

**ROYAL COMMISSION INTO INSTITUTIONAL
RESPONSES TO CHILD SEXUAL ABUSE**

**Public Hearing - Case Study 18
(Day 86)**

Level 17, Governor Macquarie Tower
Farrer Place, Sydney

On Monday, 7 October 2014 at 10.35am

Before
The Presiding Member: Justice Jennifer Ann Coate
Commissioners: Mr Robert Atkinson AO APM

Counsel Assisting: Mr Simeon Beckett

1 THE PRESIDING MEMBER: Good morning, Mr Beckett.

2

3 MR S BECKETT: Good morning, your Honour and
4 Commissioner Atkinson. I appear, instructed by
5 Mr Camporeale and Ms Zeev and Ms McNair, and Mr Giugni is
6 also at the Bar table this morning.

7

8 THE PRESIDING MEMBER: Thank you.

9

10 MR BECKETT: I think we have a number of appearances from
11 those who have been granted leave.

12

13 THE PRESIDING MEMBER: We will take the appearances now,
14 thank you.

15

16 MS K McGLINCHEY: Your Honour, I seek leave to appear for
17 [AHA].

18

19 THE PRESIDING MEMBER: Thank you, Ms McGlinchey, and leave
20 has previously been granted.

21

22 MR A KERNAGHAN: Good morning, your Honour. I seek leave,
23 which has previously been granted, for Barbara Taylor.

24

25 THE PRESIDING MEMBER: Thank you, Mr Kernaghan. Yes,
26 leave has already been granted.

27

28 MR M HIGGINS: I understand leave has already been
29 granted. I appear for Brian Houston and Hillsong Church
30 Limited.

31

32 THE PRESIDING MEMBER: Thank you, Mr Higgins.

33

34 MR M C CHOWDHURY: If the Commission pleases, instructed
35 by Corney & Lind Lawyers. I appear for Australian
36 Christian Churches.

37

38 THE PRESIDING MEMBER: Thank you, Mr Chowdhury.

39

40 MR BECKETT: Your Honour, I understand there is a further
41 appearance from Northside Christian Church, but I am not
42 aware as to why counsel is not here at the moment, so
43 I will have some investigations made about that.

44

45 If I could commence with the opening?

46

47 THE PRESIDING MEMBER: Yes, thank you.

1
2 MR BECKETT: The Royal Commission will commence its 18th
3 hearing today in Sydney with a consideration of the
4 response of the Australian Christian Churches and
5 affiliated Pentecostal Churches to allegations of child
6 sexual abuse.

7
8 The Royal Commission is sitting under the Royal
9 Commissions Act of the Commonwealth, as well as the Royal
10 Commissions Act of New South Wales, the Commissions of
11 Inquiry Act of Queensland and the Constitution Act 1975 of
12 Victoria. That is because this public hearing will hear
13 evidence in relation to churches in New South Wales, in
14 Victoria and in Queensland.

15
16 All of the churches and related institutions in this
17 case study are part of the Pentecostal movement in
18 Australia. The churches that will be examined were known,
19 until recently, as Assemblies of God churches, because they
20 are and were affiliated with the Assemblies of God in
21 Australia. The AOG was founded in 1937 and is Australia's
22 largest Pentecostal movement. It has approximately 1,000
23 churches affiliated to it. In 2007 it changed its name to
24 Australian Christian Churches.

25
26 Affiliated churches of the AOG, now unfortunately
27 known as the ACC, work together in voluntary cooperation,
28 uniting for evangelism, fellowship, order and discipline.
29 One official from a member church described the role of the
30 ACC as primarily relating to registration of the church,
31 ordination applications, accreditation of pastors and
32 investigation of grievances against credentialled
33 ministers.

34
35 Church affiliates of the ACC are otherwise independent
36 of the ACC and cannot be directed or governed by it. The
37 ACC does exercise, however, moral persuasion and provides
38 models for policy governance to its affiliates.

39
40 All of the churches in this case study have been
41 separately incorporated. The AOG has had both a state
42 executive, in each of the states to be examined, and
43 a national executive.

