

WITNESS STATEMENT

Gerard Menses

1. My name is Gerard Menses. I am a resident of the State of Victoria.
2. On 18 December 2015 I was requested by the Royal Commission into Institutional Responses to Child Sexual Abuse (**Royal Commission**) to provide a statement to it by 8 January 2015 addressing the questions outlined in Schedule 1 of its letter (see CORR.0208.001.0001) in relation to the inquiry into the response of the Church of England Boys' Society (**CEBS**) and various Anglican Dioceses, including the Diocese of Adelaide, to the allegations of sexual abuse made against lay people and clergy involved in or associated with the CEBS. Below I answer the questions set out in Schedule 1 of the Royal Commissions' letter dated 18 December 2015 (see CORR.0208.001.0001).

Question one: A brief overview of your career history and the nature of your involvement in the Anglican Church, CEBS and Anglicare, in any Diocese.

Brief career overview

3. I have had a long career in the not for profit sector. I started working in service delivery roles using my professional qualifications as a Psychologist. Over time this evolved into managerial and leadership roles. I have been CEO of some of the largest not for profit organisations in Australia, including Anglicare South Australia, the Endeavour Foundation in Queensland and Vision Australia. I am currently CEO of Make-A-Wish Australia.
4. In addition to my paid roles I have had a long volunteer history working in a variety of non-executive governance, strategic advisory and regulatory roles, on behalf of business, government and the community.
5. I attach a brief listing of my executive and non-executive roles throughout my career (see ANG.0156.001.0040).

Involvement in Anglican Church and Anglicare in any Diocese

6. I was actively involved in the Anglican Church from my teenage years until 2004. I also had involvement in the Diocese of Sydney, the Diocese of Adelaide and the Diocese of Brisbane.
7. I was active in fellowships in high school and Christian associations at university.
8. I was a member of various Anglican parishes mostly associated with the suburbs I lived in (Neutral Bay, Hunters Hill, Macquarie University and Burwood East).
9. I served as Assistant to the Anglican Chaplain at Macquarie University.
10. Whilst in New South Wales, I was employed by the Anglican Home Mission Society as Coordinator of the Careforce Youth Care Program. The program provided various residential support services to pregnant teenagers, young offenders, refugees, and children who had experienced abuse. YouthCare also provided family therapy and general counselling services.
11. Whilst at YouthCare I developed new models of residential care that were adopted internationally. As a result of this I was invited to join the Dulwich Centre, when my partner and I moved to Adelaide for her career. The Dulwich Centre enjoyed an international reputation as a thought leader in family therapy. I taught aspects of family therapy whilst there.
12. I became a member of the Anglican parishes associated with the suburbs I lived in (Kensington, Prospect and Stirling).
13. I became the CEO of Anglicare South Australia in 1990 serving in the role until leaving to become CEO of Endeavour in Queensland in 1999.
14. Whilst in South Australia I also served on Diocesan Council from 1994 to 1998.
15. I was Deputy Chair of Anglicare Australia from 1995 until 1999. Anglicare Australia acted as a peak body for Anglicare welfare organisations representing its work both to Government and the broader church.

16. I was instrumental in "Anglicare" being adopted as the common name for Anglican welfare organisations.
17. Upon moving to Queensland as well as joining a local parish, I briefly served as a non-Executive Director for the Anglican Commission for Community Welfare in Queensland (1999 – 2001).
18. After a long and active service with the Anglican Church I became upset by what I considered was a lack of support and failure to address concerns arising from the incorrect findings against me in the Report of the Board of Inquiry into the handling of claims of sexual abuse and misconduct within the Anglican Diocese of Adelaide dated 26 May 2004 (**Report**) (see ANG.0044.001.0068).
19. Since that time (ie 2004), I ceased to have involvement with the Anglican Church.
20. I am currently a member of my local Uniting Church Parish.

CEBS

21. I have at no time been a member of or had any relationship or involvement with the CEBS.

Question two: The nature and history of your relationship, if any with Robert Brandenburg.

