting cannot hear you through their pain.³²

The late Marlene Hickin, author, counsellor, from a family of Anglican clergy, comments:

Although we sometimes use the Bible irresponsibly, by neglecting to search out the wider conceptual landscape around our favourite verses, in other instances

³⁰ Correspondence 7 March 2014 from Deaconess Pattie Mutton to Patricia Mayne, "I thought Tim Dyer's comments were spot on. I've rung him and been given permission to quote them." The quotes are from Tim Dyer's paper [John Mark Ministries Inc.].

³¹ Email from Ruth Champion, 16 March 2014 to Patricia Mayne.

³² Email from Janelle Sansom, 1 May 2014 to Patricia Mayne.

some confusion is scarcely our fault. The area of forgiveness is an excellent example of how difficult it can be to get a coherent overview of what the Bible actually teaches. Several passages make repentance a pre-requisite of forgiveness yet Jesus himself seemed prepared to forgive without any prior (or at least recorded) repentance. Jesus also famously told his followers to forgive everyone even around 500 times – for the same offender: and in the Lord's Prayer our forgiveness by God is closely tied into our forgiveness of others. It is therefore little surprise that many Roman Catholic and Protestant church officials have offered sexual and other abusers a quick and easy escape route from being held accountable for their behaviour.³³

Janelle Sansom, mentor and encourager of others, honestly states:

Forgiveness had always been a huge issue for me and I have always questioned the validity of the Christian/Churches point of view that, as a Christian and survivor of childhood sexual abuse, the mother of children abused by church workers, and the [former] wife of a perpetrator/church worker, I must forgive the perpetrators as this is God's will. The overriding impression given to me was, that forgiveness is to be a decision made by myself and it must be immediate. The truth/heart of the matter for me was far from this, for forgiveness was a long and very painful process that took me years to agonize over and process. My only comfort were words given to me by a very compassionate cleric who explained to me that God's timeline of forgiveness took from Adam to Christ, and it was a long and painful one, with the perfect end result.

Understanding about real forgiveness is a state of the heart, not a conscious decision, knowing that I could forgive even when an apology was not forthcoming from the perpetrators, and in the end was for the benefit of my own health and wellbeing on a spiritual, emotional, and physical level. This was revealed to me by God near the end of my process – the comfort I cling to every day.³⁴

Gwenyth Higginbotham, counsellor and wife of an Anglican clergyman:

Forgiveness. We can forgive because we are made in God's image and because He has forgiven us. His purpose is for reconciliation. In my

³³ Email from Marlene Hickin, 2 February 2014 to Patricia Mayne. Marlene Cohen publications: *"The Divided Self: Closing the gap between belief and behaviour"* (London: Marshall Pickering, imprint of Harper-Collins Publishers, 1996); and Marlene Hickin, *The Cry: Church Abuse & Abusers* (Hornsby: Kimbrada Publishers, 2013).

³⁴ Email from Janelle Sansom, 28 April 2014 to Patricia Mayne

experience being able to forgive comes as a gift from God in a timing we cannot control. The first step is in owning honestly what it is we need to forgive then to ask God to help us to forgive. When people have been deeply hurt, it can take time to face up to where the hurt is coming from then more time to forgive the abuser. Well-meaning Christians who push us to forgive as if it were simply an act of will usually add to the burden, slow the process and cheapen God's gift.³⁵

Sue Emeleus, Anglican cleric, former missionary and teacher:

Although I have found healing for myself from those scares, I don't think that healing came through people in my Christian communities. It came through my own reading and reflecting. Jesus' depiction of God as a hen with her chickens is one of my favourite images, and I do picture myself under her wings, and think of God mainly as feminine if I do use a pronoun. I no longer think much about forgiveness, except to assure anyone to whom I minister that God forgives, just a part of her character, should they be worried about something. But I love worshipping at Paddington Anglican where forgiveness is proclaimed before the confession, because more often than not, that is how it happened with people Jesus conversed with... I know we all fall short of our goals, and I find that my God is gentle and forgiving to all who approach her.³⁶

Fay Cameron, former secretary with the [Anglican] Church Missionary Society, begins by quoting Mark 11:25 and other biblical references which are footnoted.

And whenever you stand praying, if you have anything against anyone, forgive him and let it drop (leave it, let it go), in order that your Father who is in heaven may also forgive you your [own] failings and shortcomings and let them drop. But if you do not forgive, neither will your Father in heaven forgive your failings and short-comings.

Fay further comments:

I want to listen to Jesus because the Father says to listen to His Beloved Son; I want to be a friend of Jesus by following His commands. I want my Father in heaven to forgive my own failings and shortcomings. The only way I can have all these things is to forgive if I have anything against anyone. This I have endeavoured to do with my sexual abuser and others who have hurt me.

³⁵ Email from Gwenyth Higginbotham, 1 April 2014 to Patricia Mayne

³⁶ Email from Sue Emeleus, 6 April 2014 to Patricia Mayne.

Whether I have done this successfully I do not know but I have been willing and I have said the words.³⁷

Sue Foley, counsellor and pursuing a PhD comments:

As a survivor of sexual abuse and emotional abuse – it has taken many years for me to be able to experience the freedom to face the effects of sin in my life and take those effects to God and ask for healing and forgiveness and courage to move on. The things that have gotten in the way for me have included depression and confusion about being totally forgiven myself, as well as the complicated relationship damage that abuse produces. We must act and coach and help those who deserve the opportunity to grow through forgiveness and never, never, *demand* that action of them because we believe they must forgive.³⁸

Faye Hansen, psychologist, TAMAR Chairperson:

Often in Christian circles the verse [Luke 17:3] about rebuking is left out or ignored. To rebuke means to tell someone they have done wrong to you. It is a challenge for the offender to take responsibility for his actions. He may repent or he may not, he may deny any responsibility. However, *if* he repents then forgiveness is possible. If he doesn't repent, then he can't expect forgiveness.³⁹

Faye also contributes some notes she made while listening to Rev Dr Marie Fortune's *Thoughts on Forgiveness* at the 2013 *Safe as Churches? vi* Conference, Sydney:⁴⁰

Often the first message victims receive is 'you need to forgive.' In Judaism, the burden rests with the one who causes the harm. Yom Kippur – The Day of Atonement, corporate, sins against God. Sins against neighbour – takes responsibility, repentance, confession, restitution. Repentance – really changing, don't want to do it again. Ezekiel – a new mind and heart – if truly repentant there won't be another time. Forgiveness linked to genuine repentance – justice which leads to real healing. Notre Dame Jewish Chapel, "Forgive and remember!" "Forgive and Forget" (King Lear - Shakespeare).

³⁷ Email from Fay 20 April 2013 to Patricia Mayne; and references; Matthew 17:5. "While he was still speaking, behold, a shining cloud [composed of light] overshadowed them and a voice from the cloud said, This is My Son, My Beloved with whom I am [and have always been] delighted. Listen to Him! John 15:14. "You are my friends if you keep on doing the things which I command you to do." Amplified Bible.

³⁸ Extract from Sue Foley, *Forgiveness: How do we Forgive Others? Forgiveness in Abusive Families*. TAMAR Seminars, Presentation and Workshop File B, "Forgiveness"

³⁹ Email from Faye 28 October 2014 to Patricia Mayne. Luke 17:3, "If your brother sins against you, rebuke him and if he repents, forgive him." RSV

⁴⁰ *Safe as Churches? vi* Conference sponsored by the National Council of Churches in Australia, Sydney. Faye Hansen's notes at the conference.

The following thoughts come from Ruth Ellem, clergy wife and counsellor:

The impact of sexual abuse creates layers of infected scar tissue reinforced over time with secrecy and silence. Forgiveness is a process which gradually happens as the infected wound is exposed to God's light.

This gradual exposure is of itself another agony which necessitates instinctive anger to protect the exposing wound from further intrusion. Forgiveness, therefore, is a consequence of having this anger honoured as a grief and letting go – a process which at each stage of the life journey often needs to be re-experienced, as further losses or infection become conscious over time. For many of us forgiveness is a life-time work.⁴¹

The writer's experience is detailed at Appendix 1, *The Church, the Child & the Woman*.

What is particularly significant about the above vignettes is not the women's victimhood, but their endurance, resilience, persistence and their indwelling, gifted Christian spirituality enabling them to travel along the forgiveness road.

Conclusion

The TAMAR journey for each member was accompanied by a constant awareness that the movement, emanated through "evidence of the Holy Spirit."⁴² This became the movement's vocational strength recognising spiritual gifts and embracing forgiveness as an act of grace in an ever moving continuum towards wholeness and wellbeing.⁴³

If the Church as a living organism – the body of Christ, is to proclaim the love of God, then it needs to be a Church shaped by the Cross – repentance, redemption and forgiveness. At Bishop Broughton's last Church Service in 1852 just prior to returning to England, he prayed for "forgiveness of any he had harmed." Might it be hoped that his prayer be etched forever into the soul of the Church.⁴⁴

⁴¹ Email from Ruth 8 July 2014 to Patricia Mayne.

⁴² Brian Porter, (Ed.) *Colonial Tractarians, The Oxford Movement in Australia* (Melbourne: The Joint Board of Christian Education, 1989), 22. A sermon preached by the Chaplain to the University of Melbourne, the Reverend Sharr, MA, ThL, at a Solemn High Mass, customarily called The Keble High Mass because [it is] offered annually on 14 July at Christ Church, Brunswick, Melbourne, 14 July 1983. "A Movement is an evidence of the Holy Spirit and that Spirit cannot be commanded. Whenever it moves the waters it is time for us, with the help of friends, to take the healing plunge."

⁴³ Spiritual Gifts mentioned in 1 Corinthians 12:1-11; Ephesians 4:7-11, and Grace in Ephesians 1:7-8. RSV.

⁴⁴ George P Shaw, *Patriarch and Patriot, William Grant Broughton 1788-1853 Colonial Statesman and Ecclesiastic* (Melbourne: Melbourne University Press), 264. On 14 August 1852, two days prior to sailing to England Broughton (1788-1853) "celebrated a valedictory Eucharist for anyone who cared to come... He then shook hands with all present and prayed forgiveness of any he had harmed."

Finally, in the context of religious institutions in general and the Anglican Church of Australia and the Diocese of Sydney in particular, sexual abuse was allowed to occur largely unchallenged. This thesis has shown that such abuse is costly and destructive, derailing human lives. It is nothing short of remarkable when one considers that the women of TAMAR, despite their backgrounds, elected to live intentionally and stay as communicant members of the Anglican Church.

Women's voices, as revealed in the vignettes tell stories of conflict, pain with rare honesty. The Church has given them much; faith, friendships and a sense of 'family' but at the same time has taken so much away – allowing the invasion of sexual predators to violate their lives and that of their families.

In the end it is Christ's appeal to humanity to forgive. It is by God's grace and providential circumstance the women were able to embrace forgiveness as a tenet to live by.

The following chapter draws upon the insights of a number of social psychologists and others who promulgate theories in the context of the behavioural sciences. One theorist, in particular, Leon Festinger, with his seminal work in 1956 attempts to unravel the problems of contradictions and flagrant failures of those in leadership. Such leadership was particularly relevant and challenging in the history of TAMAR. A number of cases previously cited in this thesis will be critiqued in the light of these particular theories.

Chapter 12

The interpretation of contradictions and flagrant failures in the Anglican Church of Australia in relation to the history of TAMAR

Introduction

In the previous chapter the voices of the TAMAR women were heard reflecting on their experiences of grief and loss in the context of forgiveness. Yet they were enabled in different ways as they were drawn into the TAMAR movement to continue to move towards reconciling unconditional or conditional forgiveness in relation to their abusers, particularly when the Church's culture has protected perpetrators.

The challenge of endeavouring to interpret the contradictions and flagrant failures of the conduct of Church leaders in the Anglican Church of Australia in relation to reports of sexual abuse which are integral to this history of TAMAR has led the writer to draw upon the insights of social psychologists and social scientists who work in the complex area of interpretation – hermeneutics. As this thesis is in the genre of history it cannot deal in great detail with the various insights, which are continually being worked on by these scholars, but rather seeks to alert the reader to their relevance to making sense of the behaviour of the hierarchy, clergy and people in the Anglican Church generally concerning sexual abuse in the Church.

As has been seen, the terrible saga of sexual abuse in the Anglican Church in Australia, in as far as it was known, and the accompanying denial of it by many in authority in the Church was the confronting reality that led to the establishment of TAMAR. The following questions demand to be addressed: When cases of abuse were almost certainly known to be occurring, why were the Church hierarchy including clergy, archdeacons, bishops, archbishops, administrators and Church school principals such abject failures in reporting the abuse to the relevant authorities? How did they justify such failures? How was it possible that some respondents even thought that such behaviour was acceptable or even God-ordained? ¹

¹ Bishop Shearman did not think there was anything wrong with his adulterous relationship with a 14-year-girl. Father Ross McAuley was a priest at Brisbane Cathedral. He attempted (unsuccessfully because his victim refused to comply) to groom a choir boy for a homosexual relationship. According to the choir boy the priest told him that "our friendship was ordained by God." See Chapter 5, under the headings, *The Bishop Shearman Tragedy* and *The Ross McAuley Affair*. See also Peter O'Callaghan and Freda Briggs, *Report of The Board of Inquiry into Past Handling of Complaints of Sexual Abuse in the Anglican Church Diocese of Brisbane*, May 2001.

No doubt there were some Church leaders who were inclined to want to ask these questions of the obviously guilty but they themselves almost invariably took refuge in denial. The discomfort experienced when endeavouring to hold two or more conflicting beliefs or values, which the Church authorities were struggling with as they faced the dilemma of sexual abuse in their community, is a common reality in the story of humankind and has been studied by scholars such as psychologists and social scientists whose insights will be drawn upon in the following discussion.

It is in Chapters 4, 5 and 7 that this lived reality of conflict and denial has been most fully recorded in this history of TAMAR; it is here that such documentation clearly reveals cases of sexual abuse by clergy, Church workers and employees of Anglican Church schools and about which members of the hierarchy in the Anglican Church of Australia prevented the truth being told. Such contradiction and flagrant failures are also evident in later chapters in which TAMAR is involved in helping key people in the Sydney Diocese overcome their inertia and move to develop an acceptable sexual abuse protocol.

An examination of Chapter 4: Inquiries into sexual abuse in the Anglican Dioceses of Sydney, Tasmania and Adelaide and cases not covered by an Inquiry

Highly relevant to a discussion of Chapter 4 are the insights of social psychologist Leon Festinger which he proposed in 1957 in his seminal work *A Theory of Cognitive Dissonance*.² In this he does not provide case studies *per se*, but rather sketches scenarios of behaviours as examples to demonstrate his multi-faceted theory. His findings have not been without controversy and since that time there have been scores of books and scholarly papers written outlining variations and improving and clarifying concepts of his theory. Using a musical term 'dissonance' to provide an image of sounds out of harmony, Festinger explains that his hypotheses are as follows:

1. The existence of dissonance, being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and achieve consonance.
2. When dissonance is present, in addition to trying to reduce it, the person will actively avoid situations and information which would likely increase the dissonance.³

² Leon Festinger, *A Theory of Cognitive Dissonance* (Stanford: Stanford University Press, 1957).

³ Festinger, 3.

The terms 'dissonance' and 'consonance' refer to relations which exist between pairs of 'elements.' These elements, are called "cognition", that is, the things a person knows about himself, about his behaviour and about his surroundings and are termed "knowledges."⁴ Festinger further explains that the term dissonance should be understood to mean inconsistency and, conversely, consonance should be understood to mean consistency. In relation to point 2 above, he postulates that "the greater the dissonance, the greater will be the intensity of the action to reduce the dissonance and the greater the avoidance of situations or information that would increase the dissonance."⁵

Festinger maintained that "although the core of the theory is simple, it has wide implications and applications to a variety of situations which on the surface look very different," particularly when "these specific implications of the theory are examined."⁶ Nevertheless, as he explains, difficulties can occur because it "may not always be possible... to eliminate dissonance or even reduce it materially by changing one's action or feeling." Therein lies the stumbling block: "changing the behaviour may be too great, or the change, while eliminating some dissonances, may create a whole host of new ones."⁷

Although Festinger emphasises that all theories are continually being developed and modified in the light of experience, his original theory helps towards explaining the failure of the Diocese of Sydney's hierarchy to initially act justly in addressing AC2's abuse and her later situation.⁸ It helps to account for Bishop Cameron's and Archdeacon Skillicorn's refusal to believe AC2's testimony though it was clearly based on sound evidence even though their failure to admit the truth went against what was surely part of their theological training and deeply-held beliefs including that the basic imperative of the gospel is to recognise honesty and integrity. It would seem that dissonance was reduced for the Bishop and Archdeacon by convincing themselves that the alleged perpetrator, who was a respected parish rector and also a member of the highly-esteemed Anglican Church League, could not possibly have engaged in such behaviour.

⁴ Festinger, 9.

⁵ Festinger, 18.

⁶ Festinger, 18.

⁷ Festinger, 19.

⁸ See Chapter 4, *Inquiries into Sexual abuse in the Anglican Diocese of Sydney, Tasmania and Adelaide and cases not covered by an Inquiry*.

It is also noted in association with this case that Bishop Cameron of the Northern Regions of the Sydney Diocese had pointed out to AC2's father the possible problems resulting from the allegations of his daughter in the light of the laws of defamation.⁹ The father had felt intimidated by this and subsequently remained silent about the matter. It would seem that this tactic by the Bishop reduced the discomfort of his dissonance he was suffering as it somehow cast doubt over the truth of AC2's threatening accusation.

An important distinction between the case of AC2 as it was addressed by the Sydney Diocese and the inquiries in other Dioceses is that the AC2 case occurred within the context of a Royal Commission where witnesses were subpoenaed and required to respond to questions by the Commissioner or Counsel assisting. Nevertheless, even under such scrutiny and pressure, witnesses seemed to be able to provide two different types of responses – one that avoided the truth and one that revealed the truth even though it was hurtful. This was abundantly evident when comparing Cameron's and Skillicorn's testimony with Archbishop Harry Goodhew's when he appeared before the Royal Commission in May 1996. When questioned by Counsel assisting the Commissioner about Bishop Cameron's failure to report AC2's abuse, Archbishop Goodhew answered truthfully in a way that would have been hurtful to him as well as giving little credibility to Bishop Cameron.¹⁰ Goodhew clearly had inner resources that enabled him to cope with the dissonance that was inevitably associated with admitting that high ranking clerics in his Diocese had behaved poorly.

In inquiries involving other Dioceses evidence was acquired variously through letters, faxes and in some cases, a bevy of lawyers shuffling between the various parties but where no one was *compelled* to stand before a Commissioner and hence not challenged to the same extent.¹¹ This no doubt easily allowed for the reduction in the pain of dissonance.

Notwithstanding, Festinger's admission that theories need to be "modified and changed" as they mature,¹² his ground-breaking theory in its original form contributes significantly to an understanding of the patterns of unacceptable behaviour of the hierarchy, clergy

⁹ Editorial, "Warning to sex claim dad", the *Manly Daily*, 9 May 1996.

¹⁰ The Hon Justice JTR Wood, *Royal Commission into the New South Wales Police Force: Final Report 1994-1997* Vols. 1-5, Vol. 5, *The Paedophile Inquiry*, 1001.

¹¹ The Tasmanian, Adelaide and Brisbane Diocesan Inquiries.

¹² Festinger, quoted in Judson Mills, "Improving the 1957 Version of Dissonance Theory" in Eddy Harmon-Jones and Judson Mills, *Cognitive Dissonance: Progress on a pivotal Theory in Social Psychology* (American Psychological Association, 1 January 1999), 25-26. See also Appendix B, "Reflections on Cognitive Dissonance 30 Years Later", 381-385.

and Church leaders in relation to sexual abuse within the Anglican Church of Australia in general and the Sydney Diocese in particular.

Contribution of social psychologist Bruce Reed

Another theory that is helpful in understanding “the contradictions and flagrant failings” of the Anglican Church leaders recorded in Chapter 4 is that of social psychologist Bruce Reed. In 1978 Reed published, *The Dynamics of Religion* in which he employed a term ‘oscillation’ as used in physics, to formulate a theory of religion called “the oscillation theory.”¹³ He developed or enhanced his theory by observing the way young children behaved when with their mothers in the playground. Often, while the mothers were socializing, the children would amuse themselves independently. However, their independence often waned and they oscillated between their independent activities and their mothers. As Reed noted they would “run back to their mothers’ sides... as if to recharge their batteries.”¹⁴

Reed suggests that with adulthood this “attachment behaviour does not disappear.”¹⁵ He gives three examples of how the oscillation theory may be experienced:¹⁶

1. The search for someone or something on whom to depend.
2. The frequent fear of, and resistance to, disengagement and acknowledgement of helplessness, particularly in adults.
3. The emergence of new ideas and new constructs of the self and the world which take place in this period of disengagement.

He uses the term oscillation for “the ordering of everyday life [that] provides for regular cycles of oscillation,” and further states that, “[i]t is onto this base-line, with its regularised opportunities for disengagement, that the oscillation demanded by specific challenges and experiences is superimposed.”¹⁷ Reed believes that a person’s ‘regression’ into disengagement “may be a way of reducing tension by giving up and opting out, or a means of *reculer pour mieux sauter*”, preparing for flight.¹⁸ Such mental paralysis would account for that person’s inability to make decisions.

¹³ Reed, Forward.

¹⁴ Reed, 13.

¹⁵ Reed, 14.

¹⁶ Reed, 15.

¹⁷ Reed, 15.

¹⁸ Reed, 17. To go back in order to leap the better (Fr). Nuttall’s Standard Dictionary, 1197.

This particular aspect of Reed's oscillation theory, replacing the mother of the child with religion, primarily the Church of England rites and practices, can be used to help explain the behaviour of some leaders in the Anglican Church of Australia including the Diocese of Sydney.¹⁹ While Sydney's strong evangelical ecclesiology is clearly different from that of most Anglican churches in Australia, which tend to a High Church or Anglo-Catholic ecclesiology, nevertheless, its corporate behaviour tended to promote 'non-decisions', as clearly seen initially in the case of AC2.

The same could be said for the dioceses of Tasmania and Adelaide as detailed in Chapter 4. The bishop and his leading advisors of the Tasmanian independent pastoral inquiry were clearly conflicted oscillating between accepting the seriousness of many of the reported cases of sexual abuse, which clearly called for litigation, and the need to highlight the positive pastoral values of the Anglican Church. Despite the wide-ranging activities of inquiry the final report was inadequate as it omitted the over 40 pages of face to face evidence provided to the Inquiry. No doubt this was made available to the Bishop but too shameful to be acknowledged, being too damaging to the image of the Church.²⁰

Much that has been said of the Tasmanian situation applies to the Diocese of Adelaide. When right action is taken in a Church concerning sexual abuse committed by any of its leaders, it is often a case of an individual whose consciousness has been raised persisting in pressing his case. In Adelaide it was an evangelical minister, Rev Dr Don Owers, who over four years persistently informed the bishop of individual cases of sexual abuse in the Church calling for restitution. The Bishop, advised by leaders in his Diocese, and aware of the shame and cost involved, minimised the seriousness of the situation. In their oscillation they sought refuge in the importance of protecting the Church, focusing on its innate holiness rather than the defective membership.²¹

The power of Leadership

Reed and associates in their study of religious groups and organizations provide a sketch of the power invested in the corporate structures of the local Church, which also serves as the model of the typical governance structures of a Diocese as they explain:

[T]he management council, board or meeting not only has to manage the internal life of the local church, but also the relations

¹⁹ Reed, 1.

²⁰ Reed, 50.