44
45 The term "Pentecostalism" comes from the day of the
46 Pentecost, which occurs 50 days after Easter and marks the
47 coming of the Holy Spirit to the apostles. Pentecostalism

1 is based on a manifestation of the Holy Spirit signified by
2 speaking in tongues, prophecy and healing. It is also
3 described as a denomination of Protestantism.
4

5 This case study will be divided into three parts. The
6 first part will examine allegations of child sexual abuse
7 made against Pastor Frank Houston in 1999 and the response
8 of the Sydney and Hills Christian Life Centres, now called
9 Hillsong Church, to those allegations. The Royal
10 Commission will also examine the response of the AOG to the
11 allegations.
12

13 The second part of the case study will examine
14 allegations of child sexual abuse made against
15 Kenneth Sandilands, who taught at Northside Christian
16 College from 1983 to 1992, and the response of the
17 Northside Christian Centre Incorporated to those
18 allegations. Those bodies are located in Bundoora in
19 Melbourne. Northside Christian Centre Incorporated is now
20 known as Encompass Church. The Royal Commission will also
21 examine the response of the AOG to those allegations.
22

23 The third part of the case study will examine
24 allegations of child sexual abuse made in 2007 against
25 Jonathan Baldwin, who was a youth pastor at a Sunshine
26 Coast church. This part will provide a relatively recent
27 example of the response of a local church to allegations of
28 child sexual abuse. The Royal Commission will also examine
29 its response and that of the ACC during the criminal trial
30 and conviction that ensued and then a process of civil
31 claim. The Royal Commission will also examine the systems,
32 policies, practices and procedures for reporting and
33 responding to allegations of child sexual abuse in the ACC,
34 in the Hillsong Church and in Encompass Church.
35

36 Turning first, then, to Hillsong Church and the
37 allegations against Frank Houston. This first part of the
38 public hearing will consider the responses by Sydney
39 Christian Life Centre and Hills Christian Life Centre and
40 the AOG to allegations of child sexual abuse made against
41 Pastor William Francis, or "Frank", Houston.
42

43 Frank Houston was ordained as a Salvation Army officer
44 in New Zealand in his early life. However, he moved from
45 the Salvation Army and, in 1960, established his first
46 Assemblies of God church in Lower Hutt, New Zealand. From
47 1965 to 1971 he rose to occupy the position of

1 superintendent of the New Zealand Assemblies of God.
2 Frank Houston came to Australia on occasion during those
3 years in order to preach.
4

5 In 1977 Frank Houston established the Sydney Christian
6 Life Centre and was based in Australia. In 1978, Frank
7 Houston's son Brian and daughter-in-law Bobbie joined the
8 ministry there. In 1983 Brian and Bobbie Houston founded
9 the Hills Christian Life Centre and the two churches merged
10 in 1999, renaming itself Hillsong Church. Today Hillsong
11 Church spans 12 countries, including Australia. According
12 to Hillsong, 11,000 people attend the Baulkham Hills site
13 of the Hillsong church each weekend, and 35,000 across
14 Australia.
15

16 Both the Sydney Christian Life Centre and Hills
17 Christian Life Centre were affiliates of the AOG. Brian
18 Houston was the national president of the AOG from 1997
19 through to 2009. Today, as before, Hillsong Church is an
20 affiliate of the ACC.
21

22 A witness, whom we will refer to as [AHA], was
23 a seven-year-old boy in 1969 when he and his family were
24 heavily involved in the local Assemblies of God church.
25 His family members were good friends with Frank Houston,
26 who often visited from New Zealand to preach. In 1969 and
27 1970, Frank Houston, sometimes with his family, came and
28 stayed in [AHA]'s home in Sydney.
29

30 The evidence is likely to reveal that [AHA] remembers
31 Frank Houston coming into his bedroom at night and touching
32 him sexually when he was staying with them. He said this
33 happened numerous times over a period of years but stopped
34 when he reached puberty.
35