22. My only relationship with Robert Brandenburg (**Brandenberg**) was that Brandenberg was an employee of Anglicare.
23. When I was appointed CEO of Anglicare in 1990 Brandenberg reported to a Mr Harold Bates-Brownsword, who was responsible for the Community Children's and Community Services Division.
24. Brandenberg's responsibility, from that time up until 1997 was to manage and maintain Anglicare's Camp Sites. He also acted as Executive Officer (I'm not sure of the correct title) of the Camp Sites Association (**CSA**) in South Australia. Anglicare received payment from CSA for Brandenberg's services.

25. Brandenburg was responsible for taking bookings for camp sites throughout South Australia and representing the interests of the camp sites. The camp sites in this instance refers to facilities used for low cost conferences, outdoor courses, community group activities and the like.
26. Brandenburg's role was a back office one. He did not organise the camps themselves, or attend activities of the camps.
27. Though he was required to inspect the camps on a regular basis, this was done mid-week when the camps were not occupied.
28. After the departure of Mr Harold Bates-Brownsword (I cannot recall the exact date), Brandenburg reported to a Mr Peter Bleby.
29. In 1997 Brandenburg's role was changed as a result of a restructure of the camp site operation and the dissatisfaction with Brandenburg's management of the physical amenity of the camps.
30. He was appointed as Parish Liaison Officer, continuing to report to Mr Peter Bleby as part of our communications team. Brandenburg was redeployed into the Parish Liaison Role because of his good relationship with Anglican clergy generally.
31. Brandenburg's role was to communicate the work of Anglicare to parish priests, ensuring they understood the resources available at Anglicare to help identify ways we could work more effectively with them.
32. In effect his role was to talk to parish priests and Diocesan staff.
33. Brandenburg retired in 1998.
34. I had no personal relationship with Brandenburg outside of the organisation and only a professional relationship with him in the organisation, noting that he did not report to me.
35. It was not uncommon for clergy, or lay leaders, to talk to me positively about the past work of Brandenburg as a youth worker from time to time.

Question three: Your response to the *Report of the Board of Inquiry into the handling of claims of sexual abuse and misconduct within the Anglican Diocese of Adelaide* (the Report) as it related to Mr Brandenburg, including but not limited to:

a) Whether the narrative and findings contained in the Report, in relation to your response to allegations of child sexual abuse or inappropriate behaviour made against Mr Brandenburg, accurately reflect your recollection of your actions and, if not, what actions did you take, and

b) Any actions taken by you after the Report was published, with specific reference to any findings or recommendations made in the Report in relation to Mr Brandenburg and your response to allegations of child sexual abuse or inappropriate behaviour made against Mr Brandenburg.

36. I attach:

- (a) the Report (see ANG.0044.001.0068);
- (b) Transcript of Mr Gerard Menses dated 25 March 2004 re Anglicare issue (see ANG.0156.001.0048);
- (c) Fax transmission cover page dated 28 September 2004 (see ANG.0156.001.0001);
- (d) Letter from Blake Dawson Waldron to Adam Bannister, Minter Ellison dated 28 September 2004, re Board of Inquiry Report published 26 May 2004 (see ANG.0156.001.0002);
- (e) Letter from Gerard Menses to Ven. John Collas, Anglican Diocese of Adelaide dated 28 September 2004, re Board of Inquiry Report published 26 May 2004 (see ANG.0156.001.0003);
- (f) Analysis of Board of Inquiry Findings Relating to Gerard Menses by Blake Dawson Waldron dated 24 September 2004 (see ANG.0156.001.0006);
- (g) Chronology of Documentary Material (see ANG.0156.001.0024);
- (h) Michael Mill's handwritten notes – 'Item 23 (6 pages)' (see ANG.0156.001.0027);
- (i) Letter from Barbara Rieck, Anglicare SA to Michael Mills, Ward & Partners, re transcript (see ANG.0156.001.0033);
- (j) Michael Mill's handwritten notes – 'Item 26 (1 page)' (see ANG.0156.001.0034);
- (k) Michael Mill's handwritten notes – 'Item 28 (1 page)' (see ANG.0156.001.0035);

