

Hawkins

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30<sup>th</sup> August, 2003

Bishop John Harrower  
GPO Box 748  
Hobart TAS 7001

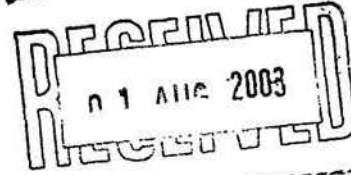
Dear Bishop Harrower

I am writing to express my anger, disgust and disappointment at the Anglican Church and its dealings with me subsequent to my complaint regarding sexual abuse committed by Lou Daniels and Garth Hawkins.

It was extremely difficult to make the decision to proceed with a formal complaint to the church, and it was made with much soul searching, discussion and consideration of the possible outcomes. After the assessors decided that there was a case, and a tribunal was announced I was told a number of pieces of information. I was told that it would be held in the Bishops house, in the lounge room. I was told that I would not have to see Hawkins at all if I didn't want to. I was told that it would be as informal as possible, considering the seriousness of the allegations. I was told that [REDACTED] and I could be together for support throughout the proceedings. All of this information was a pack of lies – all nicely explained after the event.

It wasn't until we were half way from Perth to Tasmania (in Adelaide) that I was told that I had a lawyer handling my case. We were required to fax backwards and forwards my statement to the lawyer from our caravan park until the statement was satisfactory. [REDACTED] at this stage, was attending the tribunal as my support. She was then informed that she too was required to write a statement – again faxed back and forward until satisfactory. If we had known this earlier it would have been much easier at home with the computer and suitable time to consider and plan a well thought out document. When we arrived at the tribunal location we discovered that it was a courtroom. No one had bothered to tell us of this formality. The stress levels then increased dramatically. Hawkins was present the whole time. I was required to see him, whether I wanted to or not. [REDACTED] and I were not allowed into the tribunal together until after one of us had given evidence. And then of course there was the debacle of Steven Fisher giving my name and phone number to journalists from a number of places who then made contact with me on a number of occasions. Each time it was a miracle that I survived. The first phone call came when I was on the 17<sup>th</sup> floor of an apartment building, when I was already suicidal. The ABC journalist's call was the last straw that almost sent me over the edge literally.

I have been very, very patient with the Anglican Church, hoping that it would be responsible in dealing with its victims. I lodged a writ in the supreme court of Tasmania against the church last November, as I am within my statute of limitations to sue for damages. I have not wanted to proceed with this as money has not been my motivation, and again I state that I wanted the Anglican Church to have the chance to deal appropriately and responsibly with its victims - me in particular. The tribunal



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was held last May. I was told that nothing could be done until the next meeting of Synod, so for a year I sat (im)patiently waiting.

On the Friday of Synod I attended as part of the REDACTED  
REDACTED I spoke with yourself; Bill Haas; Chris Jones; and a number of other clergy. No one mentioned to me any details of the Pastoral Support and Assistance Scheme. I arrived home that same day to find a package waiting for me, with an application form. After reading all this I broke down in shock, anger and disgust. After all I had been through with the assessors; the tribunal; and with the complaint against Daniels in the Canberra/Goulbourn Diocese here I was again being asked to jump through hoops. Hoops, hoops and more bloody hoops. Surely to God, I thought, you know what happened to me; you know of the effects on my life; you know what trauma and suffering I have been through and continue to live through. Pages and pages of documents to fill in, with evidences of all sorts of crap, and all for a bloody piddling \$60 000!!! The documents called for my original medical certificates. These of course went to my employer, which is their designated purpose. The documents called for my original statement and the findings of the tribunal. I didn't have my complaint as it was sent to the lawyer, and I was never given or even sighted a document on the findings of the tribunal – I only spoke to you by phone where you outlined the salient points of the findings. I was required to include documentation of travel. Well, a year after the tribunal, and some 2 years after I first commenced treatment, it is a bit late to commence collecting travel documentation. With all these requirements I saw red.

I say again, that I am not proceeding for the money – civil proceedings would ensure a far, far greater outcome than this, I am assured by my lawyer who is experienced in these matters. You should have just given me the \$60 000 with an accompanying apology that the amount was so pathetic and in no way made up for the suffering I have endured, let alone make up for the practical losses I have incurred, and potential losses of income and/or life in the future. I immediately rang my lawyer that day to commence civil proceedings because I was so angry and insulted. It wasn't until the next week REDACTED managed to calm me down a little and convince me to be patient. If it wasn't for the fact I was also making police statements in the same week and REDACTED thought I would not be able to cope with both happening concurrently then I would have pursued the civil action.

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The police also told me that whilst getting the tribunal tapes, they obtained a list of 18 church persons against whom there had been sexual complaints. Just sitting there. Not doing anything. Nothing being done. Oh, what a surprise. How many complaints were there against Hawkins and Daniels in the past? How many people expressed concerns which weren't listened to? How many people have been abused who could have been saved through church action? Would I have had to suffer if the church had acted on earlier information? The "TOO HARD BASKET" must be really, really full.

Then, last week, the management group finally look at my application, and bugger me, there has been a stuff up. The process with Daniels last year wasn't appropriate to fit in with the Anglican Church's (new) rules regarding the application process. What a surprise. The Anglican Church has invented a whole set of new rules and processes, which of course come first before people. Church rules before victims. Church rules before me. Rules, rules, rituals, procedures. Way, way last – people.

So, I have to wait more. (Im)patiently. Trying to put this behind me as soon as possible so I can move on. So I don't have to keep being stymied, blocked, reminded of the Anglican Church hierarchy stuffups. I know I am the first, and that all the others – the many, many others – who follow will have it easier (It will never be easy), but do you really have to make the process so difficult for me? I am regretting coming forward. I am regretting submitting myself to further abuse at the hands of the Anglican Church, when the original abuse was really enough for one person to have to cope with.

One positive thing you have done. Appointing a support person was good. Beryl Carmichael has been excellent. Thank you for this little ray of light. But I don't want any further contact from her either, as you have poisoned me against her, being an Anglican Church representative.

Oh, and by the way, after having a very strong faith in God for the last 25 years, I have now acknowledged that I don't believe in God. He doesn't exist. I no longer attend church. I thought that I was having a very long desert experience, but now I realise that it is permanent. If God exists, then his representatives are not good ambassadors. The only way my head can make any sense of this is if God is not there. I find I am much happier with my new beliefs.

In formulating this letter to you, I have a request. A strong request. I want no further communication with anyone from the Anglican Church hierarchy, administration, or anyone associated with the Anglican Church, except by mail. A cheque in the mail would be good. An apology in the mail would be good. Excuses, reasons for rules, blah, blah, blah would not be good.

Yours truly

BYF