36 [AHA] is also likely to say that when he was about
37 16 years old in 1978, he told his mother of the sexual
38 abuse. She said to him she was concerned about the effect
39 on the church and, as a result, [AHA] says, he did not
40 pursue the allegations at that time.
41

42 The evidence is likely to show that in October 1998,
43 [AHA]'s mother attended an Assemblies of God church called
44 Emmanuel Christian Family Church and disclosed there that
45 Frank Houston had sexually abused her son about 30 years
46 ago. The senior pastor of that church at the time was
47 Pastor Barbara Taylor. The public hearing will explore how

1 Pastor Barbara Taylor and evangelist Kevin "Mad Dog" Morgan
2 came to learn of the allegation. [AHA] is likely to give
3 evidence that both came to his house that evening and
4 confronted him about it.

5
6 In about November 1998 both Pastor Taylor and
7 Kevin Mudford told Pastor John McMartin, an executive
8 member of the New South Wales Assemblies of God, that they
9 knew of the allegations of child sexual abuse against
10 a pastor. Pastor Taylor is likely to say that she did not
11 provide the name of the alleged perpetrator or victim to
12 Pastor McMartin at that time in deference to [AHA]'s
13 wishes.

14
15 She is likely to give evidence, based on her
16 correspondence, that Pastor McMartin suggested to her that
17 the matter be taken to Brian Houston, as head of the
18 national Assemblies of God. However, she declined to do so
19 and instead spoke directly with Frank Houston, who denied
20 the allegations.

21
22 On 26 February 1999 Pastor Taylor wrote to
23 Frank Houston to arrange for him to speak with [AHA] about
24 the allegations. After some delay, in about May 1999 [AHA]
25 spoke on the phone with Frank Houston, who provided him
26 with a prolonged apology. Pastor Taylor told
27 Pastor McMartin of the call. The hearing will explore what
28 information was passed to senior members of the Assemblies
29 of God at this time.

30
31 In May 1999 the National Conference of the AOG adopted
32 its administration manual, which governs the process for
33 the removal of an ordained minister's credential. The
34 Royal Commission will explore whether the AOG adhered to
35 its administration manual.

36
37 On 16 September 1999 Pastor Taylor and Pastor McMartin
38 met, and the evidence is likely to be that she named
39 Frank Houston as the alleged abuser of [AHA].
40 Pastor McMartin told her that the Assemblies of God had
41 a structure in place to deal with such matters.
42 Pastor McMartin is likely to give evidence that he
43 contacted Wayne Alcorn for advice about the complaint,
44 because Mr Alcorn was on the national executive.
45 Pastor McMartin understood that the decision to refer it to
46 the national executive was made because Frank Houston was
47 a high-profile minister but was unaware who made that

1 decision.

2
3 In October 1999 Kevin Mudford told the then business
4 manager of the Hills Christian Life Centre,
5 George Aghajanian, of [AHA]'s allegation against
6 Frank Houston. The evidence is likely to reveal that
7 Mr Aghajanian then spoke with Brian Houston, who said he
8 would speak with Frank Houston about the allegation.
9 Brian Houston is said to have later reported to
10 Mr Aghajanian that the allegation had been admitted.

11
12 On 28 November 1999 Pastor Taylor met with
13 Pastor McMartin and Brian Houston about the allegations.
14 The evidence is likely to reveal that the meeting heard
15 that Frank Houston had confessed to a lesser incident,
16 which he said was a one-off. According to Pastor Taylor,
17 Brian Houston said he was in shock and his father would be
18 stood down from preaching. He also apparently said he had
19 spoken to a barrister, who had told him that if the matter
20 went to court, his father would surely be incarcerated for
21 the crime.

22
23 [AHA] is likely to give evidence that he was not
24 contacted by officers of the Assemblies of God to provide
25 his account of sexual abuse. However, he did have a number
26 of conversations with Frank Houston at about this time.