- (l) Letter from Blake Dawson Waldron to Justice T. Olsson, Anglican Church Board of Inquiry, dated 15 September 2004, re Board of Inquiry Report published 26 May 2004 (see ANG.0156.001.0036);
- (m) New evidence supports Menses, raises doubts about Inquiry – ‘Draft’ (see ANG.0156.001.0038);
- (n) Transcription of ANG.0156.001.0027 – ‘Item 23 (6 pages)’ (see ANG.0156.001.0027_T);
- (o) Transcription of ANG.0156.001.0034 – ‘Item 26 (1 page)’ (see ANG.0156.001.0034_T);
- (p) Transcription of ANG.0156.001.0035 – ‘Item 28 (1 page)’ (see ANG.0156.001.0035_T);
- (q) Statement from Members of the Board dated 8 November 2004 in response to Blake Dawson Waldron's analysis of the Report (**Statement**) (see ANG.0157.001.0002); and
- (r) Statement from the Anglican Diocese of Adelaide dated November 2004 in response to Blake Dawson Waldron's analysis of the Report (see ANG.0157.001.0001),

which collectively form my response to question three.

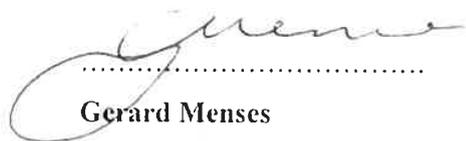
- 37. In response to the Statement (see ANG.0157.001.0002) it should be pointed out that the criticisms contained in paragraphs 190(2)(a)-(d) of the Report referred to were of me personally. What is clear however is that at that time I sought legal advice and acted in a manner consistent with that legal advice. Whilst there might be criticisms of the process per se with the benefit of hindsight, the criticisms of me were unjustified and that is conceded, albeit somewhat reluctantly, in the Statement (see ANG.0157.001.0002) at paragraphs 5-8 of that document in particular.
- 38. The handwritten notes (see ANG.0156.001.0027, ANG.0156.001.0034 and ANG.0156.001.0035) of Michael Mills, the solicitor at Ward & Partners at the time, were obtained after the Report (see ANG.0044.001.0068) and for the purposes of responding to the Report (see ANG.0044.001.0068).

Question four: Your understanding of any Anglicare SA and/or diocesan policies and procedures on responding to allegations of child sexual abuse, or mandatory reporting obligations, that may have been applicable to you during the period in which you were aware of allegations of child sexual abuse or in appropriate behaviour made in respect of Mr. Brandenburg.

39. When I started as CEO of Anglicare in 1990 it was clear there was little, if anything by way of Diocesan policies and procedures on responding to allegations of child sexual abuse, or mandatory reporting obligations.
40. Whatever existed was limited to clergy.
41. Given my past work, I advocated from an early point for stronger protocols within the Church as to dealing with matters of abuse in general.
42. My advocacy, and that of others, was particularly triggered by the difficulty the Diocesan leadership had in responding to a clergyman charged with abuse around 1991. My recollection was that despite clear evidence the Church had difficulty in dealing with him because of the legal status of every Anglican clergyman as being self-employed and therefore the Dioceses' inability to effectively suspend a clergyman whilst the investigation was underway. But it was clear that the Diocese was generally ill prepared to respond in 1991/1992.
43. I was involved in the initial creation of the Critical Incidence Taskforce (**Taskforce**) whose role was to develop and recommend guidelines for adoption by the Church.
44. We were only ever an advisory body.
45. The focus of policy development was largely around clergy as opposed to laity.
46. The Taskforce advocated for independence in any process and generally pushed for simpler and firmer processes. I recall there was a strong desire by the Diocese to provide support and safety to both the complainant and the accused.
47. After the initial establishment of the Taskforce and the production of early guidelines the Taskforce changed to the Diocesan Response Group. At that point I felt it more

appropriate for staff more actively involved in clinical service delivery rather than me, to work with the Taskforce and the Diocesan Response Group. I believed they would have more effective influence given their more direct knowledge.

48. In respect of Brandenburg, I wish to make it clear that at no time did Anglicare or I receive contact from people abused by Brandenburg. I had no awareness or information relating to Brandenburg other than as outlined in the document referred to at paragraph 36(d) above (see ANG.0156.001.0002). In other words, more is known about Brandenburg now than was known at the relevant time and whatever I knew, which was very little, is outlined in the document referred to at paragraph 36(d) above (see ANG.0156.001.0002).



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Gerard Menses

Date: 13 January 2016