²¹ Jill Rowbotham, 'Paying for Sins', *The Australian*, 24 October, 2006.

between the church and the outside world.²²

This implicitly highlights management as power (mostly but not always) invested by the supporting group clusters. The denial and suppression by the leaders of the Anglican Church of Australia's bureaucracies to allegations of sexual abuse of children and vulnerable adults was clearly a misuse of power.

Reed explains that "for any group to function and to be experienced by its constituents as a group, rather than as a chaotic aggregate of individuals it requires some kind of bonding." This is provided through *synchronization* of the oscillation processes of its members. Whatever the group's size, "we can expect to find some consensus, explicit or implicit... which its members can together regress to extra-dependence," thus providing a ritual setting for one of the modes of oscillation.²³ This link between oscillation and religion starts with religion being a corporate activity. To extrapolate an essence from this theory, it would appear that extra-dependence, 'binding together' can produce 'blind spots' which can prevent objectivity. Reed, summarizes this phenomenon: "The behaviour of people, either individually or collectively, which represents (symbolically) dependence on some idea, thing or person, the implied nature and power of which is not wholly susceptible to rational explanation."²⁴

In his work *Transforming a People of God*, in dealing with the failure of a congregation to deal with inappropriate behaviour of its minister (citing a particular case where a divorced minister departed with a member of the choir), practical theologian Denham Grierson explains: "[T]hat period in the life of the church had become frozen. No process undertaken had dealt creatively with the pain and hurt."²⁵ Grierson's brief comment, written in 1984 could be seen as a prophetic 'voice' a harbinger of tragic news to come, particularly in the 1990s when the universal Church was frozen in a time-war of denial over sexual abuse of children and vulnerable adults by clergy and church workers.

The relevance of the above theories in the case of the Dioceses of Tasmania, Adelaide and Brisbane will now be discussed.

²² Reed, 204.

²³ Reed, 49-50.

²⁴ Reed, 51.

²⁵ Denham Grierson, *Transforming a People of God* (Melbourne: The Joint Board of Christian Education of Australia and New Zealand, 1984), 99.

The Diocese of Tasmania

As explained in Chapter 4, an analysis of the inquiry in Tasmania is difficult because most of the evidence was not published, presumably being only made available to the Bishop of Tasmania, Phillip Newell.²⁶ Also, of the eighty phone calls made to the Inquiry, we are not told how many of those callers agreed to face-to-face interviews. The findings revealed that:

- (a) Many reports of child abuse made to clergy were not passed on to higher authorities.
- (b) Many clerics, when questioned about reports of abuse made to them had no recollection.
- (c) There was a culture of “forgive the offender” rather than action being taken to address the abuse.

Without having access to the many restricted pages of evidence, it is difficult to say to what extent the theories of the above-mentioned sociologists can be applied. However, it would be safe to suggest, as a generalisation, that cognitive dissonance played a part simply because the whole question of abuse was so unpalatable that those holding any kind of diocesan authority, whether clergy or bishops, just wanted to off-load the problem.

The case of Michael Crowley, one of the two Commissioners, who, five years after the Inquiry, was gaoled for child abuse which occurred *before* the Inquiry, raises a number of questions. What prompted Crowley to accept the position of Commissioner, knowing that he was a child abuser and that the possibility existed of his being exposed? Was it money? Was it power? Was it gratification in listening to accounts of abuse?

Researchers Miller and Wilson in Clegg’s *Sage Handbook* on leadership and power observe:

The use of power legitimately is not the only way influence is exercised. Power-holders may choose to behave in ways that further their own or others’ interests. They may frame the matter for decision in ways that suit their own

²⁶ Tonia Kohl & Michael Crowley, *Not the Way of Christ: A Report of the Independent Pastoral Inquiry into Sexual Misconduct by Clergy or Officers of the Anglican Diocese of Tasmania with particular reference to Paedophilia*, March 1998.

ends or block the objectives of others... They manipulate information, withhold it and ignore some or all of it.²⁷

Such a statement may well fit Crowley's behaviour. His Co- Commissioner, Tonia Kohl, exclaimed after Crowley's fall from grace, "although she was stunned by the news, she believed there was nothing more the Church could have done at the time of appointing the commissioners." Such apparently was Crowley's manipulative behaviour in allowing himself to be selected.

The Diocese of Adelaide

The Inquiry into child abuse in Adelaide diocese, which was most reluctantly called for by Archbishop Ian George revealed a diocese in disarray organizationally as well as pastorally.²⁸ Not only was there a no effective way of dealing with offenders or assisting victims, but also a culture, not unlike that in other dioceses of turning a blind eye to allegations of abuse. It is difficult to avoid the conclusion that if the Archbishop was oblivious to, or naïve enough to disbelieve the allegations of abuse, then the hierarchy from bishops down to clergy would not feel too uncomfortable should they also ignore the increasing accounts of misconduct in their midst. There is little to suggest that the clerics were agonizing over issues which might involve cognitive dissonance or even threats to their power. It was more a question of *laissez-faire* – a hands-off administration which would account for the Adelaide Church leaders' abysmal failure to deal with Brandenburg's multiple offences in both Tasmania and Adelaide.²⁹

An examination of Chapter 5: The Diocese of Brisbane Inquiry: A case study – Peter Hollingworth's 'Road to Damascus'

There is much in this Inquiry which resonates with that of the Adelaide inquiry.³⁰ Essentially there was a hands-off approach by leadership that allowed offenders to operate with impunity. However, there is one significant difference in that Peter Hollingworth was determined to hold on to his position of power, firstly as Archbishop, and then as Governor General in the face of increasing calls for him to stand down. His holding on to power as Archbishop is nowhere better illustrated than in the tragic case of Bishop Donald Shearman and his seduction of a fourteen-year-old girl in the 1950s culminating in a relationship that lasted on and off for more than forty years. In the mid-

²⁷ Susan J Millar and David C Wilson, "Perspectives on Organizational Decision-Making" in Stewart Clegg et al., (eds.), *The Sage Handbook of Organization Studies* (London: Sage Publications, 2006), 471

²⁸ The Hon Justice Trevor Olsson & Dr Donna Chung, *Report of the Board of Inquiry into the handling of claims of sexual abuse and misconduct with the Anglican Diocese of Adelaide*, 26 May 2004.

²⁹ See Chapter 4 under the sub-heading, *Brandenburg's suicide following his arrest*.

³⁰ Peter O'Callaghan and Freda Briggs, *Report of The Board of Inquiry into Past Handling of Complaints of Sexual Abuse in the Anglican Church Diocese of Brisbane*, May 2001.

1990s when Hollingworth became aware of the situation he did everything possible to protect Shearman and his (Hollingworth's) own position.³¹ As Miller and Wilson have shown above, "[p]ower-holders may choose to behave in ways that further their own or others' interests."

Read's 'oscillation theory' noted above may also have some application here. Did Hollingworth's and the diocese's behaviour signify a 'regression' into 'disengagement' where the whole question of abuse was simply too hard?³² And the extraordinary cases of the two Diocesan schools where the respective headmasters seemed to be incapable of grasping the fact that pedophilia was rampant in their immediate vicinity – a situation which is beyond belief. There does not seem to have been any inner conflict involving the good name of the Church in the minds of the headmasters but within each individual headmaster there was a conflict between his reputation as a first-class headmaster and the possibility of sexual abuse in his school.

An examination of Chapter 7: The establishment of TAMAR 1995-1996 (and Alice in Wonderland's Court)

As explained in Chapter 7, in April 1996, a conference program advertising a presentation by "Sue Foley and Patricia Mayne, *Who Hears? Who Listens? Who Pretends?*" took place at the *First Australian & New Zealand Conference on Sexual Exploitation by Health Professionals, Psychotherapists & Clergy*. It was a significant international gathering.³³

The joint presentation of Foley and the writer was designed as an antiphonal duet of 'voice-in-narrative,' where echoes of past personal experiences were brought into the present. Foley's presentation was from the perspective of a social worker and in 1993, as a member of the Diocese of Sydney's Sexual Abuse Committee's Working Party which had been given the task of producing a protocol for addressing the reality of sexual abuse in the Diocesan Church. The writer's presentation, emphasizing the need for a protocol was drawn from her own and other's experiences when reporting sexual abuse allegations to the Sydney Diocese. It was found that the diocese's response was one of ignorance, false assumptions, misguided thinking and general lack of protocol and guidelines, which resulted in general confusion, much like the trial of the Knave of Hearts as described in *Alice's Adventures in Wonderland*.

³¹ See Chapter 5 under the sub-heading, *The Bishop Shearman tragedy*.

³² Reed, 15.

³³ See Chapter 7 under the heading, *1996 Conference: Collaborators and communicability*.

Obviously the legendary court room scene contains a form of the absurd and nonsense, but there is a seriousness and logic behind the deliberately planned theatre of 'surrealistic funfair' that can be likened to satire which is in the long tradition of socially and politically concerned nonsense-makers who create these comical stories for deeper engagement with important issues.³⁴ As is well known now, Lewis Carroll, apart from entertaining his children friends, was in fact satirizing particular contemporary situations when he initially narrated the Alice in Wonderland story. The writer adapted Lewis's satirical story to address the urgent need for action by the Sydney Diocese to expeditiously develop a sexual abuse protocol with the emphasis on the victim's needs rather than on protecting the Church's image or the Church offenders. Clearly, this was intended to critique the cognitive dissonance of the Sydney Diocese as well as the lack of genuine leadership and the misuse of power in relation to this particular issue.

As has been seen, parallel with the 1996 international conference was the time when collegiate planning was well underway to establish *The Focus Group* which by October had morphed into TAMAR with its distinctive identity as a group of Anglican women, indeed 'cradle Anglicans', who were familiar with the diocesan culture as well as knowing well some of its hierarchy and clergy. To use diocesan speak, they saw their 'mission' to be focused on educating the Sydney Diocese in particular and the Anglican Church in Australia in general concerning sexual-abuse. In 1995, Foley had attempted such education with the publication of her article, *Lean on Me*, in the *Southern Cross* Anglican paper.

In fact in 1993 Archbishop Goodhew had requested the Diocesan Standing Committee to establish a Sexual Abuse Committee, and the Sexual Abuse Committee's Working Party was subsequently formed. There seems, however, to have been little enthusiasm for it and no sexual protocols were forthcoming. How does one account for this? Reflecting upon it in hind-sight, power-play issues were contributing factors – shades of Alice's experiences in Wonderland's Court – and which Miller and Wilson observed was a typical phenomenon in leadership groups.³⁵

Naively, Foley and the writer had made their respective presentations at an international conference where the platform was likely to give some media exposure to the Diocese's inability to realize the urgency of producing a sexual abuse protocol. They had hoped

³⁴ John A Cuddon, *A Dictionary of Literary Terms* (Hamondsworth: Penguin Books Ltd, 1976), 426-427.

³⁵ Miller and Wilson, "Perspectives on Organisational Decision-making", 471-473.

that the ambient noise level concerning sexual abuse in the Church would have reached a crescendo, but this was not to be the case... How does one account for this? It appears that at the time, whatever the level of background noise condemning sexual abuse in the Church, it was muted by power-play issues within the diocese. This will be examined in the following section.

An examination of Chapter 8: The development of Sydney's first Sexual Abuse Protocol released in 1996

As has been seen in Chapter 8, the frustrating delay in the establishment of the first Sexual Abuse Protocol was the result of an unequal conflict of power between those espousing pastoral issues and those concerned with the legal implications involved. Simon Western's insights, concerning tensions between leadership, power and authority address these issues by looking at "follower compliance", transformational leaders, empowerment ideology and "groupthink" with their inherent dangers. Western claims that,

[a] leader with power, who needs affirmation, creates a leader/follower dependency which constrains creative or critical thinking and is likely to produce a highly cohesive group. However this group will be in danger of Groupthink... as it will be reluctant to allow individuals to express alternative solutions to an emerging group consensus.³⁶

This could throw light on the problems of the Diocese of Sydney's Sexual Abuse Committee's Working Party. Their efforts to produce a protocol for dealing with those who had experienced sexual abuse by Church workers were frustrated by the Archbishop receiving a majority report from the Working Party's majority membership, which emphasised the urgent need for a pastoral approach, and a dissenting legal opinion from the two diocesan lawyers which opposed the majority report fearing vexatious accusations leading to expensive litigation. This resulted in Archbishop Harry Goodhew engaging his own extra-diocesan lawyers to produce a working protocol, which would incorporate compassion for victims while not ignoring pastoral care for offenders.

Clearly Archbishop Goodhew used his position of power to by-pass human machinations by engaging his own lawyers. In doing this he acted as a transformational leader. The following are some key components that Western highlights as contributing to producing a Transformational Leader:

³⁶ Simon Western, *Leadership: A Critical Text* (London: Sage Publications Pty Ltd, 2008), 112-114.

- Idealized influence or charisma
- Inspirational motivation
- Intellectual stimulation
- individual consideration

Western also provides a criteria of the particular areas in which transformational leaders are researched, such criteria being:³⁷

- promoting a common culture
- the alignment of moral values
- a compelling vision

The history of the relation of the TAMAR women with Archbishop Goodhew concerning sexual abuse issues has clearly confirmed the above observations of Western.

Finally, it is helpful to draw attention to a pertinent comment concerning power made by Archbishop Jensen in his sermon delivered on the occasion of his consecration and installation as Archbishop of the Anglican Diocese of Sydney and quoted by Chris McGillion:

You may be bored; you may be glad; you may be stirred – but some of you are afraid. This ancient pageant marks a transition to office and power. All the pomp is intended to make the transition legitimate. Power is clothed in dignity to hide its menace. The outward show is intended to reassure us: human beings may validly possess authority. But the question of power remains. So you may be afraid. You may well wonder what I plan to do with this authority. You well may also ask, has this power come to the right hands? ³⁸

As has been seen in this history of TAMAR, almost immediately on assuming his office Archbishop Jenson contacted AC2, arranged to meet with her, expressed his belief in her testimony and provided her with ongoing support and compensation. He was clearly a transformational leader in this respect but, as has been seen, activists for women's ordination found that this transformational characteristic did not come into operation in relation to women's ordination the rightness of which he was not convinced.

³⁷ Western, *Leadership: A Critical Text*, 112.

³⁸ Chris McGillion, *The Chosen Ones: The Politics of Salvation in the Anglican Church* (Crows Nest NSW: Allen & Unwin, 2005), 95-96. See also Muriel Porter, *Sex, Power and the Clergy* (South Yarra: Hardie Grant Books,), 172-173. Porter refers to Jensen's 2002 sermon where she believes his comments are as rare as they are insightful, when he warns that a minister can 'succumb to the love of power and become a tyrant.'

Conclusion

In order to raise the reader's awareness of the challenge of the interpretation of contradictions and flagrant failures in relation to the history of TAMAR the writer has drawn upon the insights of social psychologists and others who have focused on leadership as it faces the challenge of addressing problems of sexual abuse which, as has been seen, necessarily involved the following:

- the problem of addressing two conflicting beliefs or values
- the responsible use of power
- shame

The challenge of 'transforming a people of God' is discussed by Grierson where he notes that "[t]he church is a mixed body... history can offer no absolute resolution to the paradox of the church, its greatness and its wretchedness." There is no master key to unlock this paradox, but Grierson suggests that education is just one of many ways to bring forth new possibilities:

The root of the word education is 'e-ducere', literally to lead forth or to bring out something which is potentially present, although not yet visible. Within this general rubric the educative task... is precisely this loving struggle to call into full expression the communal life of a particular people.³⁹

TAMAR's quest to educate *their* Church was indeed a "loving struggle" determined to bring about a new order in relation to responding appropriately when allegations of sexual abuse arise.

In the following chapter the writer responds to the five basic research questions posed in Chapter 1 and indicates those aspects of the thesis that call for further in-depth research.

³⁹ Grierson, *Transforming a People of God*, 132, 143.

Chapter 13: Conclusion

Introduction

This thesis has documented a decade-long history of what may be perceived as two diametrically opposed parties: the Anglican Church of Australia, a patriarchal and powerful institution and TAMAR, a small group of women without a corporate history or power but who cared deeply for the Church and its people and who wanted to see change in the vital area of its attitude and practice concerning sexual abuse. The Diocese of Sydney and TAMAR were thus initially polarized by very different circumstances. It was initially a Goliath and David situation but one which finally played out differently.

Answering the five questions posed in Chapter 1

What was it that drew together the women who formed TAMAR and sustained them to persevere in their mission?

The answer is embedded in *The power of experience* found in Chapter 1, where a number of women shared similar experiences that drew them together to join the TAMAR Movement. Sue Foley was the basic catalyst for the formation of TAMAR. As a professional counsellor and dedicated Anglican in the Sydney Diocese who had suffered sexual abuse herself and had not been believed by the Church, she endeavoured to form a *Focus Group* of women to address this endemic problem of disbelief.¹ The writer, a sexual abuse victim, readily responded and cooperated with her in presenting a paper at a major international conference in relation to sexual exploitation by health professionals, psychotherapists and clergy. Women with similar backgrounds who had strong links with the Church – often being clergy wives or daughters, would also become members of TAMAR. The TAMAR women generally shared a common spirituality on which they drew individually and collectively for support and which sustained them often in the face of the Church's inability to see the need for change.

Is the history of TAMAR part of a tradition of women's activism in the Church of England?

The response lies in the contextualisation of TAMAR within the history of the Anglican Church and the history of women from the 19th to the early 21st centuries in both England and Australia. TAMAR women followed in the footsteps of such 19th century Church of England women activists as Elizabeth Gaskell, Mary Townsend, Mary Sumner, Josephine Butler and Jane Ellice Hopkins who excelled in networking to

¹ The Focus Group would later become TAMAR .

produce situations designed to both protect women from sexual predators and provide situations where their talents could be used to address social needs. TAMAR women exhibited characteristics and motivation not unlike the latter two women, as they explicitly addressed sexual abuse issues. All of these women were skilled in networking with other women and at times worked productively with men to promote the common good.

In the foundational history of the Church of England in Australia the TAMAR women would exhibit characteristics not unlike their foremothers found in the clergy wives of the most influential of the founding clergymen: Mary Johnston, Elizabeth Marsden and Sally (Sarah) Broughton as well the women involved in the Duffus clerical sexual abuse scandal. The twentieth century Australian Anglican Church provided numerous examples of women activists such as Catherine Hamlin, Beth Jones and Patricia Anne Brennan, who both inspired and challenged the TAMAR women. There is undoubtedly a long history of women's activism in the Church of England in England and Australia and the Anglican Church of Australia to which TAMAR belongs.

Certainly TAMAR followed in the tradition of women's activism in the Church of England and the Anglican Church of Australia, but with one significant difference. Historically, women's movements emerged to enhance the spiritual and temporal well-being of women and girls. TAMAR's activism, however, was to challenge and change Church structures. Their concern was not just for women and girls but also men and boys.

What factors enabled the women of TAMAR to work productively with the men in leadership in the conservative Diocese of Sydney?

There are a wide range of factors which enabled the women of TAMAR to work productively with the male hierarchy. A basic factor enabling the TAMAR women to dialogue with Church authorities was that they were well informed with regard to the problem of sexual abuse in society generally as well as in the Anglican Church in particular. Also, being members of the sexually abused community, the women knew what they were talking about, especially the inherent, unwanted sexual abuse legacies with all their hidden destructive subtleties.

Such abuse is clearly evident in chapters 4 and 5 beginning with an examination of a number of official inquiries concerning sexual abuse in the Dioceses of Sydney, Tasmania and Adelaide, the later-named inquiry in particular revealing a diocese in total disarray due to various committees being unaware of what each was supposed to be

doing. Next there was the covering of the Brisbane Diocese inquiry followed by an account of Peter Hollingworth's 'Road to Damascus,' as well as TAMAR's correspondence with Hollingworth as Governor General and his subsequent resignation.

The strongly documented account of the closure of the Anglican Counselling Centre, records the power of Sydney Diocese's Standing Committee and its failure to obey the direction of the full Synod resulting in Standing Committee's censure. This account reveals that TAMAR, as advocates for victims affected by the closure of the ACC, were able to knowledgeably engage with the diocese over the issue. Although the closure went ahead, TAMAR was heavily involved in the lead up to the censure motion.

This detailed knowledge of the gross failure of the Australian Anglican Church to address the issue of sexual abuse by clergy and Church workers gave the members of TAMAR the power to speak with authority to the leaders in the Church. This was not only because of their objective knowledge, but because of their subjective knowledge of the devastating effect of being victims or secondary victims.

This position of strength was considerably aided by the fact that key TAMAR members had longstanding personal friendships with the two succeeding Archbishops of the Sydney Diocese during the time of TAMAR's quest for change. This was especially the case with the writer and some of the other TAMAR women who over the years continued friendships with Sydney Archbishops Goodhew and Jensen and Melbourne's Peter Watson.

Another contributing factor enabling effective cooperation of the TAMAR women with the male leadership was the fact that many of the women were familiar with the literature on sexual abuse and, being engaged in the helping professions such as counselling and clinical psychology, had met the problem in their daily work. It is evident, however, from the forgoing recorded history of TAMAR that there were some men in key positions, especially those with a legal background, who did their best to frustrate change. Yet there were lawyers like Parkinson and Blake who effectively espoused the cause of addressing sexual abuse in the Anglican Church of Australia and who were always available to assist TAMAR in every way possible.

Another important factor which enabled the women to work effectively with the men leaders was that being active members of the Church, they understood its structures.

From the contextual work on the early history of the Church of England in Australia it was clear that Bishop Broughton had worked persistently to establish a Synodical structure in order to facilitate dialogue both within each diocese and across dioceses. He also believed that the laity should have a strong voice in this dialogue. That he achieved this has been demonstrated in the history of TAMAR.

The TAMAR women knew that the issue of sexual abuse of children and vulnerable adults was not a topic that engaged the Church, despite decades of sermons, bible studies, prayer groups, home groups, wives' groups, women's groups, men's groups, couples' groups, house parties, keynote speakers, mission activities and innumerable other activities that emerge and also disappear over time in congregational life. A climate seemed to prevail that avoided discussions of this nature. As Parkinson has noted, the churches have "almost an inability to recognize that Christians could commit a serious criminal offence."² As 'insiders' the TAMAR women armed with such facts, used 'story' as an evolving teaching methodology at all TAMAR's engagements – real victims telling real stories – challenging the culture of silence.

This reality – the human journey – called on TAMAR's strengths in navigating a clear passage into the heart of the Church. Being 'Cradle-Anglicans' the women were also 'Insiders' enabling them to tack appropriately and steer the Church towards change. However, initially the evolution and development of the TAMAR movement was tentative since the women's strengths in relation to their goals were not evident to them. Yet they became increasingly aware of their strengths and skills enabling them to engage productively with the hierarchy in facing the complex dilemma of challenging the Australian Anglican Church so that it became a repentant Church acknowledging its failures that had left indelible dark stains on the lives of so many victims.

This thesis would be lacking in integrity if strained inter-personal relationships (howbeit rare) within the TAMAR movement remained unacknowledged. These occurrences were most certainly due to the women being "weary in well-doing" in the pressing round of overly busy lives and dogged commitments to family, work and Church.³ The TAMAR women demanded of themselves a compelling, unwavering investment in clergy and parish education. The TAMAR meetings often demanded hard work and when resilience ebbed away, coupled with the subject itself, together with the women's

² Patrick Parkinson, "Why the Anglican Church in Sydney needs a Child Sexual Abuse Policy," *Catalyst for Creative Ministry* no. 5 (1996): 7-9. (Sydney: Council for Continuing Education of Ministers, St Andrew's House).

³ Galatians 6: 9. "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart." RSV.

respective histories, these times exposed human fault-lines exhibiting vulnerabilities and fragilities that occasionally became evident. These occasions were rare enough, strong enough, repaired enough and forgiving enough to allow the women to remain closely united in spirit and vocational intent.