27
28 On 22 December 1999, a special executive meeting of
29 the Assemblies of God was convened at the Qantas Club at
30 Sydney Airport. Keith Ainge, former national secretary,
31 will give evidence that this was an urgent meeting convened
32 at the request of Brian Houston. As AOG president,
33 Brian Houston was in attendance, with vice-president
34 John Lewis. Mr Ainge and Mr Alcorn were also at the
35 meeting. The hearing will explore the extent of
36 Mr Houston's involvement in the meeting.

37
38 The minutes record that [AHA] did not want to make
39 a formal complaint but that Frank Houston had confessed.
40 It is noted that Brian Houston had already suspended the
41 credential of his father, and this was endorsed by the
42 meeting. In addition to his credential being withdrawn,
43 the executive determined that Frank Houston be supervised,
44 that he refrain from public ministry for 12 months and be
45 invited to enter the AOG restoration program, as well as be
46 offered counselling. It was determined not to notify the
47 Assemblies of God movement of the disciplinary action in

1 the interests of the complainant. Mr Ainge is likely to
2 give evidence that the national executive considered
3 whether they needed to compulsorily report the offence to
4 police.

5
6 The executive determined to give Brian Houston the
7 task of conveying the decision to Frank Houston and then
8 also meeting with [AHA] to explain the discipline and
9 restoration process and to offer him counselling. Mr Ainge
10 is likely to give evidence that the allegation was not to
11 be publicly communicated.

12
13 Mr Ainge is also likely to give evidence that this was
14 the first time that he became aware of the allegations.

15
16 The public hearing will explore the nature of
17 Brian Houston's role in the resolution of [AHA]'s
18 allegations and his interaction with both Frank Houston and
19 [AHA].

20
21 [AHA] is likely to give evidence that Frank Houston
22 called him a number of times about the allegations and to
23 organise some money for him as compensation. In 2000
24 a meeting was held at the Thornleigh branch of McDonald's
25 between [AHA], Frank Houston and an unnamed third man. At
26 the meeting, Frank Houston offered [AHA] \$10,000 and said,
27 "I want your forgiveness for this." He was passed a napkin
28 to sign if he accepted the \$10,000. After he signed the
29 napkin, he was told that a cheque would be sent to him and
30 to contact Brian Houston if there was any problem.

31
32 About two months later, when the cheque had not turned
33 up, [AHA] says he called Brian Houston. He was told by
34 Brian Houston during that conversation that he would get
35 the money to him - that is, Mr Houston would get the money
36 to him - and about two weeks later, [AHA] received a cheque
37 for \$10,000 in the mail. There was no covering note.

38
39 Brian Houston is likely to say that he was told that
40 there were in fact two payments to [AHA], totalling
41 \$12,000, and there was also a signed document which he saw.

42
43 On 22 November 2000, so approximately a year later,
44 a further national executive meeting of the Assemblies of
45 God was held. The minutes record that Brian Houston,
46 Mr Lewis, Mr Alcorn and Mr Ainge attended the meeting. The
47 evidence is likely to reveal that Pastor Brian Houston told

1 the meeting a further complainant had come forward to make
2 an allegation of inappropriate sexual behaviour 33 years
3 ago in New Zealand. He also informed the meeting that the
4 New Zealand Assemblies of God was investigating further
5 allegations against Frank Houston from two to five people.
6

7 The meeting confirmed that Frank Houston's credential
8 remained withdrawn and he was not free to preach until all
9 accusations were dealt with. Further, the evidence is
10 likely to reveal that the national executive determined
11 that if Frank Houston admitted to the new allegation, then
12 he would never have his credential reissued and restoration
13 would be abandoned. It was determined that Frank Houston
14 would be provided with an opportunity to respond to the
15 allegations, and New South Wales executive member
16 Robert Fergusson was given the task.
17

18 In addition, Mr Lewis and Mr Ainge were asked to
19 travel to New Zealand to explain the position to the
20 New Zealand Assemblies of God, assess the allegations in
21 that country and prepare a statement for ratification by
22 the national executive of the Australian AOG.
23

