

The Rev'd A M King

REDACTED

13 August 2002

The Administrator
The Ven J Collas
Anglican Church Office
26 King William Road
NORTH ADELAIDE SA 5006

Dear John,

These are a few notes about my brother, Douglas Mark King, dob **RE** 1952 and his approaches to the church to report sexual abuse.

Nothing of what I report is confidential. I have checked this out with Mark and the family. I understand the Diocesan Council is looking at the Bob Brandenburg matter and it my help to know of this experience. It may help the church to design processes that work and to foster a culture where these things are actively avoided in future

Mark saw Archdeacon Brian Smith before October 1994 at Church Office in Currie Street. It may have been a year or so earlier. My information is in storage at the moment. Perhaps Archdeacon Smith's appointment diary will have a record of the interview.

Mark went to tell Archdeacon Smith that he had been sexually abused by Bob Brandenburg as a child. The abuse happened while Mark was attending a Church of England Boys Society National Camp in Victoria. Mark told the Archdeacon that men other than Bob perpetrated the abuse and that other boys were abused.

At the time Mark saw Archdeacon Smith Bob Brandenburg was employed by what is now Anglicare and in charge of campsites. Mark's main purpose in reporting the abuse was to make sure Bob had no further contact with children.

Mark was not believed by Archdeacon Smith and as far as I know Bob was not moved or supervised. Bob's conditions of employment remained unchanged.

Mark pressed Archdeacon Smith to see to it that Bob Brandenburg was quarantined from close contact with children on the basis of suspicion. Mark told me the Archdeacon undertook to do that. Mark rang the Archdeacon several times to check and felt that at the last attempt to obtain an answer he was fobbed off.

I encouraged Mark to see Archdeacon Smith because, as I remember, he was the person designated to receive sexual abuse complaints at the time. The Diocese had a process in place which Mark could use.

I understand that the Diocese was officially informed of Bob Brandenburg's abuse of children in the way the Diocese had determined it should receive notice of such abuse. The report was received prior

to October 1994. In my view, Mark is a credible witness. Because of the statute of limitations, or a grandfather clause in an act, I'm not sure of the law in this, Mark had no recourse to law if he had wanted to take that path. There is no remedy for him there.

Some time later, when the Diocesan Response Group was established, I encouraged Mark to seek that avenue for satisfaction.

Mark met with Dr Tanya Black in the Parkside Rectory. My diaries are in storage at the moment and so I cannot tell you the date of the interview. Presumably Dr Black would have a record of the date.

Dr Black was satisfied by the fact that Mark was being counselled by his employer's psychologist service on a three times a year basis and that he had received extensive assistance by the Queen Elizabeth Hospital Sexual Assault Clinic. There was no acknowledgment of the veracity of Mark's story and no offer to take it further. Dr Black asked Mark to write a paper, which he did and sent to her, but he received no response.

As far as I know this contact terminated at that point and no further action or investigation was undertaken by the church into the veracity of Mark's claims.

I am writing these things down, and have tried to relate the facts. It is hard to do so with out emotion. I could go on to tell you of the effect all of this has had and continues to have. Mark was abused by Bob Brandenburg and others while a child. When he told the church of the abuse he was not believed. There was no acknowledgment of wrong and there has been no contact with him, no initiative by the diocese to contact him since Bob's activities have been more widely understood. It may be too late now. An approach to Mark now could be understood to result from this letter and not from the church's proper forensic work in tracing people involved and reaching out to them with healing in mind. It is likely that the church must now continue to inflict pain and despair in this case. It may have cleaner hands to deal with others who have been affected.

I wish you and the Diocesan Council well as you work out a way to deal with the mess Bob and others have left and as you set in place good processes and culture in the church.

Yours sincerely,

Andrew King