Whenever the women of TAMAR gathered together it was often with immense determination, immense faith and immense doubts as “pilgrims on a journey and sisters on the road”⁴ to engage with the Church who “may want to pretend it is not happening or that it happens only in another place and another denomination.”⁵

What steps did they take to ensure that the immediate fruit of their activism would endure effectively into the future?

This question is probably the most challenging of all those asked. In Chapter 8 there was recorded the long and often-frustrating journey for both Archbishop Goodhew and the TAMAR women, leading eventually to the publication of the 1996 Sexual Abuse Protocol which set out clear procedures for responding to allegations of sexual abuse by clerics and church workers.

During this process TAMAR had made recommendations all of which were accepted, in particular, that which called for significant changes to the first 1996 Protocol. In addition the *Discipline Ordinance 2006* empowers the diocese to act on allegations of abuse brought to it and provides for a charge of “an offence” to be brought against clergy and other authorised persons wishing to circumvent or frustrate the application of the Ordinance. Such a charge may result in their being brought before a “Church Authority” or ‘Tribunal’ which has power to issue a Prohibition Order against the person.⁶

TAMAR played a significant role in the reporting process ensuring that those making allegations had easy access to the Contact Persons. Its suggestion that the diocese establish a department dedicated to sexual abuse issues was the catalyst for the creation of the Professional Standards Unit. In addition, TAMAR played a part in proposing mandatory requirements for clergy conduct. This culminated in the issuing of *Faithfulness in Service; A national code for personal behaviour and the practice of*

⁴ Betty Pulkingham & Mimi Farra (eds.), *Cry Hosanna* (Kent: Hodder & Stoughton Limited, 1980), 117. The Servant Song.

⁵ Roger Chilton, “Ministering to Sexual Abuse Victims – A Clergyman’s Response,” *Catalyst for Creative Ministry: Sexual Abuse in the Church* no. 5 (1996): 23.

⁶ “Discipline Ordinance 2006”, in *2006 Session of Synod: Annual Report of the Standing Committee and Other Reports and Papers*, 147-148, 153; and 2013 Session of Synod: *Annual Report of the Standing Committee and Other Reports and Papers*, 92. Later amendments including in 2014 have continued to update this Ordinance which can be found at <http://www.sds.asn.au/assets/Documents/ords/adminord/O73-0085.pdf> (accessed 19 February 2016).

pastoral ministry by clergy and church workers. This Code was adopted by the General Synod and the Synod of the Diocese of Sydney in 2004. Also in 2004 the implementation of the *Pastoral Care and Assistance Scheme* to victims of abuse was put in place by Sydney Diocese Professional Standards Unit.⁷

With these provisions firmly in place and given the censure of Standing Committee in 2000 – still echoing round the Diocese of Sydney, there would be considerable turmoil if attempts were made to water them down. Yet as Bishop Broughton found, the best of intentions can be frustrated by “hair-splitting lawyers.”⁸

During the two year period, 1997-1998, as shown in Chapter 9, TAMAR consolidated its aims and objectives as it collected and collated educational material and planned teaching strategies, which included adopting story as an inter-active educational methodology. The video *Behind Closed Doors* (BCD), which included a workbook and bible study from 2 Samuel 13:1-22, was a joint project of TAMAR and Anglicare NSW, the welfare arm of the Anglican Church. The Diocese of Sydney intended the video to be a major educational resource in the 271 parishes throughout the diocese.

Was TAMAR unique in Australia?

Early in their life as a group the TAMAR women wondered if there was any other women’s group in the Anglican Church in Australia working on the sexual abuse issue. Through their wide contacts throughout Australia they made enquiries. There was none.

While numerous organisations, generally secular, have an advocacy element in their platform in relation to sexual and domestic violence issues most, like *Bravehearts*, are a registered charity seeking to raise public awareness and calling for donations. Broken Rites, consisting mainly of abused members of the Catholic Church, have exposed abuses in Catholic, Anglican and Uniting churches but claims to have no structural connection with any religious organisation.⁹ TAMAR being an all-women group, nurtured in the Anglican Church within a conservative evangelical environment and

⁷ 2005 Session of Synod, Annual Report of the Standing Committee and Other Reports and Papers, Standing Committee of the Synod, Anglican Diocese of Sydney; *Faithfulness in Service*, 197; and *Pastoral Care & Assistance Scheme* 16. This scheme “is an alternative, non-litigious response.”

⁸ George P Shaw, *Patriarch and Patriot William Grant Broughton (1788-1883: Colonial Statesman and Ecclesiastic* (Carlton: Melbourne University Press, 1978), 207.

⁹ <http://www.brokenrites.org.au/drupal/node/246> (accessed 10 December 2015). There is no criticism of these organisations, just that they are different.

having good relations with various Archbishops and members of the hierarchy would seem to stand alone when compared with other organisations.¹⁰

Overseas enquiries discovered in South Africa an educative document called the “TAMAR CAMPAIGN” based on the Tamar Biblical story to raise awareness of the various dimensions of abuse, including sexual, economic, verbal, psychological and spiritual dimensions that the “church and society have chosen to hide or ignore.” This 1996 project was the initiative of the “Institute for the Study of the Bible and Worker Ministry (ISB&WM)” that hosts a major workshop every two years. ISB&WM brings together ordinary African Christians from churches, Christian organizations and Bible Study groups and all the projects with which the ISB&WM is associated.”¹¹ However, it plays no part in trying to change structures within the Church.

It is significant that it was the conservative Diocese of Sydney which cooperated with the women, especially given the circumstances of the Sydney Church being moribund in its own designs of legalism and its liabilities in relation to sexual abuse in its midst. In the last analysis, it was TAMAR’s non-adversarial life-line of wisdom and love for the Church that brought good men and good women together for the good of the whole. TAMAR would appear to have been unique in Australia and as far as the writer can discern to this stage, further afield.

Thoughts and Actions

In 1834 Henry Newman (1801-1890) mused, “[t]he thought keeps pressing on me, while I write this, what am I writing it for?”¹² From the writer’s perspective, the purpose of this thesis is to honour the women of TAMAR, and if possible, to prevent this important piece of women’s history in relation to the Church being lost, as is often the case with women’s history. Each of whom having passed through the ‘dark night of soul,’ with experiences of grief and loss following sexual abuse in its many destructive guises, gathered together to form TAMAR. Here, deep lasting friendships evolved into care for one another. With stalwart resolve, in faith and prayer to stay together, the women fulfilled their prophetic ministry to the Church summed up in Micah 6:8, “He has shown

¹⁰ Luke: 9-62. “No one that puts his hand to the plough and looks back is fit for the kingdom of God.” RSV.

¹¹ Gerald West & Phumzile Zondi-Mabizela, “The Bible story that became a Campaign: The TAMAR Campaign in South Africa (and Beyond)”, *Ministerial Formation 103 Biannual Journal* (July 2004): 4-12. July 2004. World Council of Churches Education and Ecumenical Formation. “This journal aims to encourage co-operation among all who are working for renewal of the churches through programmes of ministerial formation. All correspondence regarding Ministerial Formation should be sent to: P.O. Box 2100, 150 route de Feney, 1211 Geneva 2, Switzerland.”

¹² Joyce Sugg, *Ever Yours Affly: John Henry Newman and His Female Circle* (Herefordshire: Gracewing Fowler Wright Books, 1996), 53.

you, O mortal what is good. What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.”¹³

A history of TAMAR was also written for the Diocese of Sydney as a record of men and women of the Church working together with grace to achieve a common goal; a transformation from the old ways to the new by listening to women’s voices advising and educating the Church concerning child sexual abuse and the sexual exploitation of vulnerable adults.

Some may ask, if there had been gender inclusiveness would sexual abuse disclosures have been handled better? The future is yet to unfold, but the increasing number of women clergy and bishops in the Australian Anglican communion in senior positions may provide an answer. In 2008 two female adjunct diocesan bishops, Kay Goldsworthy and Barbara Darling were consecrated in Perth and Melbourne respectively. In conversation with the writer, the late Bishop Barbara, said that she believed if women had been in positions of leadership things may have been done differently.¹⁴ In 2012, Genevieve Blackwell, Moore College trained, became the first female bishop to be consecrated in Canberra and appointed Bishop to the Diocese of Wagga. Early in 2014 the first female to head an Anglican Diocese in Australia, Dr Sarah Macneil, was consecrated Bishop of Grafton on 1 March 2014.¹⁵

The Gillard Government’s 2012 Royal Commission into Institutional Responses to Child Sexual Abuse came into force on 11 January 2013 with wide-ranging Terms of Reference allowing it to look into the affairs of any private, public, government and non-government organisations involved with children. Such organisations include schools, sporting clubs, orphanages, foster care institutions and religious organisations. Primarily, the Commissioners were directed to investigate where systems have failed to protect children.

¹³ RSV.

¹⁴ Patricia Mayne diary entry. A quote from a conversation between the writer and Bishop Dowling on 14th January, 2015.

¹⁵ Reverend Dr Sarah Macneil was consecrated and installed as the 11th Bishop of the Anglican diocese of Grafton on 1 March 2014. Her appointment comes six months after Keith Slater resigned over his mishandling of abuse claims at a children’s home in Lismore. <http://www.abc.net.au/news/2013-11-18/sarah-macneil-first-woman-to-lead-diocese-in-australia/5098032> (accessed 14 November 2015); and *The Year Book of the Diocese of Sydney 2012*, 427-430. The Bishops were installed in their respective dioceses: Goldsworthy in the Diocese of Perth; Darling in the Diocese of Melbourne; Blackwell in the Diocese of Canberra and Goulburn (Australian Capital Territory and New South Wales) and Wagga NSW; Macneil in the Diocese of Grafton, in northern New South Wales; and Michael Corbett-Jones, “Report on the Sexual Exploitation by Health Professionals, Psychotherapist and Clergy Conference,” *Catalyst for Creative Ministry* no. 5 (1996): 11. Corbett-Jones suggests, “A Grievance Committee or Monitoring Group established by the Diocese should be ‘gender balanced’ and possibly convened by a female.”

With the churches and the Anglican Church of Australia in particular on a trajectory for change and with a national wide-ranging Royal Commission, the TAMAR movement was ahead of its time in pointing out the need to address systemic failures in the Church

Yet, a history of sexual abuse within the Anglican Church of Australia must not simply be a record of past events. Rather it must have a teleological component – a pointer to an on-going cultural change that is real, perceptible, restorative-justice oriented and measurable in terms of its goals. It is hoped that this research has clearly recorded how these goals have been identified, and that in the Anglican Sydney Diocese, structures have been put in place to protect them as far as possible.

Conclusion

The churches in Australia had resided in a decades-long comfortable environment of inertia in relation to sexual abuse allegations. Such a paradigm strongly resisted fundamental institutional change. A 'hierarchal discount' policy of playing down allegations of abuse fed a culture of denial, disbelief and ignorance. Anecdotal reports/stories of sexual abuse were often dismissed as innuendo, nefarious or idle gossip. These positions allowed the Church and its people to orbit around the periphery of the issue, allowing muddled, misconstrued and wrong attitudes to persist for eons – while perpetrators continued their secret work of perpetuating misery.

The statement below, written ten years prior to the formation of TAMAR in 1996, by Fr Gittens, associate professor of mission theology and social anthropologist, could have been written at TAMAR's request as he succinctly and accurately describes all of the elements that comprised TAMAR's ethos, structures and work. He accurately described societal and Church life as he explained:

The Establishment, does not initiate fundamental change, so we cannot realistically appeal to all clergy or religious in this matter. No, the response has to come from brave and prophetic individuals. This does not, of course, exclude clergy and religious, but the world cannot wait for them to reach a consensus. Individuals are needed as catalysts for change at a society-wide level, concerned about gospel values and not about what others do or think. People will have to be prepared to go it alone or to work in very small groups; certainly they will need to be an embarrassment and a nuisance. And perhaps those newly-forming Christian communities springing up like flowers after winter, are best placed to provide the variety and the growth and the

environment for a response to new challenges; they have the flexibility and the youthfulness and the idealism to be spontaneous and generous. They are explicitly concerned about a more human Church, and perhaps will make an authentic contribution toward a suffering humanity and nature.¹⁶

At different times and places, the mantle to work for a more “human Church” fell upon various Sydney Anglican women as it related to sexual abuse in the Anglican Church in Australia. These women were to become future TAMAR members, moving them for an ordained journey towards an as yet, unknown destination.

Could a glimpse from a fourteenth-century reformer-saint’s life, Catherine of Siena (1347-1380), be a pointer reflecting the ability of women to redress the failings of the Church? Catherine was not backward in pointing out the Cardinals’ faults and reminding them of their Christian duty, telling them, “[b]e silent no longer. Cry out with a hundred thousand voices. I see the world is destroyed through silence.”¹⁷ Catherine also asked to be told about the misdoings of the clergy so that she may be spurred to “more intense prayer and penance” on their behalf.¹⁸ Cavallini commented in his preface to *St Catherine of Siena*: “To-day the love of the Church is often assumed to mean an uncritical silence. One must not ‘rock the boat!’ But Catherine could never be silent!”¹⁹

The women of TAMAR despite the tension of the dilemma between remaining silent or rocking the boat, and also despite experiencing frustrations and disappointments, found the saving grace to persevere in their aims and purposes towards reform.²⁰

¹⁶ Anthony J Gittens, “Ecology and World Powers: A Christian Response” *Spirituality Today*, Spring, Vol 38, (1996). <http://opcentral.org/resources/2015/01/13/anthony-j-gittens-ecology-and-world-poverty-a-christian-response/> (accessed 16 December 2015). The above statement is found under the sub-heading: “Hear I am, Lord, send me.” It is Gittens’ own summary of Chapter 5 of Jim Wallace’s *The Call to Conversion* (New York: Harper Row Publishers, 1981). Fr Gittens is a member of the Congregation of the Holy Ghost, a social anthropologist, and associate professor of mission theology at the Catholic Theological Union, Chicago. Note that the website has the spelling, ‘gittins’.

¹⁷ Guillian Cavallini, OP, *Catherine of Siena* (London: Continuum, 1998), x. Catherine of Siena (1347-80) one of three women Doctors of the Roman Catholic Church, mystic, an indefatigable champion of the poor, a Church reformer and one of the most prodigious letter writers of the age. After eighty-one years after her death she was canonised.

¹⁸ Cavallini, *Catherine of Siena*, 93.

¹⁹ Cavallini, *Catherine of Siena*, x.

²⁰ The ‘rock the boat’ metaphor has a particular relevance to the TAMAR meetings. The Chair, Faye Hanson, constantly reminded the meetings that “TAMAR was a like a tug pulling the Queen Mary.”

Appendix 1

Church Scene

magazine

The Child, the Church & the Woman

(Reproduced from Church Scene, Vol. 5, No. 48, October 11, 1996)

In the 1940s her pre-molestation faith life is brief - memories of sitting on the wooden floor in an old, shabby weatherboard church hall in a Sydney suburb; tracing the patterns on a damask

This is the story of a child who knows two realities, God-aware and experiencing sexual abuse; waiting for God's protective intervention which never comes,

yet follows a commitment to faith, taking it into adulthood through viewing her world with a 'double vision'.

The phrase comes from a poem by William Blake and exactly describes her journey.

*For double the vision my eyes do see: And double the vision is always with me;
With my inward eyes, 'tis an old man grey,
With my outward, a thistle across the way.*

Patricia Mayne, the author of this article, is not a *nom-de-plume*

table cloth covering a low table; marvelling at a bowl of exquisitely coloured flowers standing close to a golden candlestick and a shining cross. The table with the glorious beauty upon it appears to be both Heaven and God. Pale figures, angel-ladies, the child thinks, always light the tall candle. While the candle yellow-burns a circle of 'Sunday-sat' little children sing "Jesus Bids us Shine" and "Jesus loves me". Week after week, the God-aware child feels peaceful and secure, surrounded by a constancy of beautiful images and simple, satisfying songs patterned around the loving Table-God.

A World Changes

One day, her world changes - interchangeable images of a man and a shape called Mr. Grasshopper - the man says it is a new game. It is a another

beginning; the entrance into chaos. Being only about six years old or thereabouts, she does not know she is being sexually abused, neither does she know she is also beginning the forever-struggle to apply the paradigm of the 'double vision', the task of viewing her world both naturally and spiritually at the same time.

Inch by inch, her world changes yet again and she becomes aware that the two separated images, although curiously joined, finally become one; the man is a step-uncle because his skin and hair is also that of Mr. Grasshopper and what is happening is frightening and ugly. She knows about Hitler. Her parents talk about him and he is a very bad person. She knows about bible miracles and also knows now some fairy stories and that wicked people die.

A World Divides



She asks God to change her world and kill Hitler and the step-uncle. Biblically, she is like the beginning of the world, 'without form' and to make sense out of the chaos, starts the process of division, separating darkness from light. The somewhere-nowhere-God does not intervene and she is tormented that God and Jesus, two realities, do not save her. Only weary years of time brings the answer and the awful happenings melt away when the child owns her life and says "no more".

The 'no-more' child still continues to believe in God-things, and spends all of her growing-up life in the Anglican Church. Whilst she has a caring family where she feels secure and loved, she also feels exactly like Alice-in-Wonderland, when Alice is talking to one of the many illusive, querulous, contradictory characters she continually meets and who often insist upon giving her unasked-for advice. "I can't explain myself, I'm afraid Sir", says Alice, and goes on to say that it is because she has been so many different sizes in one day. Confused images, ideas and values that reflect the inner life of a sexually abused child are just like that. In time to come, her younger sister will tell a story which is a mirror-image of her own... "and then there were two" but more will be added to that number when children, now old, tell the same story.

A world of Tension

The old stone church she attends has shimmering stained glass windows showing Jesus, lambs and children but the round window is exceptionally beautiful, because the angel of life is holding above the river of death, a gorgeous, golden, carved crown. She wants a crown like that, but worries about dying. The child struggles with the continual problem of trying to make a nexus between the propositional preaching about a caring God and one of great wrath. What will Jesus say? To be good for ever and ever is the tired child's promise. Adult reading will bring comfort, revealing what Charles Dickens has to say about the trusting innocence of children, "... and it is not a slight thing, when they who are so fresh from God love us".

Year after year, the dear old minister, whom she loves, gives the evening blessing, the choir sings, "Lord keep us safe this night, secure from all our fears, may angels guard us..." and the child keeps working at her faith, sweating through the guilty terrors of her Confirmation Service and desperately trying to fulfil the Message of 'The More'. More bible study, prayer, diligence, discipline, self-sacrifice and still more would provide answers for greater God-connectedness resulting in victorious Christian living. The Gilbert and Sullivan patter-style, "put it on the list", simply did not work for her. The kindly Godspoke around her (some are lovely missionary ladies from Africa) seemed to be talking in another language and prayer meetings became a nightmare. Speaking silently, she asks "God cares for them. Why doesn't He care for me?"



The World of Forgiveness

The Church kept on saying "repent" and "forgive", so she does more 'forgiveness-nesses' than the biblical mathematical equation demands, but it doesn't make much difference, since dreadful feelings remain; not hate, not malice, not retribution, just dreadful feelings. Deciding that those feelings must be associated with her own severe spiritual inadequacies, in early adult life she visits the abusive step-uncle and tells him that she forgives him. He sneeringly denies his actions, which reinforces feelings of failure, guilt and betrayal. Whilst forgiveness has an undisputed centrality, pulpit voices did not speak about the enormous complexities

surrounding the issue of forgiveness. She needed to hear an explanation that the church should recognise that biblically, an experience of justice, in whatever form that may take, may be necessary before the process of forgiveness and healing can occur. Assurances needed to be

given that it is not ungodly to 'feel' feelings.

A World of Flowers

In the 1950s a new minister comes. Little by little he speaks informatively about flowers, showing pictures of intricate botanical details, strong stamens with fleshy petals and imaging their strong, delicate beauty to secret human parts God made for love and looking. As poet, persuasive storyteller and authoritative bible teacher he continues with the scripturally based bewildering theme. Eventually photos of 1950s Adams and Eves become part of the lectures. Hidden in a little drawer, among pretty beads, coloured glass, curious shells and all manner of things a little child finds fascinating, the step-uncle had such pictures.

The 'no-more' child now a teenager, recalls more sharply those jumbled memories (although they have always been her known companion) but the Godly image encircling the minister prevents a clear picture of what is actually happening until the merry-go-round of dizzy confusion finally stops when he reveals definite plans for her to participate in his sexual fantasies.

A World of Fear



She flees. Realising that her gender and status equals powerlessness - she cannot tell the church because who would believe such a story? She fears again, blame, guilt and betrayal. Like Rip Van Winkle they slept because her awake-decision was...silence, simply because a church with glass eyes would be unable to see. Light years away, over tea cups and tears, other people with identical story lines will share their experiences connected with the man who loved flowers.

In fleeing from the outward eyes, the terrible seeing; the inward eyes hold her into living again with the withering 'old man grey' of profound personal and spiritual loss. Meanwhile her outward eyes search to find something to make sense of a shattered world. The struggle continues; convinced that spirituality is more than early childhood images; recognising that those images were the catalysts which forged together genuine Christian reality and believing that, once upon a time, such an encounter was hers, she longs to reclaim it. She finds a verse from 2 Timothy 2:15 as a guide for the impending journey.

A World of Abuse

She closes the experiences regarding sexual abuse (of course, she doesn't call it by that name, because she still hasn't heard any words like that), but uninvited memories, against her will, sometimes escape from the locked file, bringing with them cyclic depression. She has yet to possess knowledge that sexual abuse is endemic in society and that the practice of that hideous craft of stealth is an indictable offence. Over the years, unable to quell questioning, she often ponders about the brokenness in the abusers' lives but clearly decides that over-focusing upon the perpetrator, shifts the agenda of meeting the overwhelming needs of the victim - different approaches are necessary - *deus misereatur!*

In the 1960s while working interstate with her husband for the Bush Church Aid Society, an emotional breakdown occurs. Returning to Sydney, still valuing Christian spirituality as an authentic foundation for reshaping, renovating and refurbishing life, she begins the task, calling it the Vocation of Continuous Beginnings. Hope, the 'thistle across the way', so like the lighted candle belonging to her childhood, begins burning, transcending the

overwhelming experiences of being abandoned so early in life by the God of the angel-ladies, betrayed in her own worthlessness.

A World of innocence

If decades in the wordy-church failed to deliver peace of mind, it provided loving, life-long caring friends, delightful, positive community times, the sacrament of Holy Communion and a formal place sometimes to find meaning and fulfilment with God

Intellectually defeated by Christian socialisation of the self-critical, consolation and recovery is finally achieved showing her the freedom, though 'a transgressor', to journey on as an innocent child of the living God.

For the past two years a Sydney Anglican Church – a Church ahead of its time – have organised services, *Reclaiming Life, God is with us*, for those affected by sexual abuse and emotional trauma where men and women have prayed, sung and shared together, their tears mingling with the oil of anointing as each one acknowledged the significance of their collective scarring and the painful legacies of individual grief.

A World of tears

My grief visitor does not visit so frequently these days but sometimes, something known or unknown, triggers off deep feelings of overwhelming anguish. My last cry day happened to be a Monday, only a few weeks ago. I started to weep, whilst packing away the dishes. Tears momentarily blurred my eyes when teaching year eleven.