24 Mr Lewis and Mr Ainge flew to New Zealand and met with
25 the executive of the New Zealand AOG. They were informed
26 that the New Zealand AOG had substantial allegations that
27 Frank Houston had touched the genitals of six boys about
28 30 years ago. They said they had no reason to doubt the
29 complainants. It was revealed to Mr Lewis and Mr Ainge
30 that at least 50 New Zealand pastors were aware of the
31 allegations against Frank Houston. On 29 November 2000
32 Mr Lewis and Mr Ainge finalised their report to the
33 Australian Assemblies of God.
34

35 Their report also revealed that Robert Fergusson
36 confronted Frank Houston with allegations concerning four
37 men from New Zealand. Only four of the six men were
38 prepared to be identified. The evidence is likely to
39 reveal that Frank Houston could not remember the first
40 three incidents but did not deny them. He said there was
41 "a continuing problem during this period of time", and he
42 confessed that an improper incident had taken place with
43 the fourth complainant. Frank Houston then said to
44 Mr Fergusson that he "has now" retired and will not preach
45 any more.
46

47 Frank Houston's resignation was tabled on the same day

1 at a meeting of Hills Christian Life Centre chaired by
2 Brian Houston. The evidence is likely to reveal that there
3 was a discussion of a retirement package for Frank Houston
4 and his wife. The minutes also record that a simple
5 announcement concerning Frank's retirement would be made.
6 The hearing will explore what that announcement was.

7
8 At the same time as completing the report, Mr Lewis
9 and Mr Ainge prepared a statement on behalf of the AOG
10 concerning Frank Houston. It records that there had been
11 allegations of a serious moral failure by Frank Houston
12 30 years ago and that he had admitted to the failure. The
13 statement says that it is only to be used to respond to
14 rumours or if Frank Houston engages in public ministry or
15 if the national executive wishes to make a public decision.
16

17 The public hearing will explore what steps were taken
18 by Hillsong and the Assemblies of God to approach [AHA]
19 about the admitted abuse. It will also explore what
20 Brian Houston, Hillsong Church and the state and national
21 executives of the Assemblies of God said publicly and to
22 their respective members about the allegations and
23 admissions by Frank Houston and the reasons for the
24 withdrawal of his credential.
25

26 The evidence is likely to reveal that on 24 December
27 2001 Mr Lewis wrote to all ordained and probationary
28 ministers of the Assemblies of God in Australia, informing
29 them that a serious allegation against Frank Houston had
30 been made in 1999 and Brian Houston had suspended his
31 father's credential. In the letter, Mr Lewis then repeated
32 the terms of the earlier statement referring to a "serious
33 moral failure". Ministers were requested not to make an
34 announcement at each church or further afield.
35

36 The public hearing will also explore whether
37 appropriate steps were taken by Hillsong Church under the
38 New South Wales Commission for Children and Young People
39 Act to notify the commission that Frank Houston had been
40 disciplined as a result of admissions of child sexual
41 abuse.
42

43 In December 2002 further allegations of child sexual
44 abuse were made by [AHG] that Frank Houston sexually abused
45 him in New Zealand. The evidence is likely to reveal that
46 the Australian AOG determined that there was no role for
47 the Australian AOG because the matter had happened in

1 New Zealand. Frank Houston was a New Zealand pastor at
2 that time and he was affiliated with the New Zealand
3 Assemblies of God. The public hearing will explore whether
4 the Australian AOG considered the provision of assistance
5 or support to [AHG].
6

7 Frank Houston died in 2004.
8

9 In February 2009 Brian Houston was provided with
10 further allegations of child sexual abuse. The allegations
11 concerned abuse of [AHH] more than 30 years previously in
12 New Zealand. Brian Houston was in email contact with
13 [AHH]'s wife and offered to meet him in New Zealand.
14

15 The evidence is likely to reveal that no allegations
16 of child sexual abuse against Frank Houston have been
17 referred to the police and no civil proceedings have been
18 commenced in Australia relevant to allegations against him.
19

20 The hearing will explore Hillsong's current policies
21 and procedures for addressing complaints of child sexual
22 abuse and the protection of children. It will also examine
23 the interaction of Hillsong and the ACC at the state and
24 national levels over allegations of child sexual abuse and
25 protection of children.
26

27 It is anticipated that the Royal Commission will hear
28 from six witnesses in relation to the Hillsong Church in
29 this case study.
30

31 First, [AHA] will give evidence of his abuse by
32 Frank Houston and the response of Brian Houston and the
33 Assemblies of God to his disclosures. We will also hear
34 from Barbara Taylor, current pastor at the Emmanuel
35 Christian Family Church, who facilitated the reporting of
36 [AHA]'s abuse to the Hillsong Church and AOG.
37

38 Two current employees of Hillsong Church will give
39 evidence in the public hearing. The Royal Commission will
40 hear evidence from George Aghajanian, the current general
41 manager of Hillsong Church, and Brian Houston, who is the
42 current senior pastor of Hillsong Church.
43

44 It is also anticipated that two individuals will give
45 evidence regarding the role of the Australian Christian
46 Churches in responding to disclosures of child sexual abuse
47 by Pastor Frank Houston. Keith Ainge is the former

1 national secretary of the Assemblies of God in Australia,
2 and John McMartin is the current New South Wales state
3 president of the ACC.
4

5 I move now to the second part of the hearing,
6 Northside Christian Centre and Ken Sandilands. In this
7 part, the Royal Commission will consider the response of
8 Northside Christian Centre, who for ease of reference
9 I will refer to as "the church", and the Assemblies of God
10 to allegations of child sexual abuse made against former
11 teacher Kenneth, or Ken, Sandilands.
12

13 Since 1979 the church has operated a primary and
14 secondary school at Bundoora, in the northern suburbs of
15 Melbourne, known as Northside Christian College.
16 Mr Sandilands taught primary school classes there from 1983
17 to 1992.
18

19 The church has been an affiliate of the Assemblies of
20 God since 1952 and is currently operating under the name
21 Encompass Church.
22

23 The church launched the Northside Christian College,
24 which I will call "the college", in 1979. It is located on
25 the same campus as the church in Bundoora and was
26 established as part of the church's ministry. In 1985, the
27 church incorporated as Northside Christian Centre
28 Incorporated, but the college remained unincorporated and
29 under the control of the church.
30

31 Until 2002, the college was operated on a day-to-day
32 basis by the Northside Christian College Executive Council,
33 also known as "the college council". However, the board of
34 the church made all substantive decisions, including
35 financial decisions for the college. The senior pastor of
36 the church held the position of chairman on both the church
37 board and the college council. Other members of the
38 college council included the associate pastor of the church
39 and the college principal. During Mr Sandilands' time at
40 the college, the chairman was Pastor Denis Smith. He was
41 succeeded in 1998 by Pastor John Spinella.
42

43 In 2002 the college was incorporated as an association
44 separate from the church. The rules of the Northside
45 Christian College Incorporated require that one seat on the
46 college board is to be occupied by a pastor from the
47 church. In addition, the church must ratify who may become

1 a member of the association and may also remove the
2 endorsement of a member.

3
4 Mr Sandilands was born in 1945 and completed teacher
5 training in 1969. He taught at St Paul's Anglican Primary
6 School at Frankston, Victoria, now called the Woodleigh
7 School, before he was appointed to the college in 1983 by
8 Pastor Smith.

9
10 From 1983 to 1992 Mr Sandilands taught grades 1 to 4
11 at the college. The children were accordingly between the
12 ages of about six and nine.

13
14 The evidence is likely to reveal that allegations were
15 made by a number of children and their parents to the
16 school over the period 1985 to 1993. As the Royal
17 Commission will hear, some of those allegations were
18 explicitly sexual; some were complaints of physical
19 conduct; some of showing pictures of naked people or
20 drawings of genitalia; and some of discussing sexual
21 matters with children.

22
23 For the purposes of this public hearing, four victims
24 of Mr Sandilands have been chosen to illustrate the nature
25 of the abuse and the manner in which Mr Sandilands abused
26 children at the school. Those victims are [AGA], [AGH]
27 [AGN] and [AGC]. [AGA] will give evidence at the public
28 hearing.