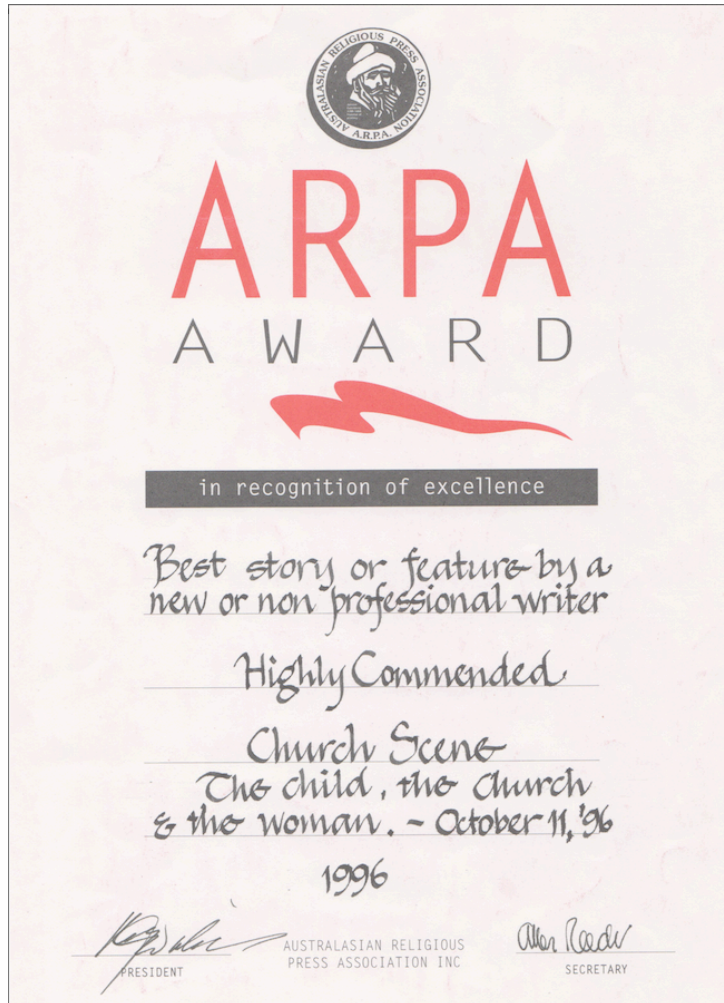
I quietly wept again in a coffee shop again when a pile of cushions in a shop window caught my eye - the ruby fabric depicting fat teddy bears, a quaint Noah's Ark, and an after the storm always-there-rainbow, symbols of childhood innocence, joy and wonder.

My secret tears were shed for all the sexually abused children 'born old', inheritors of shattered trust and pain. The final weep was sobbing, as I drove past the spire of All Saints, Parramatta, reminding me of the Church universal who has been into denial for so long and neglecting to listen to its people and to care for them.

When a Cryday happens, I tell myself I will never weep again, but ...I do. However I am comforted when I remember I have a model in Jesus – he wept.

Tomorrow is a new day.

Appendix 1A



Appendix 2

Lean on Me

The following is the text of an article published in *Southern Cross*, Winter 1995. It has been reformatted to satisfy thesis layout requirements.

The role of social workers and women in the church by someone who is both. by Sue Foley

This article was written as part of my research on women as welfare service providers and recipients. I fall into both those categories and have found my relationship with Jesus to be enhanced by both giving and receiving help from various people in the context of the local church and within formal services.

From the age of three I attended Sunday School at the local Anglican Church. Even then I had an acute sense of morality, as well as of spirituality, and I remained regularly involved in Sunday School until becoming a teacher of small children and a music assistant at the age of 14. Some of my fondest memories are of Sunday School teachers who were very nurturing and encouraging and met many of my emotional and spiritual needs. I attended GFS and participated in musical activities, fellowship groups and so on.

My mother rarely attended church with us except for special occasions. My father was a Sunday School superintendent, a church warden and CEBS leader. The church was mostly our social life. Tennis clubs, progressive dinners and various other activities provided a sense of community.

It was not always a caring community. As a family we experienced a relative level of poverty. My father was sometimes unemployed and my mother went out to work while we were still young, an activity not approved of either in the broad community or the church. The woman's place was definitely still in the home.



A number of church families became alternate models for my highly dysfunctional abusive family. Especially as a teenager, deaconesses and young curates and their wives provided significant nurturing and care for me. One deaconess who was in the church for about four years became a longstanding friend and is now my daughter's godmother.

It is only recently that I learned that my father was not held in high esteem by the church community; that was the myth perpetuated by him and a few of his supporters. Recently I have been told that he was often bad tempered and an angry member of church committees and his espoused faith was not obvious to all! Yet none of those people ever said that to me.

My teenage Christian life was riddled with guilt: if only I was more obedient and cooperative, sin would not "dwell" in our house and the abuse I experienced would not happen. My attempt as a teenager to tell the rector about my sexual abuse met with disbelief and rejection.

After my social work education, because of my concern to integrate my Christian faith with practice, I chose to work for the Anglican Home Mission Society rather than take up two other offers of positions in the health system. These beliefs had been reinforced not so much by the Anglican church, but by the non-denominational, alternative-lifestyle Christian community to which I belonged for a couple of years at the end of my social work training.

Michael Hill, in his article *An Evangelical Blindspot* (December 1994), said: “many evangelicals have a blindspot when it comes to social ethics and social action. For many evangelicals, the focus is exclusively on individual conversion and personal salvation. For these evangelicals, proclamation of the gospel is not only the centre piece of the biblical picture of reality, it is the whole picture”.

This was clearly a dilemma for some churches. Others saw that social action and caring programs were an expression of their faith. As Michael Hill concludes: “As Bible-believing Christians we recognise that we will never achieve justice in this age, but we are still bound to work towards justice as an expression of our obedience to our Lord and as a witness to the values of the Kingdom of God.”

Many professionals working on Christian agencies are challenged by others who believe that their's is not a valid work, that it should be left to the secular agencies as it is a diversion from the true work of Christians proclaiming the gospel.

Sue Foley asks: when will the problem of sexual abuse be taken seriously?

Here she is interviewed.

“When I was a teenager in the 1960s I tried to tell my rector that there was sexual abuse happening in my family. He told me to go away, things like that didn't happen in families like mine. He later apologised on his death bed.

I have recently been involved in providing training for clergy wives, clergy and other church organisations on this issue. It is frightening and difficult, but it is essential that the management of this issue within the church is handled compassionately and helpfully (rather than ignored, and people sent away unhelped).

It is the mid-1990s and this diocese has not yet taken the issue seriously. Protocols on management of abuse by clergy or church workers were recommended a year ago by a majority of a subcommittee established by the Standing Committee. They have not yet been acted on. Recently the Standing Committee knocked back an opportunity to support a preventative program for the diocese. The Anglican Counselling Service is very poorly supported by the diocese despite its key role in providing counselling for clergy, church staff of Anglican organisations, parishioners and the general community.

“Why is this problem treated so lightly?”

In 1978, I attended Croydon Bible College. The struggle between social work values, mental health issues and personal beliefs had become tiresome and I sought respite. I felt that the Anglican Church believed that dealing with personal pain was through having ‘good enough’ faith, rather than a recognition that it is really hard, but with love and support it is much easier. I became so disillusioned that I decided on a sabbatical to re-examine my faith and review my professional ‘calling’.

During this time in college, I began work at the girls hostel known as Lisgar House, conducted by the Anglican organisation called the Deaconess Institution. I 'fostered' a girl from that hostel who continues to be part of our family, some 16 years later. I know other staff (all women) have 'added' individual girls into their family life.

My depression was at times overwhelming, but I could hide it on church property! My distrust of the church's counselling was coloured by a concern that church people or Christians might not believe that a Christian family could have had the problems I described, and I was terrified that it would be me who would be blamed for the problems. I had only just begun to tell others the details. The Christian Social Work Group was an important avenue for attempting to integrate faith and personal and practice issues, and in 1985 in conjunction with a colleague I published some of the earliest considerations of issues of child abuse and Christianity.

During my time in hospital after my daughter was born I suffered from post-natal depression and benefited spiritually and emotionally from the support of the woman who was the Anglican chaplain. It was after my sister's baby's christening that I realised that I really missed Anglican traditions, and we moved church to St Paul's Castle Hill.

In this local church I have found some significant care and support personally and pastorally (mainly from the rector's wife), and this has been an empowering experience. There are still some dilemmas. The secular world of management and counselling acknowledges gender but to the church setting it is an invisible and insignificant factor. Lip service paid to the value of women volunteers and the high proportion of women in the church and their roles as Sunday School teachers, fund raisers, and so on. "Many women who excel in the domestic area also feel confused because frequently their contribution to their churches do not seem to be valued and appreciated... tasks traditionally delegated to women are too often taken for granted and not viewed as significant ministry... this leaves women feeling stifled and frustrated." (Hunt and Hutcheson, *Leadership for Women in the Church*).



That mainly women experience domestic violence or abuse of several kinds – verbal, emotional, spiritual or sexual – is rarely acknowledged in the mainstream church setting. In the past 30 years I have too often experienced the hierarchy of the Anglican system to be rather offensive, and personally and spiritually depowering. It is not only because of lack of respect or even lack of some opportunities, but for lack of understanding that women have a different view of the world.

That Jesus was a radical when it came to personal and social problems is also rarely acknowledged. The churches I grew up in struggled with a theology of humanity. Is self-esteem self-worship? Is suffering really carrying the cross? Must Christians avoid the 'pollution' of the world's pleasures, or should they be of the world but not of the world? Is a 'gracious' Christian woman one who

prepares tea and scones or one who rallies for social justice on behalf of the poor and oppressed. (My experience is that lip service is paid to the latter but the former is not entirely acceptable either!) Do people grow and become empowered citizens through theology and personal, spiritual alone, or are there processes – such as being authenticated and accepted and cared for – that are important and valid? The church still struggles with these.

Catherine Treasure in *Walking on Glass* (SPCK 1991 London,) says: The church regards women as a problem rather than as a blessing.” Women ministers often seem to be treated much better in secular workplaces than in their own church. This hurts for they feel they have much to offer this church for which they have great hopes, if not always love... They are generally an outward-looking group and bring into the church much useful experience from their lives and work outside it in secular, pastoral, educational and medical ministries, not least in their daily domestic ministries to their partners, children or elderly relatives. Their interest in collegial working methods and in the lessening of distance between clergy and laity, and indeed between God and mankind, is frightening to many.

Many of the women I know find church life frustrating. They balance careers and family life, and often have husbands who are not only busy at work but also very busy with church meetings and activities in which women are seriously under-represented (eg parish council, business meeting). Women tend to be far more represented in the service sector of the church: playgroups, music, catering committee and children’s groups. They often express frustration that women’s issues are dealt with very superficially and that their real struggles are not dealt with spiritually or emotionally. For me I find the elements of the ‘system’ do not provide adequate support and care, but individual women have heard my story and affirmed me as a significant person.

I think relationships in the context of a city-wide network of churches provides continuity. Over a period of several decades, a number of women and men provided care and support for me, and I have been an eye-witness to the responses that other women friends have received to their requests for help and support.

What makes these women willing to be available? Was it the church edicts about loving one another, or was it church structures and processes that provided opportunity for greater closeness in relationships not really available in other settings? Small groups, weekend houseparties, prayer groups and the belief that bearing one another’s burdens is a divinely approved process certainly provides greater opportunity for closeness.

Shared faith and world views certainly enhance my ability to trust God and Christian family members although the judgemental part of Christian beliefs are always a problem. I wonder whether this is one of the biggest issues for other women with personal and social needs approaching the church – the fear that the people they approach for help will be their judges, rather than behaving in the way of the God of the Bible.

After one of the many government restructures of the Department of Community Services, where I had worked since 1984, I returned to work in the Anglican Home Mission Society as the Manager of the Child and Family Services team in 1990. My determination was that the team would operate at the highest professional and ethical standard possible, and would attempt to integrate Christian values and beliefs at every opportunity.

There are many Anglican organisations that seek to help others, including AHMS and the Anglican Counselling Centre. The challenge to all in these settings is to “do justly, love mercy and work humbly with God.” (Micah 6:8) These are big challenges! God can use his people in powerful and life-giving ways. There are big and confusing social issues for those organisations to attend to, in partnership with the Anglican community. It is a great challenge for me in my personal and professional capacity.

And now I am undertaking this research in order to reframe the Church as the Body of Christ by acknowledging the women and their particular roles in that active organism;

women who struggle with problems and those who help, and often the two groups are intertwined.

I'd like to hear other people's stories of what has been helpful and what has not. I have a questionnaire to distribute and am happy to meet with and talk with people who would like to tell their stories.

Sue Foley is a social worker with Careforce Child and Family Services and a Ph D student at the Sydney University School of Social Work

Appendix 3

Other Anglican Religious Orders

Some of the Anglican religious orders have had short lives while others have had a long and stable history. Most of the sisters were (or still are) engaged in parish life, schools or hospitals. Some were ordained as deacons and priests in various dioceses by their Bishops.

The small Clare Community, Stroud, NSW, was established in 1975 where Sister Angela was ordained a deacon in the community's chapel by the Bishop of Newcastle on 11 November 1989. Then on 21 December 1992 she was ordained priest in Christ Church Cathedral, Newcastle. The community ended in 2000, when Sister Angela left for the USA in order to take up a position as assistant priest in the Church of the Good Shepherd in the Diocese of Massachusetts.¹

The Community of Christ the King (Wangaratta Victoria) is connected in its origins to the Sisters of the Love of God, Fairacres, Oxford, England. Its beginnings from 1974 are somewhat complex, with some sisters returning to Oxford in 1984 and other sisters formally separated from the Oxford group, establishing the Community of Christ the King, adopting the Rule of St. Benedict as its guiding force. Anglican Bishop Beal of Holy Trinity Cathedral, Wangaratta, on the Feast of St Scholastica² on 10th February 1994, conducted the service of inauguration and recognition of this group of women as a Religious Community.

Other communities of religious women were established in all mainland states. However, because some were short-lived and because in many cases sisters merged with other orders or migrated between them and even between countries (Australia, New Zealand and New Guinea) it is very difficult to outline their operation in any detail. The following is a brief summary.³

The Community of the Holy Name was founded in 1888 in Melbourne. Sisters took on the oversight of the Mission to the Streets and Lanes, which had been started by the Diocese of Melbourne in 1886.

The Society of the Sacred Advent was established in England in 1851 and in Brisbane in 1892 following interest shown by General Synod in establishing Sisterhoods. The Society's involvement was mainly with neglected children, teaching and hospital management. Although the work declined after 1980, some members are still involved with two schools owned by the Society.

The Sisters of Mercy order was short lived and operated in Queensland between 1905 and 1907. They were engaged with parish visiting and the establishment of an improvised girls high school in a Charters Towers parish hall.

The Community of the Servants of the Holy Cross ran various institutions between 1907 and 1940 mainly for children in NSW and Queensland after which the Community dissolved with most of the sisters going their various ways but continuing in parish work.

¹ Thomas W Campbell, *Religious Communities of the Australian, New Zealand and the South Pacific* (Braddon: T W Campbell, 2007), 23. Sister Angela died of cancer in Nth Carolina on 26 January 2002.

² St Scholastica, sister of St Benedict, founded and governed a community under his direction. She died about 543. http://www.catholic.org/saints/saint.php?saint_id=240 (accessed 10 December 2015)

³ Campbell, *Religious Communities*, 21-59.

The Community of the Compassion of Jesus operated in Rockhampton, Queensland, between 1912 and 1920 where they ran St Marys Home for unmarried pregnant girls, helping them with adoption matters and finding employment.

The Community of the Daughters of St. Clare, a Franciscan Order, was established in 1926 in Brisbane where their stated purpose was “to seek the Glory of God by a life of prayer and work under a Rule of absolute poverty.” They ran homes for the aged and one for boys. The Community ceased operations in 1948 when the three sisters remaining were admitted to the Society of the Sacred Advent.⁴

The Order of St Elizabeth of Hungary originated in England in 1916. A Community was established in Bunbury Western Australia in 1928 where they worked amongst impoverished British immigrants. They also established two convents. The Australian order ceased operations in 1958, “owing to lack of numbers, failure to gain local recruits and other reasons.”⁵

The Servants of Christ the King (Alice Springs) came about through connections with the Australian Board of Missions⁶ and the Church Army.⁷ Formed in 1960, three sisters took over the running of St Mary’s hostel that cared for boys (including Aboriginals) from remote stations. The Sisterhood never developed a constitution and ceased operations in 1966.

The Community of Saints Barnabas and Cecilia, Peterborough, South Australia, was formed by Jean Johnson and Sandra Sears in 1997. Formal admission to the Community did not occur until 2005. The Order is unusual in that the two sisters live in community while others including a male live away from the Community. The dispersed members and the two founding sisters come together each year on the feast day of St. Barnabas, for a Chapter meeting and an annual retreat.

The Community of the Sisters of the Incarnation was founded in South Australia in 1982 where two sisters, previously members of the Community of The Holy Name, separated from it. They were supported by three Anglican Clergymen: the Archbishop of Adelaide, Keith Raynor, Fr David McCall (later Bishop of Willochra, South Australia) and Fr David Cobbert. From 1983 they worked within the Parish of Elizabeth for ten years. In 1992 one of the sisters was ordained. In 1993 they were formally accepted by the Anglican Church as a Religious Community, working in hospitals and nursing homes. The community relocated to Dover Gardens in 2003. Their religious life is a combination of monastic and apostolic traditions.

The history of *The Community of the Sisters of the Church* (CSC) is outlined in chapter 3. However, because of the close relationship of the writer with Sister Rosamund both members of St John’s Bishopthorpe Glebe, her history is outlined below.

⁴ Campbell, *Religious Communities*, 29. The Rev Robert Bartlett Bates, rector of All Saints Church Brisbane established the community. The first three Sisters were professed in 1929.

⁵ Campbell, *Religious Communities*, 50.

⁶ Judd & Cable, *Sydney Anglicans: A History of the Diocese* (Sydney: The Anglican Information Office, 1987), 218-219. Australian Board of Missions (ABM) was established by the 1850 Bishop’s Conference to support overseas missions.

⁷ After his personal fortune was wiped out by the depression of 1873, Wilson Carlyle, a successful silk merchant, turned to Jesus. Describing his conversion he said, “I have seen the crucified and risen Lord as truly as if he had made himself visible to my bodily sight. That is for me the conclusive evidence of His existence. He touched my heart and old desires and hopes left it. In their place came the new thought that I might serve Him”. Carlyle formed the Church Army in 1882 in the slums of Westminster. In 1832 John Copland, a Church Army officer came to Australia with a team of 10 evangelists and with the support of all Australian Bishops, toured the country, eventually forming the Australian Church Army. The Church Army is largely autonomous, yet Anglican, and seeks to present the gospel in culturally relevant ways. It has a commitment to Indigenous people. In 1985, Arthur Malcolm, a Church Army man was the first Aboriginal to be consecrated Bishop.

Sister Rosamund's Journey

Unlike deaconesses and Church Army women, to know the history of CSC is one thing, but to meet an actual Anglican nun would be considered unusual in the Anglican Church of Australia. The former are well-known figures in the Anglican community, while Sister Rosamund and her Religious Order are virtually unknown in Sydney evangelical circles.

Rosamund Duncan entered the CSC in her mid teen-age years. She grew up in Freemantle during the 1950s where she went to Sunday School at the local Anglican Church. At ten years of age she was prepared for confirmation and later became a Sunday School teacher. After leaving school at age fifteen she worked as a florist's assistant. She was called to a religious vocation as a result of attending a Sunday School teachers summer school where she was drawn to the CSC. It was through this feminine network that she decided on a vocation as a nun, specifically as a life-long Sister of the CSC.

As her interest in the CSC quickened, it was suggested that she should test her vocation to the Religious life. Although she was only seventeen, her parents agreed, believing that a lost vocation would lead to unhappiness. Five months later she received the Habit of the Order. The Novitiate was for three and a half years, which included time at the Mother House in Ham Common in England where she met Novices from Canada. At twenty-one she was accepted for the Simple Life Profession. On her return to Australia in 1963 she was elected to Solemn Profession and accepted fully into the Community.

Vatican II of the Catholic Church, with its long history of religious congregations, had an influence on the CSC, which led to gradual changes for the order including the habit. The Rule given to the Sisters after its foundation in 1870 was updated, modified and revised between 1967 and 1977 with another revision in 1999. Also, a fourfold Office of Morning Prayer, Midday Office, Evening Prayer and Compline was adopted and various other changes introduced.

The CSC house at Glebe was eventually sold owing to deaths and departures by some Sisters called to ministry elsewhere, including one Sister who felt called to the priesthood. She moved to Melbourne because the ordination of women to the priesthood was not possible in Sydney Diocese.

Since her retirement in 2001, Sister Rosamund has lived alone in an Anglican retirement village adjacent to St John's Bishopthorpe Glebe. She orders her own life of disciplines and prayer, work and leisure. This has enabled her to be faithful to the Community's Rule and ethos. She continues, as far as she is able, to minister to those in need. Sister Rosamund clearly belongs to the tradition of women called to serve others in the name of Christ.

Appendix 4

The 22 Recommendations of the Committee of Enquiry into the Anglican Counselling Centre

In these recommendations the terms
General Counselling
Clinical Counselling
Specialised Psychptherapy
have the meanings described in 5.28 to 5.30

Recommendation 1

The Committee recommends that the Anglican Counselling Centre Constitution Ordinance be amended to provide that the ACC's personal counselling will be conducted by persons of active Christian commitment and affiliation.

Recommendation 2

The Committee recommends that

- (a) the Anglican Counselling Centre (other than the Director) should hold recognised tertiary or post graduate qualifications and substantial clinical experience in psychiatry or psychology; and
- (b) the Council is responsible for the ongoing general evaluation and oversight of the therapeutic work of the Anglican Counselling Centre

Recommendation 3

The Committee recommends that the Standing Committee appoint a committee to consult with the Council of the Anglican Counselling Centre to determine

- (a) the financial consequences of those recommendations in this Report which the Standing Committee adopts; and
- (b) how best to ensure adequate funding for the future operation of the Centre.

Recommendation 4

The recommends that steps should be taken by the Anglican Counselling Centre to approach a better balance of males and females among the Centre's counsellors, both Employed and Auspiced.

Recommendation 5

The Committee recommends that the Anglican Counselling Centre review its counsellor training courses with a view to majoring on General Counselling. See Recommendations 6 and 10.

Recommendation 6

The Committee recommends that the Anglican Counselling Centre Constitution Ordinance be amended to clearly circumscribe limits to the counselling to be offered through the Anglican Counselling Centre. See Recommendations 5 and 10.

Recommendation 7

The Committee recommends that counsellors of the Anglican Counselling Centre who engage in Clinical Counselling must have professional registration or membership as psychologists, social workers or equivalent.

Recommendation 8

The Committee recommends that the Anglican Counselling Centre should develop a process whereby counsellors are formerly recognised as having expertise in specific techniques, and specific problems. See Recommendation 13.

Recommendation 9

The Committee recommends that a statement similar to the following should be added to the “Ethical Principles for the Conduct of Clinical Practice”:

“A counsellor will not attempt to use counselling techniques or approaches in which s/he has not been trained and formally recognised or for which s/he does not have access to trained supervision.”

Recommendation 10

The Committee recommends that the Anglican Counselling Centre Constitution Ordinance be amended so that Specialised Psychotherapy is explicitly excluded from the counselling undertaken by the Anglican Counselling Centre. See Recommendation 6.

Recommendation 11

The Committee recommends that the Anglican Counselling Centre should review its training and supervision programs to ensure that the Personal Counsellors are at least as well trained, supported, supervised and recognised as the Relationship Counsellors.

Recommendation 12

The Committee recommends that the Anglican Counselling Centre review the requirements for maintaining the status of a Personal Counsellor to bring them into line with the requirements for Relationship Counsellors, including:

- (a) a minimum number of counselling sessions per week and per year,
- (b) a periodic review of performance, and
- (c) the keeping of case notes.

Recommendation 13

The Committee recommends that the Anglican Counselling Centre develop a Register of the qualifications, experience and therapeutic practice of all Employed and Auspiced counsellors. See Recommendation 8.

Recommendation 14

The Committee recommends that

- (a) the Standing Committee establish an independent Group of suitably qualified persons to receive any complaints concerning the Anglican Counselling Centre;
- (b) the group develop an appropriate protocol in consultation with the Council of the Anglican Counselling Centre; and
- (c) the groups existence be publicised.

Recommendation 15

The Committee recommends that

- (a) the terms of the Anglican Counselling Centre’s insurance policy and of the Anglican Counselling centre Constitution Ordinance be amended to specifically cover Clinical Counselling, and
- (b) If the Anglican Counselling Centre is to continue with its present practices, (that is, if Recommendations 5, 6 and 10 are not adopted) the insurance policy and the Ordinance be amended to specifically cover Specialised psychotherapy.

Recommendation 16

The Committee recommends that the Anglican Counselling Centre develop triage (intake process whereby referrals are allocated in a way that takes account of the needs of the client and the expertise of the counsellor. See Recommendation 8 and 13.

Recommendation 17

The Committee recommends that the Anglican Counselling Centre's training should educate counsellors not only in the techniques of therapy, but also:

- (a) in the specific indications for using these techniques; and
- (b) when not to employ certain techniques.

Recommendation 18

In conjunction with Recommendations 5, 6 and 10, the Committee recommends that the Anglican Counselling Centre emphasise methods other than cathartic/abreaveive techniques.

Recommendation 19

The Committee recommends that the Anglican Counselling Centre's training should include, as a substantial component, training to enable counsellors

- (a) to recognise the vulnerable client at greater risk of compensating into frank mental illness; and
- (b) to know the limitations of their skills and techniques.

Recommendation 20

The Committee recommends that the Anglican Counselling Centre develop clear guidelines (which may not be exhaustive) of circumstances in which a client must be referred to a professional outside the Centre.

Recommendation 21

The Committee recommends (as a corollary to Recommendations 10 and 18) that the Anglican Counselling Centre should not be involved with cases involving "recovered" (or 'enhanced') "memories" of abuse, and should develop a protocol for the referral of such cases to appropriate professionals outside the Centre.

Recommendation 22

The Committee recommends that

- (a) the Anglican Counselling centre continue to be under the control of its own Council and Ordinance, and
- (b) ways of achieving desirable co-operation between the Anglican Counselling Centre and Anglicare, short of merging the two organisations, should be explored.

Appendix 5 (Draft Report)

Report to the Archbishop of Sydney on the Prevention, Detection and Investigation of Sexual Abuse within the Church. May 1994 Précis of Report

After careful consideration of many of the issues in this matter, it was decided that the most crucial issues ought to be addressed in a preliminary manner, and the other substantial matters be referred to the working committee for consideration and action.

The most crucial matter is the establishment of an operational system for dealing with complaints of sexual abuse by clergy and other church workers.

This report recommends that [the] system focus on meeting the needs of the victim and respect the right of all parties and take due care of the processes and people involved. The system revolves around a service that provides information and support to complainants and a series of committees to proceed with complaints, research, education and prevention processes. The membership of these committees ought to utilise the expertise of laity and clergy. The system also includes due process and care for persons against whom allegations are made.

The church has a responsibility to its staff, volunteers and parishioners and clients to have an effective system of dealing with allegations of abuse. That system must respect the rights of all parties.

Allegations of criminal behaviour may involve the police. Further procedures must be addressed by the committee. Allegations involving children will require a co-ordinated response from the Church and relevant Government agencies.
See Appendix 3 for 'Basic Principles for Church Workers.'

Contents

1. Background to the Report
2. Guidelines
3. The Church and Abuse
4. A Model for Dealing with Complaints
5. The Model Explained
6. Associated Process

Appendices [A to E] to be read in association with the proposed model

1. Background to the Report

Prior to the late 1960s and 70s, sexual abuse was enshrined in silence. Attitudes and beliefs were such that people who were sexually abused were not believed or understood, no services existed to which victims could turn for support, and those who did speak out were blamed or accused, thus enforcing silence.

As the silence and stigma about sexual assault is being broken down, a true picture of the enormity of the problem has emerged, and is still emerging. There is no evidence to support the belief that the Church is any way immune to any of these forms of violence. There is a concern, in the Anglican Church Diocese of Sydney about [the] issue. Consequently, the Standing Committee of the Diocese commissioned a Sexual Abuse Committee in September 1993. The terms of reference of the Committee [were]:

“To report to the Archbishop as soon as possible on the prevention, detection and investigation of complaints of sexual misconduct by clergy, employees of parishes

and diocesan organizations, and to consider subsequent counselling procedures for all persons involved.”

Those who comprised the Committee were invited to do so by the Standing Committee. Members were: Bishop Peter Watson (Chairman), Rev Peter Taylor, Rev Ernie Carnaby, Ms Julie Blyth, Mrs Gwen Higginbotham, Mr Neil Cameron and Mr Justice Peter Young.

The Committee met three times and then instituted a Working party which consisted of Bishop Peter Watson, Ms Julie Blyth, Ms Sue Foley and Mrs Gwen Higginbotham. The Working Party subsequently requested Ms Sue Foley to join [the Committee]. The Working Party produced a report which was discussed and amended by the Committee and a number of professionals with expertise in this field. This document is the outcome of the process, and has been endorsed by a majority of the Committee.

This document is a draft set of guidelines, policies and procedures for detecting and investigation of sexual misconduct to be considered by the Archbishop and Standing Committee. This area of prevention is a vital one and appropriate protocol and guidelines must be formulated as soon as possible. But this is a task for another body.

The authors acknowledge the information and guidance provided by the National Conference on Sexual Abuse within Church Communities held on 10-12 November 1993 by Project Anna & CASA (Centre Against Sexual Assault) House, Melbourne.⁸

2. Guidelines

This is a guide and process for pastoral intervention and care in the context of sexual misconduct of clergy and other staff of the Anglican Church in Sydney Diocese.

Conduct that is criminal or falls within the matter covered under the Children (Care and Protection Act 1987) will be dealt with by relevant departments but the Church will still inevitably be involved. The role of the Church needs to be clarified in accordance with roles of police, [and] relevant government agencies.

Guidelines urgently need to be developed to assist parishes to clearly understand the need of these allegations in such a way that:

- (a) The current alleged victim is protected and cared for
- (b) The alleged offender is encouraged to take responsibility for his/her behaviour and is provided with appropriate support
- (c) There will be no interference with due legal and natural justice processes
- (d) The abuse behaviour is clearly defined as sin and appropriate action taken
- (e) Appropriate support is offered by the Diocese to the parish
- (f) The diocesan procedures are appropriately used
- (g) The potential for further victimisation is addressed
- (h) Legal, industrial and employment matters are addressed
- (i) Appropriate notifications are made to the Department of Community Services and/or police

⁸ Project Anna is named after the Biblical Anna who recognised the child Jesus as the long awaited liberator of the oppressed, Luke 2:37. CASA, Centre Against Sexual Assault, is a Federal Government Unit under the Australian Institute of Family Studies. See <http://www.secasa.com.au/index.php/survivors/51/164/4> and <http://www.aifs.gov.au/acssa/ppdb/sappss.html> (These sites no longer accessible).

Definition: What is sexual misconduct?

For the purposes of this document, the term “sexual abuse” will generally be used. Definitions are taken from NSW & Commonwealth Criminal Laws relating to sexual Assault and sexual harassment. (See appendix 1 for further details)

The term sexual abuse generally refers to a broad range of unwanted sexual behaviours which occur along a continuum of violation. On one end of the continuum is sexual harassment, and the other end aggravated, violent rape. Sexual misconduct includes sexual relationships between consenting adults outside marriage. This Committee is primarily concerned with misconduct and is a misuse of power. It may include unacceptable behaviour by clergy [or] church worker, but it can also include abuse.

3. The Church and Abuse

“We believe that the church is a community of faith, is grounded in an understanding of relationships based on respect for the dignity of each individual. As Christians we are called to reject any sexual harassment in any context but particularly when found within the church.”

“For those called to leadership in the Christian community, special responsibilities are matched by the need for humility and lives that are above reproach, blameless of unimpeachable character, upright, holy and self controlled.” (1. Timothy 3; 1-3)

“Among such leaders there is no place [for] oppressing others or using position for advantage, instead they are to be the servants of all.” (Matthew 23:11-12)⁹

Any relationship in which the minister or a person with pastoral care responsibility is seen by the other person involved, explicitly or implicitly, as the ‘minister’ is a pastoral relationship. The church recognises the pastoral relationship as a special aspect of ministry. However, this relationship is characterised by an inequality of power between parties.

Therefore, any sexual contact by a minister with a person with whom the minister is in a pastoral relationship is wrong and requires the church to exercise discipline. In pastoral relationships, the factors of power, trust and dependency limit the possibility of a parishioner freely giving consent to sexual contact. In other words, the dynamics of the pastoral relationship can render a person unable to withhold consent.

And because the minister has the greater power and pastoral responsibility, the responsibility is the minister’s to guard the boundary of sexual contact. Some action is illegal according to civil or criminal law standards. However, there are situations or cases that are not illegal but which constitute a breach of discipline or acceptable professional/pastoral behaviour.

The church is the Body of Christ. Believers still yield to temptation to sin, and that sin has serious consequences; in particular the consequences of exploitation within relationships can have serious consequences for both victim and offender. Clergy and church workers are held to be in a particularly responsible position and it is expected that full acknowledgment of sin should be made. Some specialists in this area have

⁹ Note: The three italicized paragraphs above with quote marks are as in the original document. The source for the quote is unacknowledged in the document. The Standing Committee’s Working Party acknowledge that the information thereto and guidance was provided by the *National Conference on Sexual Abuse within Church Communities* which was held on 10-12 November 1993, by Project Anna & Centre Against Sexual Assault (CASA) House, Melbourne.

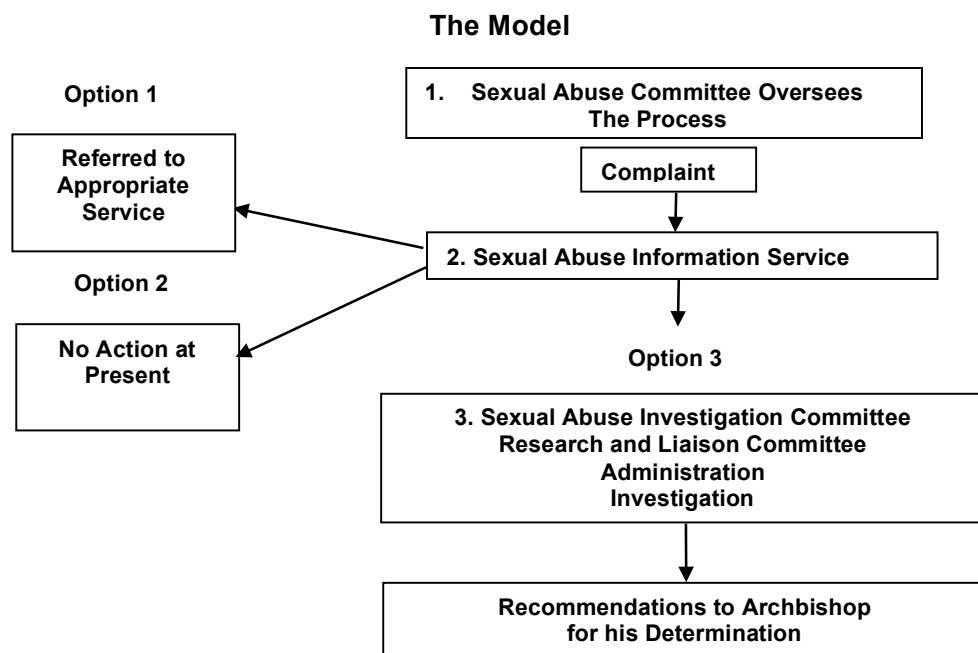
said that this is a difficult thing for alleged offenders to do, particularly when a large part of their life is otherwise apparently significant in ministry or relationship terms.

The issue of taking responsibility for actions and the implications of those actions is a key one in rehabilitation and significant redress. Nothing short of full acknowledgment and adequate reparation should be expected when there is admission of sexual misconduct.

4. A Model For Dealing With Complaints

A model of procedures which is applicable to the far-reaching range of people working (either employed or voluntary) under the church umbrella, is difficult to find. Any such model must seek to apply “natural justice” in any investigation. In particular, those investigating must act fairly, in good faith, without bias; and must ensure that justice is not only done, but is seen to be done by all parties.

It is understood that Church organisations, such as schools, welfare services and children’s service groups, are developing their own policies and procedures, in keeping with the NSW laws, particularly in regard to child abuse and notification thereof. This proposed model [shown below] is therefore primarily designed for situations where no such policy and procedures currently exist; in particular local parish structures:



5. The Model Explained

1. Diocesan Sexual Abuse Committee

This process will be controlled and monitored by a Sexual Abuse Committee appointed by the Archbishop in consultation with Standing Committee. More work needs to be done by this Committee on matters not yet considered.

2. Sexual Abuse Information Service

Complaints can be made to this service by alleged victims, church workers, clergy and bishops.

All Church workers, including ministers, encountering such complaints should also inform a complainant of the service and report the complaint to an appropriate authority. An information pamphlet will be produced and sent to relevant organisations and church staff. It will include information about privacy and the limits of confidentiality involved in the complaint process.

(a) *The service will provide:*

- information to the complainant on options available for further actions – including legal rights, church policy and procedures, civil court options
- support and counselling to the complainant during this initial phase
- assistance and support through any church investigation (advocacy)
- referral to appropriate services including legal and counselling services
- confidentiality of the complainant at all times (except where mandatory child abuse notification is required)
- notification of reported child sexual assault
- appropriate referrals offered to person against whom allegations are made for counselling and support
- collection of data on abuse within the church to be used for prevention, detection of abuse, and improving services provided by the church

(b) *Staffing*

This should initially be a telephone and referral service with potential for face to face contact to assist with preparing a complaint. The service would also advise complainants of the “limits” of confidentiality problems. The service could be based in either Anglican Counselling or the Anglican Home Mission Society for administrative purposes and accountable to the Sexual Abuse Committee. This process may occur over several months and will involve some counselling and support furthering the investigation process. The staff will need to have appropriate qualifications for this process to make the referrals needed.

We believe this service should not attempt to work in isolation from existing care and counselling services in the Diocese.

(c) *Establishing the Service*

The service should be staffed by employed people who have the expertise in the area of sexual abuse issues, including legal and counselling skills.

They may initially be employed on a contract basis, in response to the need for this service. Since the majority of victims of abuse are female and the majority of perpetrators male, it is recommended that a majority of females be employed in this role.

3. Sexual Abuse Investigation Committee

Should the complainant wish to lodge a complaint with the Archbishop, the matter should be directed to the Investigation Committee. A written complaint should be made. The investigation committee should act expeditiously, with a view to justice and pastoral responsibility.

In any investigation, the following principles should be paramount:

Every effort must be made to ensure the confidentiality and the right to privacy is preserved. Ensure all allegations and details are only disclosed to those directly involved.

The well-being of the complainant should be a prime consideration in any investigation undertaken. However, the alleged perpetrator also has rights and must have support and information from the outset.

There will be a clear distinction of the roles of the Information Service and the Investigation Committee. The former will assist in preparing the complaint and give support to the complainant.

(a) *The Investigation Committee*

The Investigation Committee's role is to investigate with impartiality the complaint. The Investigation Committee will:

- (1) Collect written and/or oral information on the nature of the complaint from the complainant
- (2) Inform the complainant of the investigation principles and procedures and gain written consent to investigate
- (3) Notify alleged perpetrator of the complaint informing them of their rights and responsibilities, including the right to nominate a support person be present during any interviews and of appropriate resources available to them. Advise the alleged perpetrator not to contact the complainant or support people until this process is completed
- (4) Interview witnesses and request their utmost confidentiality
- (5) Interview alleged perpetrator
- (6) Where appropriate the Committee will attempt to resolve the complaint amicably, using mediation and counselling. An agreement or understanding is sought to which both complainant and respondent freely and genuinely agree, and which is accepted as settling the complaints
- (7) The Investigation Committee will make written recommendations as a result of the investigation. These will be forwarded to the Archbishop for action. The complainant and alleged perpetrator will be informed of the recommendations
- (8) The Committee may also make recommendations to the Archbishop during the investigation, e.g. *in certain matters suspension of alleged perpetrator during investigation*

(b) *Structure and Staff of Investigation Committee*

The Committee will be comprised of six (6) members, one of whom will be the chairperson. Three (3) members at any one time will investigate a complaint. The members will be selected with reference to their expertise and skills in the area of understanding of sexual assault issues, legal issues, and mediation and conflict resolution, with consideration to gender issues, and understanding of church structures. The members will be employed on a contract basis, in response to the needs for such a Committee. Contract will be renewed yearly.

Debriefing with a qualified professional should be made available to the Investigation Committee at the end of an investigation.

Note: If the existing procedures for the Archbishop to discipline clergy are inadequate then that is a problem which the Diocese needs to overcome.

6. Associated Processes

Research and Liaison Committee

In addition to the Information and Referral Service and the investigation process outlined, it is recommended that a Research and Liaison Committee be established to fulfil a number of functions:

- have responsibility for ongoing education about sexual abuse matters within the church, including theological colleges

- to monitor the effectiveness of the policy and procedures set up and recommend appropriate changes
- make recommendations to the Archbishop for preventative strategies, e.g. code of Ethical Standards for Clergy, Duty of Care Policies for Organization with Responsibility for Children's Care, Accountability Procedures for all workers within the Church
- prepare documentation of the services, report on service processes
- The Committee should comprise persons with relevant expertise in fields of education, counselling and broad knowledge of sexual abuse. This may include community representatives. These services would be developed by the sub-committee in consultation with professionals and educators. This group also ought to review the issue of ethical guidelines for clergy and other employed professionals of the Anglican Church. *Education and Prevention*

Education and Prevention

These services should be developed by the sub-committee in consultation with professionals and educators. This group also ought to review the issue of ethical guidelines for clergy and other professionals of the Anglican Church.

Development of a code of ethics

It is highly recommended that the Sydney Diocese prepare a general code of ethics for clergy and other employees. For the purposes of this document, it is essential that sexual harassment and sexual assault in any form is agreed as being unethical behaviour.

Appendix A1

Further issues to be addressed by the Sexual Abuse Committee

Prevention: There are a number of prevention issues in dealing with abusive behaviour. These include screening of staff and volunteers and precautions in 'counselling' and pastoral care; as well as in the case of children and conduct of children and youth activities.

Education: Education of these issues and the resolution process must be available to churches and relevant organisations. This is a sensitive area for education and must be undertaken in a careful and reasoned way.

Evaluation Mechanism: An evaluation mechanism must be built into these procedures to ensure they are adequate and meet the needs of all participants.

Consultation Process: It is recommended that interim processes be put in place and consultation be undertaken with key groups and advisory bodies within relevant Anglican Welfare Services, including CFS, ABS, AAMS, Deaconess House, Moore College, Anglican Counselling Services.

Implementation: In order that there be successful implementation there needs to be education for all workers and clergy, in the issue of abuse in relationships, and the legal and ethical responsibilities of workers and volunteers, as well as the process recommended by these protocols.

Roles: It is important that roles of people in authority over alleged perpetrators or respondents be clear lest they are unable or unwilling to comply with the protocols established by the Diocese. Roles of bishops, rectors, organisations, school principals, boards need to be clarified in relationship to the protocols.

It is important that we address the implications of non-compliance with the protocols. This includes allowing lead time for implementation but not allowing avoidance.

Other Stake Holders: The stake holders in this issue include the victim, the alleged perpetrator(s), other members of the congregation or other peers such as work colleagues, the church organisation, those in authority in the church, the insurance company, and others affected eg victims and alleged perpetrators' relatives, as well as the legal system and the community and God.

All stake holders are entitled to be acknowledged in this process although they do not all have entitlement to the same information or participation in the process. Only the main parties have a right to full participation (and God).

Appendix A2

Matters to be referred to Sexual Abuse Committee

- (a) Industrial matters: Implications for employment practices, and for management of investigation of allegations and complaints of inadequate performance.
- (b) The suitable care of children: implications of wrongful care, or abusive care, during care or instruction by employees of the Anglican Church.
- (c) The issue of whether sexual behaviour between adults outside the marriage relationship is unethical behaviour for clergy.
- (d) The significant impact that unwelcome sexual behaviour between clergy and parishioners (sexual harassment or sexual assault) has on victims and the congregation.
- (e) The costliness and importance of care of victims and their families.
- (f) Care of parishioners and the effects on church dynamics and clergy and other staff which follow on after an incident of sexual misconduct.
- (g) Care of others affected by the misconduct, eg other women, etc.
- (h) Problems at the information interface – dealing with allegations, operating the model, implications for other organisations, eg schools and other organisations.
- (i) Dealing with statutory authorities: police, DCS, etc.
- (j) Managing media.
- (k) Compensation issues.
- (l) Recognition of the dynamic of abuse.
- (m) The proper role of the investigating committee
- (n) The proper role not misuse of mediation.
- (o) The recognition that child complaints and adult complaints need to be dealt with differently
- (p) The care of parishes after dealing with sexual misconduct in their midst.
- (q) What about the problem of non-cooperation by parties.
- (r) The need for long term care and counselling – by whom, etc.
- (s) Debriefing of workers – pastoral care of counsellors and investigating committee.
- (t) Trivialising or minimising of complaints needs to be deliberately avoided.
- (u) Child abuse and child sexual abuse issues and procedures.

Appendix B

Understanding Sexual Abuse

Long-term Effects:

It is well documented that sexual abuse has serious physical, emotional, sexual and spiritual effects. These include pregnancy, sexually transmitted diseases, injury and

illness, self-destructive behaviours such as alcohol and drug abuse, poor self confidence, suicide attempts, depression, intimacy and sexual difficulties, isolation from parents and siblings and children.

It has serious spiritual implications, especially where the abuser is a person from the community of faith. Prayer and fellowship are often seriously affected.

It has serious implications for a number of relationships and other people associated with the victim as well as individuals. These include church community members and other family members.

The Church requires that ministry in every form will be offered free of sexual harassment, abuse, manipulation or innuendo. The community at large expects this and has a right to expect it.

Victims of abuse often continue to be afraid long after the abuse has ceased. This may lead to a reluctance to participate in any investigation or complaint evaluation despite an intense need to do something. This dynamic must be acknowledged by all involved in this process.

Victimisation issues and vulnerable groups

It is clear that in our society some people are more vulnerable than others. That is they have less power or control over their own lives, eg people with a disability, those with special needs, certain ethnic groups and women and children. Perpetrators of abuse take advantage of these people and exploit their lack of power. In addition, those involved in a counselling or pastoral relationship may also be more vulnerable because of the problems that led to them being involved with a pastoral carer in the first place.

Victims from the past – Known as “survivors of Sexual Abuse”

The Church may also need to consider its responsibility to victims from the past for whom no help has been available, as well as with contemporaneous complaints. These investigations will be more problematic, and it may be that the desired outcome will differ. (A hearting and support may be enough.) Resources for counselling and support groups ought to be considered.

Why does sexual abuse and harassment go unreported?

Because the victims:

- Are somehow made to feel ashamed of what has happened to them.
- Feel uncomfortable, embarrassed or scared.
- Are threatened by the perpetrator.
- Fear the perpetrator.
- Are afraid their word will not be accepted against the harasser's.
- Fear that others will say they “asked for it”.
- Think they may be victimised if they “rock the boat.”
- Do not know to whom they should go with complaints.

The Issues: Parameters of the Problem

It is clear that employees of the Church including pastors, leaders and voluntary workers, have engaged in abusive behaviour. The needs of past victims of assault must be considered as well as those with contemporaneous complaints.