29
30 The evidence is likely to show that over the 10-year
31 period that Mr Sandilands taught at the college,
32 allegations that amounted to or may have indicated child
33 sexual abuse were received by the college and church from
34 about 30 children.

35
36 After a plea of guilty, Mr Sandilands was convicted in
37 November 2000 of 13 counts of indecent assault of a minor
38 against eight victims and sentenced to two years'
39 imprisonment. Following his criminal conviction, seven
40 former students of Mr Sandilands commenced civil
41 proceedings alleging he had sexually abused them. All were
42 settled after mediation in 2001 and 2002.

43
44 I turn now to [AGH]. [AGH] gave a statement to police
45 as part of the prosecutions which occurred in 2000. She
46 joined Mr Sandilands' class in 1985 when she was in
47 grade 2. Her police statement is likely to reveal that

1 Mr Sandilands often had her sit on his lap while in class.
2 She estimated this occurred weekly for the year, sometimes
3 more. She recalls him putting his hand under her skirt and
4 underpants and rubbing and tickling her vagina, in her
5 words. She also recalls him inserting his finger into her
6 vagina while she was sitting on his lap in front of the
7 other class members. As she had seen him do it with other
8 children, she thought this was all right.

9
10 [AGH] also recalls being asked to stay after school
11 once or twice to pick up all the books or pack things up.
12 When the other children had left the classroom,
13 Mr Sandilands had her sit on his lap, where he placed his
14 hand under her underwear and into her vagina.

15
16 [AGH] recalls that Mr Sandilands touched and kissed
17 a lot of the girls. She also recalls that Mr Sandilands
18 hit her with a wooden paddle once or twice. On those
19 occasions he told her to bend over, pull down her skirt and
20 underwear, and then he hit her three to six times with the
21 paddle.

22
23 AGH did not tell anyone at the time, but went to
24 another school for grade 3.

25
26 I turn next to [AGA]. [AGA] commenced in
27 Mr Sandilands' class at the college in 1986 at the age of
28 six. [AGA] is likely to give evidence that she was
29 sexually abused by Mr Sandilands for the three years she
30 was in his grades 1, 2 and 3 class.

31
32 [AGA] will say that during class, Mr Sandilands took
33 her outside their classroom with his typewriter. They sat
34 on a wooden bench where he made up stories about her family
35 having vaginal or oral sex, had her type them out, and then
36 made her sign each story. Mr Sandilands told her that if
37 she ever told anyone, she would not be believed. [AGA]
38 will say that when she tried to deny that the story had
39 happened, Mr Sandilands hit her with a wooden paddle on her
40 backside in the sports room at the back of the classroom.

41
42 [AGA] will also give evidence that on one occasion
43 Mr Sandilands made her bend at the waist, holding a chair
44 while he lifted her dress and removed her bloomers and
45 knickers. He then touched her vagina from behind stopping
46 only to hit her on the backside with the paddle. She is
47 likely to say that he counted out 12 hits. There were also

1 other times when he felt her vagina.

2
3 [AGA] will also give evidence that Mr Sandilands
4 treated the boys differently from the girls in her class.
5 For example, Mr Sandilands often did not allow any of the
6 girls in the class to go to the toilet during class time.
7 This sometimes resulted in girls wetting themselves. [AGA]
8 will say that Mr Sandilands made the girls take off their
9 knickers and then he left the room to wash the underwear,
10 which he hung up outside the class. The girls did not
11 receive any replacement underwear to put on and were given
12 back their underwear only after it had dried.

13
14 [AGA] is also likely to say that she was made to sit
15 between Mr Sandilands' legs with her back up to his groin
16 while he read a book to the class. She said she could feel
17 his penis and he moved his legs in and out and up and down.