References:

Reports

Literature

Examples of sexual abuse include:

- verbal sexual harassment
- unwanted touching, fondling or kissing

being made to look at or pose for pornographic photos
voyeurism
being masturbated or forced to masturbate the other, oral sex vaginal or anal penetration by finger, penis or any other object. Perpetrators may include fathers, uncles, other family members. Any sexual contact with their “client” or parishioner by people in positions of leadership, or counselling or pastoral relationships, is sexual misconduct.

All these forms of abuse have common elements:

they assert the power and dominance of the abuser
they involve force, coercion and threat to achieve the abuse
they are primarily acts of power and violence, not sex
they debase and dehumanise the victim
the victim experiences a loss of control and violation of their own bodies, minds and souls
they leave a legacy of harmful effects for the victim, including emotional, physical, social and spiritual effects

Special note:

Sexual abuse and sexual abuse of children under 18 years of age.

Consent is not an issue where children are involved. It is a crime to sexually abuse children in any form. All such allegations and/or suspicions of sexual abuse of children must be reported to the DCS [Dept Community Services] for further investigation. It is not the role of the Anglican Church or any established committee to take on an investigative role.

Nonetheless the Information Service will report to the Archbishop all such allegations and keep him informed. Action may be taken against a person after due process. The Information Service will seek to offer support to such children and their parents.

Sexual harassment:

- Sexual jokes, offensive telephone calls, displays of obscene or pornographic photographs, pictures, posters, reading matter or objects
- Sexual propositions or persistent requests for dates
- Physical contact such as patting, pinching, touching in a sexual way, unnecessary familiarity such as deliberately brushing a person or putting an arm around another person’s body
- Unwelcome and uncalled for remarks or insinuations about a person’s sex or private life
- Suggestive comments/actions about a person’s appearance or body
- Leering, wolf whistles, catcalls, obscene gestures
- It is a sexual advance or demand for sexual favours, or conduct of a sexual and coercive nature, directed at someone who does not welcome it

Appendix C

Guidelines for parishes

These must specifically cover

1. When there are allegations of sexual assault made by a child or a parent or another parishioner against a person in a position of leadership in the Church.
2. When sexual misconduct allegations are made against a clergyman or church employee (involving an adult complainant.)
3. When there are rumours about a church employee in regard to the above.
4. When there are allegations of criminal sexual behaviour made by a victim, or confessions made by an offender.

5. When there are concerns about sexual harassment by a leader in a church organisation or a church minister.
6. When the above mechanisms do not work – ie an appeal mechanism.
7. When to contact insurance.
8. When to contact media advisers.
9. Legal issues in regard to notifying police, DCS, etc.

Basic Principles for Church Workers

- (a) The expression of external relationships within the pastoral context is never acceptable and always constitutes unethical behaviour. The term “sexual relationship” is not restricted to sexual intercourse, it here includes any behaviour which has as its purpose some form of sexual gratification or which may reasonably be construed by another person as having that purpose.
- (b) Sexual harassment contravenes God’s Word and is unethical and unacceptable behaviour. Expressions of affection between people must be mutually acceptable and acceptability must not be taken for granted.
- (c) It may be quite natural for one person to touch or embrace another in situations such as grief, trouble or joy. These encounters are usually instinctively negotiated and rarely cause offence, but may do so and should not be taken for granted.
- (d) The Ordinal requires clergy to be wholesome examples to others. Every person should be able to receive ministry from ordained and lay persons of the Church where the focus of relationship is a recognition of the needs of the receiver of ministry.
- (e) The burden of responsibility for appropriate and helpful behaviour in a pastoral relationship rests with the minister, lay or clerical. People who seek ministry are vulnerable, not only because of their needs, but because the authority of the minister’s position makes them so.
- (f) It is equally true that in certain circumstances the minister may be vulnerable and this may necessitate the minister’s withdrawal from some aspects of pastoral ministry, with consequent referral to another minister.

Appendix D

Service Issues

1. *Victim care*

The complainant has the right to:

to be taken seriously
to be fully informed of all options for any further action
respectful treatment of sensitive matters
independent advice
determine/choose any further action
a support person being present during interviews
counselling during investigation

2. *The alleged perpetrator has the right to:*

be verbally informed of the complaint
respond to allegations
to be heard impartially
independent advice
a support person being present during interviews
counselling/pastoral support

3. Church Needs

The parish or organisation in which the abuse has allegedly taken place have the need, when the matter has been fully investigated and action approved, to: appropriate information on the investigation and action to be taken
debriefing and counselling for those directly affected
ongoing education and support

Appendix E

A checklist for church response to professional and pastoral sexual abuse

Listed below are a variety of suggestions for churches to use when responding to pastoral and professional abuse. Primarily focused on pastoral sexual abuse, they are divided into four sections: prevention, policies and procedures, practical suggestions for responding to victims, offenders, and the congregation, and general congregational education. This is a beginning outline; adapt it and add to it as appropriate.

I Prevention

- A. *Have in place clear policies/ethical guidelines/expectations as part of seminary training, and ordination and call processes.*
- B. *Find ways to promote and support individual clergy health (personal and time off and continuing professional).*
 - 1. Give clergy sufficient education opportunities to reduce risk of burnout or isolation.
 - 2. Be reasonable in expectations for pastor's workload, giving consideration to personal/familial relationships.
 - 3. Give funding and support for collegial consultation and supervision from outside the congregation.
 - (a) This may include consultation with professional caregivers when needed.
 - (b) Peer support groups for pastors exist in some cluster areas.
 - 4. Encourage clergy to make appropriate counselling referrals. Some church policies limit the number of sessions clergy will counsel a person before referring to another professional.
- C. *Attend to the health of the institution (congregation, denomination, or organisation).*
 - 1. Ensure an open system; one which has a clear, accessible complaint process.
 - 2. Ascertain clear expectations between pastor and congregation, during the ordination and call process.
 - 3. Establish an active pastoral relations committee to provide accountability for the pastor.
 - 4. Share leadership among laity and pastor.
 - 5. Openly state reasonable expectations of clergy's workload and skill.
 - 6. Include education on sexual violence in worship services or special events. (See section below).

II. Policies and Procedures

Clear, thorough policies and procedures include:

- A. Introduction/preface to policy, explaining why it is needed. May include assumptions, underlying principles, definitions, standards of conduct.
- B. Clear mechanism for reporting the abuse including to whom and where. One option is to create national or regional “sexual misconduct response teams”.
 - 1. Include assurance of due process in the assessment of complaints.
 - (a) If invalid, restoration of the pastor’s or professional’s credibility.
 - (b) If valid, discipline of pastor or professional as outlined below in order to:
 - (i) Protect and restore victim(s)
 - (ii) Restore the integrity of the profession
 - (iii) Restore the congregation or organisation
 - (iv) Restore offending person to professional health if possible
 - (c) Response to the offending pastor, which may include:
 - (i) Disciplinary action, such as handling of credentialing
 - (ii) Therapeutic evaluation and/or treatment
 - (d) Response to victim(s), which may include:
 - (i) Caring support with sensitivity
 - (ii) Appointment of advocate/support person
 - (iii) Therapy referral if desired by victim(s)
 - (iv) Opportunity given for victims to meet together
 - (e) Response to congregation or agency, which may include:
 - (i) Denominational leader meeting with affected congregation
 - (ii) Notifying members in writing of charges and action taken
 - (iii) Making available trained resource person(s) to assist in congregational healing process
 - (f) Issues related to wider community, such as:
 - (i) Releasing information to media
 - (ii) Handling legal issues
 - (iii) Putting in place denominational mechanism to ensure appropriate information regarding professional standing follows relocation of the professional to other district/congregation or organisation

III *Responding to Victims, Offenders, and the Congregation: Practical suggestions:*

A. **Responding to victims**

1. Treat allegations seriously. Support the victim in “breaking the silence”.
2. If the abuse involves a child, notify the local Family and Children Services.
3. Support the victim in doing whatever is necessary to stop the abuse.
4. Offer support to the victim’s family. Do not withdraw. Treat this as you would other crises, offering practical as well as emotional support.
5. Offer to pay for counselling.
6. Form special support groups around the victim(s).

B. **Responding to offenders**

1. Know that the offender will require therapy to overcome his/her tendency to abuse. Insist on professional treatment.
2. Offer the offender a place to sort out spiritual issues of sin, guilt, repentance and forgiveness.

3. Form support groups around the offender and around the non-offending spouse.

C. Congregational processing

1. Church leadership must declare themselves to be firmly opposed to sexual violence of all kinds.
2. Invite other survivors to declare themselves, and offer support to them.
3. Ask a professional to lead an information meeting.
4. Provide clear, direct information to people it concerns most. Provide opportunities for people to talk safely, ask questions, be educated. (See "Trauma debriefing" in Spring 1991 issue of Conciliation Quarterly, pp 12,13.)
5. Guard against premature reconciliation, or easy forgiveness. Justice-making requires a remorseful recognition of wrongdoing by the offender, a genuine desire to make amends, and a commitment to changed behaviour.
6. Consider a time for storytelling by key parties to the congregation as part of the healing process for everyone.
7. Interact with community resources:
 - (a) Work with the criminal justice system to assist in justice-making where criminal charges have been brought.
 - (b) Use the expertise of the counselling profession to aid the healing of individuals of the congregation.
8. Prepare yourselves for a long, complex, wearying process. Know that truth-telling, justice-making, support and God's gracious love hold the key for healing.

IV General Congregational Education on Sexual Violence

- A. Plan a sermon or series of sermons on the topic.
- B. Offer a Sunday School/Christian Education elective.
- C. Include topic in children's time.
- D. Design a special event, utilizing expertise of an outside professional.
- E. Add library resources, such as books and packets on sexual abuse.
- F. Publicize community resources such as women's shelter, rape crisis centres, counselling services.
- G. Educate clergy and lay leaders to take note of warning signs of professional and pastoral abuse, and to follow their concerns with caring, open interest.
- H. Hold seminars on human sexuality and relationships in general.

(Taken from the Mennonite Sexual Abuse Resource Package)

Appendix 5(a)

The 1996 Sexual Abuse Protocol

The following copy of the text has been reformatted to satisfy margin requirements.

Protocol for Dealing with Sexual Misconduct by Church Workers in the Anglican Church Diocese of Sydney

Introduction

Standards to be observed by church workers

The Anglican Church of Australia in the Diocese of Sydney requires that its church workers observe certain standards of conduct and although these standards of conduct have not been explicitly stated in any legislation of the Church, it is commonly accepted that –

- (a) a church worker must not take advantage of his or her position to gain a sexual favour from any other person. In this regard, church workers must display sensitivity to those to whom they minister and special sensitivity to all persons in a vulnerable state, such as the bereaved, the separated or divorced, the lonely, minors and other youth; and
- (b) a church worker must not harass sexually a subordinate, an employee, a parishioner or any other person.

The Church hopes that the education of church workers will minimize the number of persons aggrieved by the conduct of church workers

These standards of conduct are additional to any conduct prohibited by or imposed by law.

Why is this Protocol necessary?

The Church recognises that from time to time, there may be cases where persons will consider themselves aggrieved by sexual misconduct by a church worker. This Protocol is to assist the Church to confront the problem by setting down procedures for the making of complaints about sexual misconduct of a church worker and dealing with those complaints.

Some conduct may require no more than the church worker recognise that he or she caused offence and give an apology. For instance, who greets a parishioner with a kiss may not realise the unintended emotional impact of such conduct on the parishioner. It is hoped that such cases can be dealt with directly between the persons concerned and that it would not be necessary for this Protocol to apply.

However, direct conversation may not always be sufficient, appropriate or possible to resolve a case of sexual misconduct. This Protocol seeks to ensure that in such a case –

- (a) a person who is aggrieved by sexual misconduct by a church worker is encouraged to make a complaint;
- (b) a complaint is communicated in an appropriate way;
- (c) a complaint is expeditiously investigated;
- (d) the investigation is fair both to the person aggrieved and to the church worker concerned;
- (e) the person aggrieved is informed about the outcome of a complaint; and
- (f) the person aggrieved and the church worker are treated appropriately and with respect.

What is “sexual misconduct”

For the purpose of this Protocol sexual misconduct means –

- (a) any form of unwanted sexual behaviour, whether by act of words, including sexual harassment; any form of sexual behaviour involving a minor;
- (b) under some circumstances, sexual behaviour which appears to be consensual, if that behaviour takes place in the context of a pastoral relationship or a church worker’s activities of a non-pastoral nature

The reason that unwanted sexual behaviour is sexual misconduct should not require further explanation. However, some explanation may be required about why consensual behaviour may be sexual misconduct.

A pastoral relationship is one where a church worker is explicitly or implicitly the “minister”. The pastoral relationship as a special aspect of church ministry and is characterised by an inequality of power between the parties. Any sexual behaviour by a church worker with a person with whom the church worker is in a pastoral relationship is generally unacceptable because in a pastoral relationship the factors of power, trust and dependency limit the possibility of the other person involved freely giving consent to the sexual behaviour. Sexual behaviour, whether or not consensual, in the context of a church worker’s activities (for example, involving a churchwarden) is for similar reasons regarded as generally unacceptable.

Who is a “church worker”?

For the purposes of this Protocol a church worker is –

- (a) any person who “ministers” in the Diocese (that is, who performs pastoral duties in the Diocese) at the time the complaint is made whether the person is lay or ordained or holds the Archbishop’s licence or authority or otherwise;
- (b) any person who was ministering in the Diocese at the time the alleged sexual misconduct occurred;
- (c) and any person holding or who has held a position recognised in a parish of the Diocese, whether the person is lay, or ordained or holds a or has held the Archbishop’s licence or authority or otherwise, at the time the complaint is made or the alleged misconduct occurred.

Making a Complaint

What should a person do if sexual misconduct by a church worker occurs?

The Archbishop has appointed a number of contact persons and if a person wishes to report the sexual misconduct of a church worker that person should contact one of the contact persons either by letter or by telephone. Details of the names, addresses and telephone numbers of contact persons are regularly published in the *Southern Cross* newspaper and may also be obtained by telephoning # for a recorded message.

If a person (including a church worker) suspects, or becomes aware of, sexual misconduct by a church worker, that person should encourage the person aggrieved to contact one of the contact persons. If the person aggrieved is unwilling to make contact personally, that other person should contact a contact person.

If a person suspects, or becomes aware of, sexual misconduct by a church worker involving a minor, the person may be required by law to notify authorities such as the police and the Department of Community Services of that conduct.

Complaints of sexual misconduct involving minors

Where the contact person is provided with reasonable evidence of a complaint of sexual misconduct by a church worker involving a minor, the contact person will report the substance of the allegation to the police and other government agencies if required to do so by applicable law.

What is the role of the contact person

The contact person shall listen to the person aggrieved without blame or bias, and provide information about the availability of support services, the right to seek legal advice and the possible need for the person aggrieved and the contact person to report the matter to appropriate authorities.

If the person aggrieved wished the complaint to be dealt with in accordance with this Protocol the contact person will record the complaint in writing and require the record to be signed by the person aggrieved (if a signed, written complaint has not been provided) providing as many details as possible, including –

- (a) the name, contact address and telephone number of the person aggrieved;
- (b) the identity of the person reporting the matter to the contact person and his or her contact address and telephone number;
- (c) the identity of the church worker;
- (d) the date, time and nature of the alleged misconduct.

It must be realised that if these details are not provided or the person aggrieved is unwilling to co-operate with any investigation of the complaint (as to which, see the matter under the heading “Dealing with the Complaint” below), then it will be difficult for the complaint to be dealt with.

Confidentiality

This discussion with the contact person will be confidential, as will the written complaint, except that:

- (a) a copy of the written complaint will be provided to the Archbishop and the contact person will report to the Archbishop on any relevant matters.
- (b) a copy of the written complaint may be provided to the Archbishop's confidential advisers;
- (c) the written complaint will be disclosed if required by law;
- (d) if the written complaint is required by law to be notified to certain authorities (for example because it discloses serious criminal behaviour or involves a minor) the notification will be given in accordance with the law; and
- (e) for the matter to be properly investigated and appropriate action taken, the rules of natural justice may require that a copy of the written complaint be given to the relevant church worker.

If the Archbishop considers that the substance of the complaint should be given to the church worker the persons aggrieved will be given the opportunity of either consenting to this occurring, consenting to a copy of the complaint being put to the church worker in an appropriate edited form, or alternatively, withdrawing the complaint. If the persons aggrieved do not consent to this, the matter might not be dealt with under this Protocol.

Legal Proceedings

It is the right of persons aggrieved to not only seek legal advice but to commence legal proceedings on the basis of such advice. If a person aggrieved elects to commence legal proceedings then the Church may cease to deal further with the complaint under this Protocol.

Dealing with the Complaint

What then?

Upon receipt of a report from a contact person the Archbishop will determine how the complaint is to be dealt with, including the scope of any investigation which may be required. To assist the Archbishop in determining how a complaint is dealt with the Archbishop may take advice from advisors including persons with expertise in dealing with sexual misconduct matters and persons with expertise in the law.

The way a complaint is dealt with will depend upon a number of factors including –

- (a) the nature of the alleged sexual misconduct;
- (b) the confidentiality required by the persons aggrieved;
- (c) whether the church worker is licensed or employed in the Diocese or is no longer working in the Diocese; and
- (d) other relevant circumstances.

It may be necessary for further communication to be made with the persons aggrieved for the purpose of collecting further written or oral information, or both. If this is necessary, contact with the person aggrieved will be made through the contact person.

Mediation

With the agreement of all persons concerned, mediation may be the most appropriate way of dealing with a complaint. The Church will not assume liability for the costs of the mediation unless special arrangements are made.

Other Interests

The making of an allegation of sexual misconduct against a church worker may affect others beside the persons aggrieved and the church worker. For example, if the church worker holds a parish appointment the making of an allegation against that worker may have a significant effect

on the life of the parish or specific persons within it. In addition to the action contemplated elsewhere in this Protocol, consideration will be given to the needs of the parish and the needs of specific persons within the parish.

Outcome

What will be the outcome?

The outcome of a complaint will depend on the circumstances but it could include one or more of the following –

- (a) if appropriate, the complaint will be reported to the person aggrieved;
- (b) a written response may be provided to the person aggrieved;
- (c) a written apology from the church worker may be provided;
- (d) the person aggrieved may be directed to further resources for help;
- (e) the church worker may be referred to counselling;
- (f) if the church worker is an employee, the church worker may be warned, suspended or have his or employment terminated;
- (g) if the church worker is a member of the clergy, formal disciplinary proceedings may be commenced against him or her under the ordinances of the Church;
- (h) if the church worker is a lay person and holds a licence or authority from the Archbishop, that licence or authority may be revoked;
- (i) no further action may be taken in respect of the complaint;
- (j) other persons affected by the making of the complaint may be referred to counselling or other resources for help

The person aggrieved will be advised about the outcome of a complaint.

Church Disciplinary Procedures

The ordinances of the Church specify the procedures for the commencement of formal disciplinary proceedings against a church worker who is a member of the clergy and the conduct of those proceedings. In brief, those procedures provide for the laying of an ecclesiastical charge against a member of the clergy and, if the charge is not admitted, the investigation of the charge by a Board of Enquiry. If the Board of Enquiry finds that a prima facie case exists against the member of the clergy, the matter is then referred to the Diocesan Tribunal for a full hearing and determination. If the Tribunal finds the member of the clergy guilty of the charge, the Tribunal may recommend one or more of the following sentences as the Tribunal thinks just in the circumstances: admonition, suspension or expulsion from office, deprivation of rights and emoluments of office, deposition from Holy Orders. The Archbishop is required to give effect to the recommended sentence although he has power to mitigate the sentence, suspend the sentence or both mitigate and suspend the sentence.

Other Matters

This Protocol may be reproduced in whole, but not in part, without the permission of the Archbishop.

It is intended that this Protocol be reviewed periodically and in light of the review, a revised form of the protocol may be issued.

Issued by the Archbishop of Sydney
29 May 1994

Appendix 6
Behind Closed Doors
(transcript of short version)
Child Sexual Abuse and the Church

Narrator: Few people are aware of the extent of child abuse in our society. It is always someone else, somewhere else, somebody else's child.

"That sort of thing doesn't happen around here, in my community, in, my church, in my family" is a typical response. But it can happen, and sadly, it does. It affects the little girl you see crossing the street, the choir boy in your son's choir. In Australia, one in seven boys will have been sexually abused by the age of 18, and one in four girls by the same age. It's just that few people are aware of the extent of child abuse in our society.

Professor Kim Oates of the New Children's Hospital, Westmead, says the problem is so broad that it can be difficult to deal with the subject. Yet it must be dealt with. "Child abuse is a whole spectrum, and that is why it is difficult to talk about as a whole," he said. "It involves physical abuse, children who are beaten shaken and have their bones broken. It is emotional abuse - children who are told that their parents wish they had never been born and that they are worth nothing. It is sexual abuse - that captures the media's and everyone else's attention."

Alison Brown, a professional counsellor, and Manager of ANGLICARE's Bucklands Children's Counselling Service (for traumatised and abused children) believes that while reported sexual abuse against girls is higher, boys are being abused more than the figures suggest.

Faye Hansen, another professional counsellor who works with the Uniting Church, says the Wood Royal Commission has drawn society's attention to the fact that boys are at risk.

Professor Oates said: "People think sexual abuse is 'out there'. It is important to teach 'stranger danger', because if we could, that would get rid of 20 per cent of sexual abuse. But the rest of it is in the child's home or circle of trusted circle of acquaintances."

Alison Brown said: "The people most likely to abuse are people the children know. It is often an environment where they feel safe, be that their own home, a school, a friend's house, a relative's house."

Professor Oates said: "Of course it is mainly girls. About 70 per cent of sexual abuse victims are girls. About 30 per cent are boys. The average age is seven or eight. But we have seen cases of in the first year of life - as young as that."

Fay Hansen said: "Any child can become a victim. They just have to be in the wrong place at the wrong time. It's not something that they choose to do that is wrong. But we do know that abusers will target vulnerable children - children who are loners, children who do not have good peer relationships, perhaps children from broken families. These are more at risk. But any child can become a victim."

Christians have a duty to protect the innocent. The Christian faith includes the idea that God has committed children into our care, and that there is a corresponding responsibility in return.

Rev Ian Mears from an organisation called Continuing Education for Ministers said: "A Christian clearly cannot be satisfied with child abuse going on. So, the essential attitude to child abuse must be to be repulsed by it and to help those who care for those who are hurting in it."

Rev Dr Peter Jensen, Principal of Moore Theological College in Sydney, said: "The victims of child abuse come into that particular class of referred to in the Bible as the poor, the orphans, and those who are disadvantaged. And the Christian ought to be particularly compassionate, in word as well as deed, to those who have suffered in that way. We have a special command from God to care for those what the Bible calls the orphan and the widow. In other words, the defenceless, the poor, the person who has been abused. They are of special interest to us."

God expects us to create an environment where children feel safe. What can the Church do to prevent lives from being devastated?

Understanding

The first step in addressing the complex problem of child abuse is admitting that it does occur.

Sexual abuse survivor, Patricia, said: "I think I must have been about six or seven. It did not happen in my home, but by a step-uncle."

Another sexual abuse survivor, Sue, told us: "I was abused as a child and an adolescent, both physically and emotionally. But, as an adolescent, sexually, in my own family."

Once recognised, the next step in preventing abuse is recognising how it happens. Most stories centre on an unexpected betrayal of trust.

Sue: "I do not remember all the details. I remember there was a lot of quite severe physical discipline when I was younger. But the sexual abuse started when I was about 10 and went on until I was about 17 or 18, when I left home. In fact, I left home to avoid the abuse. It happened most nights. It happened when my mother was unavailable, had gone out. It happened with my father in private times. In the bathroom, bedroom, etc.

Heidi: I told my mum that something was wrong. We decided I would only go (to visit my father) if my older brother went with me. My father and mother separated. My dad planned to go out, but my brother didn't come. That was the second time."

Patricia: "I was worshipping in an Anglican Church in Sydney and in fact I was very happy there at the time. When I was a young child and also a younger teenager, we had a lovely older minister who came out because in the war years they were short of ministers. I was very happy in the church. But then the new Rector came. He picked up on my vulnerability, I suppose. He targeted me for his activities - for his sexual abuse."

Every story has its own sad details. Abusers can come from anywhere. They can choose any child.

Dale Tolliday works for the NSW Department of Health and runs the-Cedar Cottage Pre-Trial Diversion Program for people who have been identified as abusers. He said: 'The traditional idea that we have got is that of a stranger in a dark coat, who tracks or lures small boys and takes them away and abuses them.

"Now, that person exists - in small numbers - and they abuse very large numbers of children. But a child is much more likely to be abused by somebody to whom they are related or someone they trust. Mostly, abusers are male. People from all walks of life are represented - all occupational groups, all socioeconomic groups, all cultural backgrounds."

Richard Elms, is another professional counsellor who works with both the abused and those who abuse. He said: "Abusers use fear as a tactic. They say such things as 'If you tell, I will kill you', 'If you tell, I will do it more', 'If you tell, no-one will believe you', 'If you tell, you will be taken away and put in a home. It will kill your mother. She won't survive. She will have to go to a mental hospital'.

"Sometimes bribery is a tactic. Often they will produce gifts and attention to keep the secret and keep on going with what they are doing.

"They might lay claim to the child's loyalty. For example, they might say 'If you tell, I will go to jail. You will really be letting me down'.

"They might draw on the child's desire and concern to be loved by their parents -'If you love me you won't tell'.

There are all sorts of ways they might manipulate a child into keeping secrets.

Tolliday said: "Abusers actually often start their activity and interest in children when they themselves are adolescents or teenagers. So it is likely to be longstanding. Once it is started, it is not likely to go away as time passes.

"There may have periods in their lives when they abuse children. When they are between 15 and 18 they may abuse children. They may not abuse children when they have their own family. Then they may start again when they are grandparents. And that signifies something about their access and opportunity to abuse children.

Then there are some people who actively go out and seek opportunities to abuse children. Different people abuse differently and have different strategies about how to abuse.

A person who abuses a child outside of the family tends to have many times more the number of victims. The average is something in the vicinity of 30 to 50 victims. And the average number of times they abuse children is once or twice.

Somebody who has abused a child within their family is likely to have one or two victims. But the average number of offences is between 30 and 70."

Elms: "They often convince themselves that it is OK, or that it is not doing any harm. They minimise the significance that their abusive actions can cause."

Tolliday: "They are all awake enough to that know that what they are doing is wrong. I have been doing the work for about 10 years. I have yet to meet an abuser who did not know that. However they have to actively work within

themselves to convince themselves that while it is wrong, what they are doing is not wrong in the way that other people do wrong things.

I have had conversations with abusers who say 'What I did is not so bad. I am not a monster like some other people who are child molesters.' They find it difficult to even label themselves as that."

Many people faced with abuse believe they know why abuse happens. But the information they are acting on is often myths.

Tolliday: "There is a myth that it is to do with biological malfunctioning. With males a number have been shown to have higher than average Testosterone. But so have other members of the community who do not abuse children!"

Elms: "There is the myth that it might be caused by a marriage problem, or a relationship difficulty, or that the abuser does not have a satisfying sexual relationship with his partner."

Tolliday: "That is quite a terrible myth, because it blames the mothers of the children for the actions of the abuser."

"Sexual abusing rests with an offender. What is a myth? A myth is anything that suggests that anyone other than the offender, who makes the choice to seek out a child and abuse them, is responsible".

The causes of child abuse may be hard to detect, but the effects are hard to miss...

Professor Oates: "We have studied many children. Many of them have long term problems. Sexual abuse of children is not something that is one off - something that just happens to them. It is a slow process of entrapment and escalating sexual behaviour. It might start off playing games and rubbing outside the clothes, leading to some sort of digital penetration and even sexual intercourse.

So there is that immediate anxiety that the child feels. They are confused. They are guilty. They are told this is a secret. Don't tell anybody. And, very often, they are threatened..

If it is a father and six year old, for example, they might be told 'If you ever tell anybody what is happening between us every Thursday night when mummy is out shopping, then you will be sent to a home for bad little girls', or 'I will kill your mother', or 'I will burn the house down'.

So that poor child has the responsibility of complying with this behaviour and at the same time has the responsibility of keeping her mother alive or the house intact. It is very confusing for the child. So we see behaviour problems."

Heidi: "I thought I was very bad. This resulted in many actions. I actually went to hospital because I overdosed. I thought I could not live any more. I thought it must have been my fault. I thought I must have been bad."

Brown: "Children who have been abused often avoid people. Avoiding the place they

have been abused is also a common reaction. Children who have been abused in their own bed might avoid going to bed, have nightmares, wear lots of clothing to bed as though to protect themselves."

Sue: "I remember I used to bang my head on the pillow all the time to get to sleep. It was like a comfort type of thing. As a teenager I used lots of other things to compensate. Being part of a Church music group was a way of escape for me. I went into high achieving; being a leader in the church group; in singing. But I also vividly remember standing at the bus stop in tears, not wanting to go home. And I can remember walking up the hill to where we lived hoping that I could step off the road, that a car would hit me, and that I would die. I spent a lot of time crying."

Hansen: "Very often people who have been abused carry depression and anxiety into their adult life. And these chronic problems can affect every part of their life. As well as that, people who have been abused usually keep going into adult life with a very low self esteem. They think badly of themselves, and have difficulties in relationships. Their trust in people has been destroyed. They find it difficult to trust anyone."

Society's response often involves denial. It is not happening. And if it is, then it is not child abuse. It is a misunderstanding, an over-reaction, or even a part of life we all go through. Unfortunate. Unpleasant. Best forgotten."

Professor Oates: "Ten or 15 years ago, adults did not want to know anything about it. The child would be taken to the doctor. The doctor would say 'Don't be silly. Children make up stories. It is your imagination. Now don't bother me'."

What the doctor was really saying was 'I do not really understand what this is all about and I do not know what to do about it. So go away so I can see my next patient.'

At least now there are people who are expert in this area - people doctors can refer to. Some parts of society, and particularly the churches, would rather it did not exist. We would all be more comfortable if there was no sexual abuse."

Dr Jensen: "And as a result, very often the victims are not listened to. People do not really believe, or want to believe, that such and such a person who holds an important position in our church has done this."

Rev Mears: "People make the mistake of thinking that Christianity will make us perfect, people. I do not know why. Because the Biblical doctrine of sin is clear. We are all sinful people. But people often say 'How could there be abuse in the Church? I say, 'Why not? It is a place that is attracting people that were sinners."

So I think Christians should actually expect to find all ranges of wrong actions in their community. But we tend to think that what we are aiming for - that is, perfection - is what we have achieved. And we make the mistake of thinking that sinners cannot continue to sin."

Sue: "After a Scripture assembly at school, I went to our minister and said I really needed to tell him some of the things that were going on in my home. He said: 'Oh, no. Things like that do not happen in families like yours'."

Heidi: "I told my best friend. She just ignored it. Then I told my Year 6 teacher. Seeing as she was a teacher, she had to tell DOCS. DOCS came around and saw my mum. And they took it from there."

Professor Oates: "What the family wants is for this thing not to have happened. Sometimes the child is punished. Sometimes the family goes into terrific denial, when what they really should do is take the allegation seriously, take the child to see a professional who is skilled in that area."

Hansen: "I have heard lots of people minimise it, saying he only touched her, he did not penetrate her. I have heard judges say 'She was only nine when it happened. She will get over it'.

I have heard people excuse it and say 'Oh well - he was stressed', 'He was unemployed', 'He had been retrenched', or 'His marriage was under stress'.

Often people will try to discount the seriousness of what has happened. This does not help the person who had been abused."

Child abuse is more than a physical assault. It is an injury that can cripple a person emotionally. Too often, our response can come as a second bitter blow to the person who has been assaulted.

Patricia: "I have had various responses. Brushes aside such as "Well, it would not happen to me". Immediately you are re-victimised. The second classic is 'Have you forgiven him? And that re-victimises also. Both shift the focus from the abuser to the victim's guilt. The perpetrator is not even in the equation!

One fellow said 'I will pray for you.' A woman said 'We will pray for you'. And their prayer was all about forgiving the perpetrator. And I tried to explain that I had not got to that stage, that for me, and maybe others, you are so busy learning to forgive yourself that forgiveness is not at all in the formula."

Dr Jensen: "There is a forgiveness which we all ought to have, particularly, the Bible teaches, towards those who repent. If your brother offends against you - and then he repents - you are to forgive him, says the Lord Jesus. And so we are bound to forgive.

We are also bound to forgive our enemies - those whose repentance is in doubt. This is a problem for those who have been abused. I think a wise pastor would be dealing with this problem over many months or even years, not thinking 'That is a simple thing for them to do. Just do it'.

"Furthermore, the distinction between forgiveness and friendship comes in. Yes, we can forgive. And that is good for us in the end - when we forget what lies behind, and let go of something that has really hurt us.

But I do not think we are bound to be reconciled, to be friends, with the offender. At least not in the first instance. And we need not put any pressure on the offended person to easily extend the right hand of fellowship - especially to someone who has not repented. We have to realise that is unrealistic and not what the Bible is calling for here.

Forgiveness? Yes, in the end. And particularly towards those who have repented. Friendship? Well, that is another matter again."

Sue: "I have certainly had people throw Bible verses at me and tell me how I ought to behave. I have had people tell me that I do not have the right to be angry when I see abuse happen now. It certainly still pushes my buttons.

As an adult survivor, there are certain unhelpful reactions. There are people who think it is not a big issue. They say 'Well, yes, you were abused. But it is not a big issue. You are making too much of a fuss about it'. I have had a couple of clergymen say that to me."

Patricia: "They think they are the wizards of God. But they are not. I am grateful for much of the church. There is much positive stuff. My trash and treasure of childhood is the treasure of friendships, but the trash of dogmatic theology - of hammering away at the sin problem in order to invoke a conversion position or experience. This is not helpful for abuse victims."

Heidi: "The things that say 'You are bad'- they are the things that really hurt. You really need to be lifted up and encouraged and to know that it was not your fault, and that you are a good person."

Sue: "One of the things that abuse victims have a problem with is feeling that you are no good. One of the effects of the abuse is that I feel that I am not good at things, that I am not an important person.

I have not told many people my story. I do not go up to them and tell them my whole story every time. But there are some people who have heard it and who have been able to say 'That is just horrible, and I really would have liked to have been there for you then, when you were a teenager'.

And that is wonderful. It affirms my pain. It affirms their wish to comfort. It affirms that I am important enough now for them to have wanted to do that then. And that is a very important message."

The church can do something to prevent lives from being devastated. As congregations and as individuals, there are three steps we have to take. These are:

1. Recognise
2. Respond
- 3 Protect

Recognise

We have to have to know how to recognise child abuse when it is happening. Then we have to respond to each case in an appropriate manner. Finally, we have to work to protect children from the possibility of abuse.

Dealing with child abuse involves understanding what qualifies as abuse.

Hansen: "It is not only penetration. It can include showing pornography to a child, or touching a child in a sexual way, or making a child touch the abuser in a sexual way."

Brown: "Even adult kissing of children, if it is coercive and exploitive, is abuse. It is anything that is coercive and of a sexual nature."

Professor Patrick Parkinson, Law Department, Sydney University: "Child sexual abuse is any sexual involvement with a child under the age of 16. Under the age of 16, we say that a child is not old enough to give their own consent to sexual intercourse."

Tolliday: "It is important to look at the ways in which people who sexually abuse children operate. The thing they have in common is that they have a sexual interest in children. And people come from different situations in society. They might have very few family members, coming from a disconnected family situation, and become more predatory.

If they are from a large family situation, with a lot of children, they may not need to be so predatory, having so many children close to them.

A great deal of planning goes into abusing a child. Abusers gain a great deal of gratification through recounting the abuse of a child in their mind, and planning further assaults. It is a part of keeping themselves sexually focussed on those children. Part of that planning is planning what to do if things go wrong. What to do if they are confronted. Denial is going to be the basic response."

Elms: "When I ask them how come they abused, they either do not know or say it just happened, 'out of the blue'. Of course, that is not true. They may actually believe that, because they have not been willing to look at themselves, their thoughts and feelings, and how they have acted on them.

When I speak to the guys who say it just happened out of the blue, I say 'So, you had no sense that it was about to happen?' They will very often agree with me. I then express the view that this is much more serious than first anticipated.

I say 'So, you could be walking down the street anywhere, and suddenly out of the blue molest a child. If this is really just happening out of the blue then there is no way we could ever say that you would be safe out in the community.'

They backpedal fairly quickly after that, and begin to identify some factors that actually lead up to the abuse."

Rev Mears: "There is an important difference to maintain. This is the difference between repentance and remorse. They (abusers) are often remorseful for their actions - but that is because they do not like the consequences.

It may be that they genuinely hate what they are doing. There seems to be a fair bit of evidence that abusers do in fact hate what they are doing. But they have not repented. They have not decided to turn away from that kind of action. They are still choosing to do it. So I do not think Christians should accept remorse as real repentance. We should be encouraging Christians to true repentance."

Respond

Child sexual abuse is by nature shrouded in secrecy. Victims sometimes do not find it easy to share their experiences, even to their friends. They are ashamed. Or they have been told that telling is betraying their friend. So it is incredibly important

to accept that what a victim says is true, no matter how unlikely the accusation seems.

Professor Parkinson: "The only way you can know that a Child has been sexually abused is if he or she tells you."

Professor Oates: "Children very rarely make up stories of sexual abuse. Research we have done, and research around the world, suggests that the incidence of false reporting by children is around 2 per cent (for young children). So most stories of sexual abuse by children are true. And why would a three or four year old make up a story about sexual abuse? They would not normally have the information to make up such a story."

Professor Parkinson: "What we need to do with our Sunday School teachers and youth workers is to get alongside children and young people where we sense something is wrong. We need to befriend them, talk, so that when they trust us enough they can tell us what is going on in their home, or youth groups, or whatever the situation is."

Professor Oates: "The crucial thing is for Church leader to respond with an open mind. Open to the fact that it might have happened, and open to the fact that there might have been some confusion on the child's part. But it is quite wrong to respond with a closed mind. Saying this could not have happened. That is absolutely unfair to the child."

Brown: "Describing what has happened to you when you have been abused is not easy for anybody - especially a child. Sometimes they just do not have the language for it."

Professor Oates: "The child might say 'I don't like Uncle Fred'. It is very important not to ask leading questions."

Professor Parkinson: "The first thing a pastor should do whenever there is an allegation of sexual abuse is to involve the authorities - the Police or the Community Services department, or whatever it is. The pastor's job is not to investigate. The pastor's job is to make sure that an investigation takes place by professional people."

Dr Jensen: "We are sometimes rather shy of taking other Christians to court, because we feel that somehow that is against the Bible. But what the Bible speaks about there is not taking people to court when they have committed a crime. Rather, it is speaking about the situation where we may be defrauded ourselves financially, and the question of whether we should take our fellow believers to the secular court."

But I believe that when a person has committed a crime, especially where there is a chance of this being repeated, then we should report it to the authorities."

Professor Parkinson: "In my experience, the churches are some of the worst offenders in keeping it to themselves. In the past, the way they dealt with these things was 'Don't involve outsiders', 'Don't hang out your dirty linen', 'Have a word with the Father or the youth worker', 'Don't involve the Police'."

That was the message that was coming down. And it was disastrous because where the church did investigate it was often very amateur and without the necessary experience and knowledge to be able to deal with the situation properly."

Dr Jensen: "Because we do not want to bring dishonour to the Church, we can be guilty, we have I think been guilty in the past, of simply covering up - moving the person away, agreeing that the problem exists, but of treating it by moving the person to another sphere of operation.

Sometimes this was done under the name of 'forgiveness'. And we tell the abused person 'you must forgive'. We think that this covers everything in a sort of Christian manner. That is an error too.

We must be careful on the one hand not to reveal these things in a way that makes the abused person even more abused. So there is the need for confidentiality. But on the other hand, we must not cover up in such a way that the perpetrator can get away with it, and continue to do it."

Tolliday: "With treatment, the repeat offence rate is around 5 per cent. Without treatment the repeat offence rate is around 80 per cent."

Professor Parkinson: "I have known a number of situations where children have, continued to be abused because of the failure of the Church to act properly the first time they knew about it.

But legal entanglements are not the only concern. Most cases of child abuse never get near the court system. Leaders also have to decide how to deal with child abusers who remain in the Church."

Tolliday: "When an abuser makes an admission about what they have done, that's a good start. But taking them at their word, and their word alone is not OK.

Safely managing a situation where a person confirms they have a sexual interest in children, and have acted on it, involves a community of care. Their word alone is not sufficient. Their partner, their family and their friends need to be involved in testing the veracity of what they are saying."

Elms: "They usually want people to believe that it is over now. They want things back to normal. But when you ask them about their understanding of how they abused, they often do not know. You ask 'What is your plan for ensuring it doesn't happen again? Plan? What plan?' they say. So it is very clear that they have not really faced up to it. They have not engaged in any sort of consideration about the effect of their actions on others. They are usually just wanting to sweep it all under the carpet. The worst thing we can do is to go along with that."

Dr Jensen: "I believe that there can be forgiveness for the repentant sinner within the Church and a restoration then within the Church fellowship itself.

But certain things we do disqualify us from certain spiritual privileges. For example, if a person has been in a position of authority and leadership - say a Sunday School teacher - and has abused that position by abusing a child, then there may be restoration for that person, repentance, forgiveness and the restoration of fellowship within the Church. But I do not believe that person could ever again expect to be

asked to teach a Sunday School class, or be involved at that level of the Church's life. There is a disqualification that applies here."

Elms: "If an offender was expecting to be trusted in positions of authority particularly where children are involved, or where there is some sort of pastoral relationship - that would tell me he had not really faced up to things."

Tolliday: "Among the occupations of people I have assessed over the last decade have been a number of clergy. And I have not assessed any of those men as being suitable for the rehabilitation scheme that I am involved in."

Specifically, they have not been willing to take full responsibility for their actions, particularly the impact of their actions. They have tended to minimise the impact.

One in particular, sexually abused his daughter over a long period of time. He maintained that because he had confessed this to others, including myself, and to God, that he would no longer be a risk. He was minimising his risk of reoffending.

In relation to the impact of his actions on his daughter and others, he was a long way away from the mark. He maintained that what had to happen was that his daughter must come to him again and forgive him."

Rev Mears: "There a little saying that says 'forgive and forget'. It is a saying that is not in the Bible. Forgiveness is an attitude, a personal attitude you should have to another person. That does not mean you should ignore the personality and actions of the person involve. I do not believe forgiveness means 'forgive and forget'. It may actually mean 'forgive and remember'."

Protect

Humans fail. And so the Church will always have the responsibility of healing past hurts. But how can leaders set about creating an environment that minimises the likelihood of future abuse? What can the Church do to prevent lives being devastated?

Hansen: "We need to be aware of the effects that abuse can have on people's lives. We need to treat survivors with compassion and understanding, not force them into situations where they have to confront the abuser. And we need to give them time and space to heal."

Elms: "I think it is important that we be emphasising the consequences of breaches of trust, breaches of responsibility, and the consequences of sexually abusive behaviour in the training of Church workers in their courses. I think it is very important that there is a real focus on the consequences for victims and others and for churches and for families where sexual abuse takes place."

Professor Oates: "The churches have been in the rear guard of information and knowledge about sexual abuse. And they are only now starting to talk about it. I think it is very important for churches to have this problem discussed in their congregations and perhaps other appropriate venues, such as information evenings."

But it is also important for clergy to know that churches now have a mechanism so that when an accusation is made, the accusation needs to be followed.

The simple message for churches - and everybody - is that there is no excuse at all for sexual abuse. The old stories of moving the offender off to another parish or another church - that is absolutely unacceptable. These people who offend against children often do it repeatedly. When it is discovered, people have to step in and act."

Tolliday: "To accept people into positions that place children at risk, people who are not known very well, who are recent arrivals - this is not a wise idea. People should be there for a while before they are accepted into positions such as that.

In some church communities, they have gone so far as changing the whole structure of their Sunday School or Mini Church so that Sunday Schools do not have classes off in different rooms with doors closed. Or if they have doors, then they have panes of glass in those doors to protect both the teachers and the children.

There is a sense of openness about this, where kids can have their quieter spaces and times in groups while at the same time open supervision is available."

Brown: "Secrecy is an enormous part of the whole culture around child sexual abuse. So churches should be very careful to avoid anything to do with secrecy - meeting with children behind closed doors on a one to one basis. That is very dangerous in terms of the adults being open to allegations and about children likely to be abused."

Dr Jensen: "Christians have become too trusting in regard to their own evil human nature. They have become too trusting of other Christians with good reason at one point, but with bad reason at the other point.

We have got to recognise that all of us are quite capable of the most loathsome crimes and sinful actions. We need to recognise that in Church circles we ought not to be slipshod and trusting when we ought to be careful of one another. And we ought to recognise the failures in ourselves and guard against them. We ought to recognise that others too will fail."

God created men and women in his own image. Child abuse shows just how far we have fallen. But the love of Christ is succeeding in lifting people back into a relationship with him.

Patricia: "My really early images, before the child abuse started, was about Jesus as a children's God. I really believed in Jesus, and I love angels, and I loved the hymns - Jesus Loves Me. And I can remember sitting, feeling very peaceful, very happy in the church hall - just loving being there. I think that has been one of the most comforting, stabilising things in my life. Who can explain how God works? But from that childhood pre-molestation period, was the formation of a faith that was something else than what I had experienced."

Sue: "The way that God has worked in my life, and other people have worked in my life, has been to help me to care passionately about people and to care passionately about abuse issues. Some of that is a personality thing. Some of that is an education thing. It is a way that God has worked through my life.

Tony Campolo says 'It is Friday, but Sunday is coming'. My experience is that the Friday pain does not always go away. But God works in our lives to give us

Opportunities to work out the things that we learn through whatever the experience, whatever the pain."

"The Sovereign Lord has anointed me to preach good news to the poor; He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favour" (Isaiah 61:1,2).

Appendix 7

TAMAR's Objectives

- To raise awareness of sexual abuse and its impact on individuals, families and communities.
- To assist clergy, Church workers, congregations and individuals to understand and provide appropriate responses to victims, families, parents, offenders and communities where abuse occurs.
- To show, through educational seminars, that abuse may take many forms including sexual, physical, emotional and spiritual.
- To promote healing for those who have been abused through their experience in the family, Church or community.

How TAMAR can help you

We can provide experienced speakers or run workshops for a group of people in your Church congregation.

TAMAR is able to assist clergy and congregations by providing:

- ☐ Information about abuse and its effects.
- ☐ Resources to help you understand how to respond to those affected by abuse.
- ☐ Professional consultation with qualified and experienced persons.
- ☐ Support and referrals for survivors.

How to get in touch with TAMAR

TAMAR holds regular meetings in a friendly environment in members' homes.

You can contact TAMAR on
9636 7937 (Faye Hansen)

OR

9484 0174 (Pattie Mutton)

You can also Fax TAMAR on

9683 6426

Any discussions with TAMAR representatives will be treated with strict confidentiality.

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Appendix 8
Safe Ministry Ordinance 2005

No 41, 2005

Long Title

An Ordinance to provide for safe ministry practices and procedures to protect children and other vulnerable people.

Preamble

The Synod of the Diocese of Sydney ordains.

1. Name

This Ordinance is the Safe Ministry Ordinance 2005.

2. Amendments to the Church Administration Ordinance 1990

The Church Administration Ordinance 1990 is amended as follows –

(a) insert in alphabetical order the following new definitions in clause 2(1) -

“child” means a person under the age of 18 years and children has a corresponding meaning.

“child abuse” means child abuse as defined in Faithfulness in Service adopted as the Diocesan Code for personal behaviour and the practice of pastoral ministry by clergy and church workers as amended from time to time by this Synod.

“children’s ministry position” means any position to which a person is appointed under Part 6, whether paid or unpaid, that primarily involves contact with children where that contact is not directly supervised.

“Director of Professional Standards” means the person appointed as Director under the Church Discipline Ordinance 2002 or any ordinance replacing that ordinance.

“parish office holder” means the minister, another member of the clergy, churchwarden, parish councillor, parish representative for a Synod, parish representative elected or appointed under the Presentation and Exchange Ordinance 1988 or person appointed under Part 6.

“Safe Ministry Board” means the Board constituted under the Safe Ministry Board Ordinance 2001.

“Safe Ministry Training” means training approved by the Safe Ministry Board.

(b) insert a new part 7A as follows –

“Part 7A – Safe Ministry

Safe Ministry Training

47D. (1) A person appointed under Part 6 to a children’s ministry position must have satisfactorily completed safe ministry training within the last 3 years or within 3 months after

their appointment and every 3 years thereafter while the appointment continues.

(2) Where a person appointed under Part 6 to a children's ministry position has not, without just cause, satisfactorily completed safe ministry training within the last 3 years or within 3 months after their appointment and every three years thereafter while the appointment continues, their appointment is revoked.

Safe Ministry Representative

47E. (1) Subject to clause 47E(2) the minister with the concurrence of the parish council must appoint a safe ministry representative.

(2) A safe ministry representative must -

(a) be or above the age of 21 years;

(b) have satisfactorily completed safe ministry training within the last 3 years or within 3 months after their appointment and every 3 years thereafter while the appointment continues.

(3) Where a person appointed as a safe ministry representative has not, without just cause, satisfactorily completed safe ministry training within the last three years or within 3 months after their appointment and every 3 years thereafter while the appointment continues, their appointment is revoked.

(4) A safe ministry representative has the following functions -

(a) ensure compliance by the minister or the minister's delegate with the Child Protection (Prohibited Employment) Act 1998 by persons appointed to a children's ministry position within the parish;

(b) maintain records of the date and place of safe ministry training satisfactorily completed by persons appointed to a children's ministry position within the parish;

(c) provide a report, at least annually to the parish council, that includes current policies and practices, and any suggested changes, to ensure the safety of children involved in the activities of the parish and such other matters as may be prescribed by the Safe Ministry Board;

(d) report to the Director of Professional Standards, and in the case of a parish office holder appointed under Part 6 to the minister and any applicable delegate of the minister, knowledge or reasonable suspicion that a child who attends or has attended any activity of the parish has suffered child abuse or is at the risk of harm of child abuse from a parish office holder.

(5) A person appointed as a Safe Ministry representative is taken to have been appointed for a period of 12 months unless at the time the appointment is made some other period is specified in writing by the minister.

(6) The minister, with the concurrence of the parish council, may, subject to clause 45, revoke the appointment of a person as a safe ministry representative as he thinks fit.

Application to Cathedral

47F. Part 7A applies to the Cathedral Church of St Andrew as if –

(a) the Cathedral and the lands and property belonging thereto are a parish, and

- (b) the Dean is the minister, and
- (c) the Cathedral Chapter is the parish council, and
- (d) a person appointed to a position in the Cathedral is a parish office holder, and
- (e) a person appointed to a position in the Cathedral, whether paid or unpaid, that primarily involves contact with children where that contact is not directly supervised is a person appointed under Part 6 to a children's ministry position."
- (c) delete the word "Nothing" in clause 60 and insert instead the matter "Subject to clause 47F, nothing".

3. Amendments to the Professional Standards Board Ordinance 2001

The Professional Standards Board Ordinance 2001 is amended as follows –

- (a) delete "professional standards" wherever occurring and replace with "safe ministry", and
- (b) add to clause 5 the following matter –
 - "(j) to promote and facilitate the development of an environment within Organisations that is free from the risk of harm to any vulnerable person,
 - (k) to monitor, review and make recommendations in respect of compliance, training, investigatory and management practices and procedures and pastoral care within Organisations in relation to the prevention of and response to harm to any vulnerable person,
 - (l) to provide services, advice, and assistance to Organisations and Office Holders in relation to the prevention of and response to any vulnerable person."

4. Commencement

- (1) Subject to subclause (2), this ordinance commences on the date of assent.
- (2) Clause 2 commences on 1 April 2006.

I Certify that the ordinance as printed is in accordance with the Ordinance as reported.

PG KELL Chairman of Committees

We Certify that this Ordinance was passed by the Synod of the Diocese of Sydney 18 October 2005.

R WICKS C J MORONEY Secretaries of Synod

I Assent to this Ordinance.

PETER F JENSEN Archbishop of Sydney

21/10/2005

Appendix 9

Archbishop Peter Jensen's pastoral letter

TO BE READ IN ALL SERVICES IN PARISHES OF THE DIOCESE

ON SUNDAY 24TH FEBRUARY 2002

My dear Friends

In recent days, issues of child abuse and sexual misconduct generally within the Anglican Church have been widely reported in the public media. I write to reaffirm our abhorrence of such behaviour. There is no doubt that we must continue to maintain a culture of rejection of sexual misconduct and abuse of children within this Diocese as we remain true to biblical standards of morality.

The Bible teaches that children were a special concern of the Lord Jesus. May I remind you of the words of Mark 10 verses 14-16. *Let little children come to me and do not hinder them for the Kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the Kingdom of God like a little child will never enter into it. And he took the children in his arms, put his hands on them and blessed them.* In the whole biblical record there is a special concern for the vulnerable, the weak and the needy, especially children. This wealth of biblical teaching mandates our own personal behaviour and attitudes, and those of our congregations, their leadership and the Church. Indeed, there is a special biblical demand on those in Christian leadership, for example, in 1 Timothy chapter 3.

Because of the biblical mandate, any misconduct by clergy or a lay leader must be viewed with very great seriousness and action taken immediately. Our procedures are intended to be both fair to all parties and compassionate. Whilst the gospel clearly allows for forgiveness for any wrongdoer, the consequences of sexual misconduct or abuse by church leaders in most cases will result in them being unsuitable to hold office.

The whole issue of abuse and sexual misconduct has been high priority for me from the time I assumed office as Archbishop of Sydney. Immediately I sought to review the procedures which were already in place in the Diocese. Considerable time was spent in this review. I consulted with representatives of victims, experts in the area of child abuse, welfare and counselling professionals and lawyers. I then received a detailed report from the Director of our diocesan Professional Standards Unit, which outlined improvements especially in communication and care for victims. I will continue to see that these procedures are reviewed.

You will be aware that the Diocese of Sydney has already responded fully to the shortcomings identified in the findings of the Wood Royal Commission. The Synod passed the Church Discipline Ordinance 1996 which provides a mechanism for allegations and complaints to be dealt with and wrongdoers to be removed from their positions in the Church. Synod has also allocated significant funds to allow for the establishment of the Professional Standards Unit which deals with these matters. There is a system of reporting, investigation and consideration. I am confident we have set up procedures which will review and act immediately upon any allegation which comes before us.

An important part of the processes was the establishment of Contact Persons, who are independent since they are not church employees, and who can be reached by telephone. Each of them is a professionally trained counsellor who will listen to

victims, and endeavour to assist them decide what action they want. The existence of these Contact Persons is advertised every month in *Southern Cross* Newspaper so that these avenues of accessibility are always kept before the people of the diocese.

May I encourage all parish leadership to ensure that these procedures and resources are made known and understood by everyone. I want us always to meet in a church culture which allows every person who considers that they have been a victim of sexual misconduct or abuse to report the matter and have every confidence that they will be heard.

Dr Phillip Aspinall, the Archbishop of Brisbane held a media conference on Tuesday 19th February. He announced the actions which will be implemented in the Diocese of Brisbane to deal with the wealth of issues that have been reported recently in the media. I welcome Dr Aspinall's action. I assure him of my own prayers and those of the people of this diocese for him and his diocese in coming weeks. It would be inappropriate for me to comment any further at this stage on the matters that he has before him, but he must be aware of our sincere hope and prayer that the enquiry will achieve its aims.

We must pray continually for those who have been victims of abuse and sexual misconduct. Again I emphasise the great concern that we have for the victims of all forms of abuse, and especially children. We should pray, in the midst of these events where the whole church is under scrutiny in the public arena, that God's name will be glorified and opportunities will arise for people to hear the saving Gospel of the Lord Jesus Christ. May I also encourage every person in this diocese to keep Dr Peter Hollingworth, his wife Ann and their whole family in their prayers.

With my very best wishes

Yours sincerely,

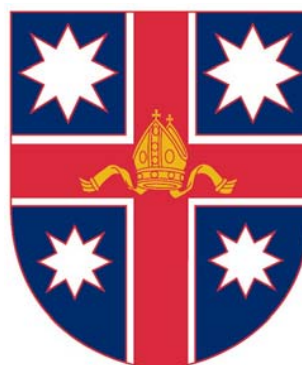
Peter F Jensen Archbishop 20 February 2002

Appendix 10

General Synod Apology

PROCEEDINGS OF THE THIRTEENTH
GENERAL SYNOD 2004

Freemantle, Diocese of Perth
2-8 October 2004



Resolution 38/04

That this General Synod and we as members of it acknowledge with deep regret and repentance the past failings of the Church and its members. On behalf of the whole Anglican Church in this country we apologise unreservedly to those who have been harmed by sexual abuse perpetrated by people holding positions of power and trust in the Church. We apologise for the shameful way we actively worked against and discouraged those who came to us and reported abuse. We are ashamed to acknowledge that we only took notice when the survivors of abuse became a threat to us. We apologise and ask forgiveness for the Church's failure at many levels to listen to and acknowledge the plight of those who have been abused, to take adequate steps to assist them, and to prevent abuse from happening or recurring. We commit the Church to listen to survivors of abuse to respond with compassion to all those who have been harmed, both to those who have come forward and to those who may choose to do so in the future, and to deal appropriately, transparently and fairly with those accused of abuse and negligence.

John Harrower 4 Oct 2014

Appendix 11

An autobiographical narrative: A spiritual dilemma

In the afternoon of 9 March 1994, Gwentyth Higginbotham visited her close friend, the writer, to tell her amongst other things that the Diocese of Sydney had appointed her [Gwentyth] to the 1993 Task Force which was working towards the production of a draft protocol.¹ Up to this stage the writer had no knowledge of such a group and it was a relief to hear of this development because over the decades, she had been aware of allegations of sexual abuse by clergy and Church workers. Subsequently, within a few days of hearing this news she left to attend a previously arranged Emmaus Walk – a three-day retreat for fellowship and prayer.²

While on the Walk she received a number of letters. These were part of the Emmaus Walk program which involves others being requested to write to walker-participants as a faith-encouragement. One letter to her was from Archbishop Harry Goodhew and his wife Pam, old friends from the 1950s Diocesan Youth Department days. The Goodhew family and the writer's family were also together in the early 1960s while serving with the Bush Church Aid Society in Ceduna, South Australia.³ Another letter was from Warren Cooper a member of All Saints Anglican Church North Parramatta of which the writer and her husband, Tom, were also recent members having returned from living overseas. The final part of Warren Cooper's letter was both astonishing and disturbing:

As I said to Tom, I don't feel like I know you very well, considering the time you have been at All Saints. Patricia... you are part of the body at All Saints. You are being raised up for something new – be open to what he has planned for you. I just had a picture of a red beret [while praying]. I am not sure what it means – have you ever owned one? If so was it a significant time in your life? Maybe God is pointing to something – reminding you of something from the past. Ask God to show you if nothing comes to mind immediately. May your eyes be opened, May you hear clearly. God Bless You, Warren Cooper.

The writer felt numb with shock. Cooper's free-hand sketch clearly resembled the particular and unmistakable style of beret worn by the sexually abusive minister of the parish where the writer and her family had been members in the 1950s.

The first matter to be resolved was whether to either ignore the letter or do *something* about it. As will be seen, the decision was made to investigate the matter further. Over a number of days, three friends were contacted by the writer and shown the 'prayer drawing,' without divulging any other information. Without any hesitation, they all confirmed the identity of the minister.⁴ Later, the writer arranged to meet Cooper to give him her account of her understanding of the letter. His explanation was simple. As he prayed he felt led to write and sketch what he

¹ Patricia Mayne diary entry, 9 April 1994.

² The Emaus Walk is a program of Spiritual Direction run by the Uniting Church. It is based on a similar program known as Cursillo, facilitated by the Anglican Cursillo Movement of Australia (ACMA). The Walk the writer embarked on was Emaus Walk No 57 for women, from Thursday evening 10 March to Sunday midday 13 March 1994. The writer's diary entry for the period.

³ The Bush Church Aid Society (BCA). BCA is Anglican, but with its own constitution and is able to operate across state borders. The Colonial and Continental Church Society (CCCS) commenced operation in Western Australia in 1836. In 1919 a constitutional change occurred which enabled BCA to emerge from the CCCS. The first organizing missionary was the Rev S J Kirkby. See <http://bushchurchaid.com.au/ourmission/history/> (accessed 18 July 2014).

⁴ TAMAR Correspondence File, 1994. Cooper 24 April 1994 to Mayne; and Patricia Mayne Diary Entry and Diary Entry, 28 April, met Betty J; and 18 May, met Dorothy for coffee at Alexanders Café; and 30 May met Fay. Fay was to become a TAMAR member.

had envisioned. It also seemed as if he had almost forgotten about it. His task was done. For the writer, however, her task was just beginning as the letter had raised significant biblical teachings about 'spiritual gifts.'⁵

Spiritual discernment and direction

The writer began the search for a clearer understanding of the perplexities and complexities connected with the Emmaus Walk.⁶ She decided to explore further the question of spiritual discernment which for the Christian can be both complex and worrisome. That is to say, one needs to find a balance between subjectivity, objectivity and common sense. Phrases such as 'Words of Knowledge' or the 'Spirit's Anointing' are used by some Christians in the context of explaining manifestations of the Spirit. Turning to scripture is a way to try and discern mystical experiences and the Old Testament's thought provoking narrative about "a still small voice" needs to be remembered – we are in another realm with God.⁷ Janet Larson's article critiquing Josephine Butler's *Catharine of Siena* draws a parallel between Butler and Catharine when she says:

In Butler's biography these experiences of mystical mutuality energized Catharine's earthly work, and model the way both women believed God's will primarily gets done in the world – through human cooperation with the divine... Butler found the truth that God needs the faith of men and women 'as allied spiritual agency.'⁸

This resonated with the writer's blend of natural practicality and spirituality. It also seems that observing St Paul's injunction that "all things should be done decently and in order," would not negate the reality of recognizing and responding to an event in the context of the Gifts of the Spirit found in 1 Corinthians 14: 2 and 26. In his first letter to his Corinthian community Paul urges them to:

earnestly desire the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation... When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification.

The apostle Paul also reminds us that in the list of spiritual gifts "God is not a God of confusion but of peace."⁹

Logically, the writer did everything possible from a Christian perspective to inform her dilemma involving events occurring in the natural world and those perceived to be in the spiritual realm concerning the 'beret' sketch. First, the writer and Warren Cooper did not know each other at all well. Second, the writer's sexual abuse experiences had never been divulged to him, particularly those in the Anglican Church. Lastly, the writer had been living overseas for over five years and was unaware that the churches had been under media scrutiny in relation to clergy misconduct.

⁵ 1 Corinthians 14: 1-37.

⁶ The Emmaus Walk held separate "Walks" for men and women.

⁷ 1 Kings 19:12; A hurricane, an earthquake, a fire. In the aftermath of the stillness Elijah heard God's voice.

⁸ Josephine Butler's [1828-1906] "Praying Bodies, Spectacular Martyrs, and the Virile Sisterhood: 'Salutary and Useful Confusions.'" in Janet L Larson, *Catharine of Siena* [1347-1380], *Christianity and Literature* Vol. 49 no 1 (Autumn 1999): 11. Note that the spelling of Catharine in this reference differs from that in Giuliana Cavallini's title, *Catherine of Siena* (London: Continuum, 2005).

⁹ 1 Corinthians 14: 33.

Years after the Emmaus Walk experience the writer came across what Stackhouse had to say when addressing the issue of women's spirituality, which he refers to as 'their inner sense of God's leading'. He comments that "[m]ainstream Christian teaching affirms that one's intuitive sense of God's voice should be matched with scripture, tradition and reason and in the company of other Christians."¹⁰

The writer's foregoing spiritual quest to make sense of the chaos became a crisis of life and faith resulting in her becoming a foundation member of TAMAR.

¹⁰ John G Stackhouse Jr, *Finally Feminist - A Pragmatic Christian Understanding of Gender* (Grand Rapids: Baker Academic, Baker Publishing Group, 2005), 110-113.

Appendix 12



Human Research Ethics Committee **Committee Approval Form**

Principal Investigator/Supervisor: Sophie McGrath

Co-Investigators: Antoinette Collins

Student Researcher: : Patricia Mayne

Ethics approval has been granted for the following project:

A history of Tamar (Towards a more appropriate response) in relation to the Anglican Church in Australia with particular reference to the Diocese of Sydney. Tamar (1996-2008) was formed by a group of Sydney Anglican women to address the issue of sexual abuse in the Anglican Church. (A history of TAMAR, 1996-2008)

for the period: 10 February 2012 to 30 June 2013

Human Research Ethics Committee (HREC) Register Number: N2011 55

Special Condition/s of Approval

Prior to commencement of your research, the following permissions are required to be submitted to the ACU HREC:

Sydney Diocese - Anglican

The following standard conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (2007) apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than low risk. There will also be random audits of a sample of projects considered to be of negligible risk and low risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

A handwritten signature in black ink, appearing to read 'K. Pashley'.

Signed:

..... Date: 10.02.2012.....

(Research Services Officer, McAuley Campus)

Appendix 13



Strathfield Campus (Mount Saint Mary)
25a Barker Road Strathfield NSW 2135 NSW Australia
Locked Bag 2002 Strathfield NSW 2135
www.acu.edu.au

Title of Project: A history of TAMAR, 1996-2008

Principal Supervisor: Dr. Sophie McGrath

Name of Student Researcher: Patricia A Mayne

Programme in which enrolled: M.Phil - School of Theology

Dear.....

You are invited to participate as an interviewee in the history of TAMAR (Towards a More Appropriate Response) in relation to the Anglican Church in Australia with particular reference to the Diocese of Sydney. TAMAR (1996-2008) was formed by a group of Sydney Anglican women to address the issue of sexual abuse in the Anglican Church. The basic intention and purpose of this study is to produce a history of the Australian women's organisation, TAMAR, from its formation, through to its having reached its goal of seeing rigorous sexual abuse protocols and procedures put in place by 2008. The method to be used will be a strongly contextualised history of TAMAR and the language and intent of the discourse will be constructive rather than pejorative. Archbishop Peter Jensen is supportive of this research and, like the members of TAMAR, hopes that it will help inform the Church in dealing with such issues into the future.

To help you get your thoughts in order and to make the interview as relaxed and as fruitful as possible, I will send you beforehand some questions that I would like to ask you. Be assured that, if you agree to participate, I will arrange a time and place that are comfortable and convenient for you.

Concerning the demands made upon you, there are two ways you can participate - responding through gentle and reflective conversation with me by me or by written responses to open ended questions. I am acutely aware of any feelings and emotions which could be involved since sexual abuse issues are addressing our human sexuality - so personal, yet through the media made so public and consequently of such widespread concern.

I hope the benefits of this research will have at least two important outcomes, both for you personally and to society in general. Be assured that you will have contributed to the data that is being collected in this area to be subject to historical analysis. Further, in the likelihood of the research taking the form of publication it will benefit society at-large, adding to a growing body of knowledge in relation to sexual abuse issues in the Anglican Church in particular, the Church in general and in the wider community.

Be assured you are completely free to refuse consent, withdraw or discontinue participation in the research at any time without having to justify that decision,

without question. Your withdrawal from the research will not prejudice you in any way in relation to the Anglican Church.

Also be assured that your conversation with me will be strictly confidential. In my records names will not be used without the consent of the person concerned. Should there be any aspect of a conversation that would contribute to the final written analysis, I would consult with that person and give her/him a written copy for approval. The individual concerned would be free to suggest changes or withdraw consent.

Any questions concerning this research should be addressed to my Principal Supervisor:

Dr Sophie McGrath

Golding Centre for Women's History, Theology and Spirituality

Australian Catholic University

Locked Bag 2002,

Strathfield, 2135

Ph 02 9701 4129

If you do participate, and I hope you will be able to, be assured that I will give you a copy of my record of the interview for your approval and possible correction and will also provide you with a copy of the final text which involves the area in which you were concerned. Also be assured that I will provide you with information on the final results of my research.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event of your having any query that I, or my Principal Supervisor, have not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the Research Office with which I am associated :

NSW and ACY: Chair, HREC

C/- Research Services

Australian Catholic University

North Sydney Campus

PO Box 968

North Sydney , NSW 2959.

Tel:02 9739 2105; Fax: 02 9739 2870

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree to participate in this research project, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy to myself:

Patricia Mayne

Student Researcher : Work Phone (02) 9630 6721

Appendix 14



Strathfield Campus (Mount Saint Mary)
25a Barker Road Strathfield NSW 2135 NSW Australia
Locked Bag 2002 Strathfield NSW 2135
www.acu.edu.au

CONSENT FORM

Copy for Researcher / Copy for Participant to keep

TITLE OF PROJECT: A History of TAMAR (Towards A More Appropriate Response) and its relationship to the Anglican Church of Australia, with particular reference to the Diocese of Sydney. TAMAR (1996-2008) was formed by a group of Sydney Anglican women to address the issue of sexual abuse in the Church.

PRINCIPAL SUPERVISOR): Dr. Sophie McGrath

STUDENT RESEARCHER: Patricia Mayne

I,..... the participant have read, (or have had read to me), and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in this activity, which I understand will be for approximately a conversation of one hour and will not be audio-taped. I realise I can withdraw my consent at any time without adverse consequences. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way..

SIGNATUREDATE

NAME OF PARTICIPANT.....

SIGNATURE OF PRINCIPAL SUPERVISOR.....

DATE.....

SIGNATURE OF STUDENT RESEARCHER.....

DATE.....

Australian Catholic University Limited
ABN 15 050 192 660
CRICOS registered provider:
00004G, 00112C, 00873F, 00885B

Appendix 15

Letter of Good Standing for Patricia Mayne



Anglican Church Diocese of Sydney

DR PHILIP A SELDEN
DIOCESAN REGISTRAR AND ARCHBISHOP'S EXECUTIVE OFFICER

5 April 2011

Dr Sophie McGrath
Australian Catholic University
Sydney Campus
PO Box 968
NORTH SYDNEY NSW 2059

Dear Dr McGrath

Re: Mrs Patricia Mayne

The Archbishop of Sydney Dr Peter Jensen is currently overseas. Mrs Patricia Mayne has requested a letter of support to be provided to ACUs Ethics Committee in relation to her research for her thesis.

I write as Registrar of the Diocese and on behalf of the Archbishop, to indicate that Mrs Mayne is a member of this diocese in good standing. We are happy to recommend her to you, and believe that she will act ethically in relation to this research.

Yours sincerely,

Philip Selden
*Diocesan Registrar &
Archbishop's Executive Officer*

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- Correspondence** of TAMAR with Anglican Media.
- Correspondence** of TAMAR with Moore Theological College.
- Correspondence** of TAMAR with Sydney Diocese's Standing Committee.
- Correspondence** of TAMAR with the Diocese's Professional Standards Unit.
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