18
19 [AGA] says that in grade 2 in 1987 she told a teacher
20 by the name of Mrs Ann Brown that Mr Sandilands had touched
21 her breasts and made her sit between his legs. She recalls
22 going to a meeting with a number of men and Mrs Brown. She
23 says that she was told it would be dealt with and not to
24 tell anyone. She says she asked those at the meeting to be
25 moved to another class, but this was rejected. She was
26 later placed in Mr Sandilands' class for grade 3. The
27 evidence is likely to reveal that Mr Sandilands was
28 reviewed twice in 1987 in relation to suspicions about his
29 physical contact with children, including [AGA].

30
31 On the first occasion in 1987, Mr Sandilands was given
32 guidelines but not disciplined. On the second occasion in
33 October 1987, which concerned [AGA], he was given a warning
34 but allowed to continue teaching.

35
36 Next, [AGN]. [AGN] also gave a statement to the
37 police as part of the police prosecution in 2000. She had
38 Sandilands as her teacher for three years from 1987 to
39 1989.

40
41 In her statement, [AGN] remembers Mr Sandilands
42 requiring the girls to stay in his class while they changed
43 their clothes for sport, in front of him. The boys in his
44 class were, however, permitted to go into a back room to
45 change.

46
47 [AGN] also says she remembers going up to

1 Mr Sandilands to ask him a question and being made to stand
2 between his open legs. She recalls being squeezed tightly
3 by his legs while he asked if she loved him. On these
4 occasions he stroked her thighs and patted her bottom,
5 sometimes stroking the inside of her thighs. On still
6 further occasions she was required to kiss him on the
7 cheek.

8
9 In [AGN]'s police statement she says that in grade 1
10 she remembers wetting herself in class and being asked to
11 stay behind while other children went to art class.
12 Mr Sandilands made her take off her pants and gave her
13 a lecture. Then he took her into a small room where she
14 was told to put her hands on the back of a chair and bend
15 over. He felt her bottom and then hit her with the wooden
16 paddle. On another occasion, Mr Sandilands took [AGN] to
17 the toilets to wash her underwear and while she was on the
18 toilet told her to keep the cubicle door open.

19
20 Turning next to [AGC]. [AGC] also provided
21 a statement to the police in 2000. He was in grade 3 in
22 1989, when he was eight years old. He was taught
23 mathematics and English by Mr Sandilands.

24
25 In his police statement, [AGC] recalls Mr Sandilands
26 frequently coming up behind him in class and rubbing his
27 chest. He also often told [AGC] that he loved him and, on
28 occasions when [AGC] did not reciprocate, Mr Sandilands hit
29 him with a wooden paddle in a back room.

30
31 On another occasion he recalls being in trouble in
32 class and Mr Sandilands telling him to go into the back
33 room. There, Mr Sandilands sat him on his lap, then placed
34 his hands under his shorts and underwear and played with
35 his penis for about 30 seconds.

36
37 On a further occasion, [AGC] was kept back in class
38 with another student to finish his work. While doing his
39 work, Mr Sandilands approached him and put his hands down
40 the front of his pants and touched his penis and testicles.

41
42 [AGC] says that Mr Sandilands was a very touchy-feely
43 type of person and was always rubbing his and other
44 students' legs and hugging them. He frequently grabbed
45 [AGC]'s bottom.

46
47 [AGC] remembers telling the father of another student

1 that Mr Sandilands had touched him on the penis.

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1 had encouraged them to express their love for him.
2 The evidence is likely to show that one of those girls was
3 [AGA].
4

5 Mr Rookes reported to Pastor Smith that Mr Sandilands
6 had been warned and specifically instructed not to touch
7 the children. He was concerned about the potential danger
8 to the school's reputation and said, "If any future such
9 incidents were able to be proved undeniably, then I would
10 have no hesitation at all to recommend instant suspension
11 and dismissal." He referred to the matter as a
12 "longstanding situation with which I am only recently
13 acquainted".
14

15 Pastor Ingram from the church then assessed the same
16 circumstances and found in his report of 6 April 1987 to
17 Pastor Smith that, "the incident spoken of was largely
18 embellished by the girls". He thought that abuse in front
19 of a class was highly unlikely and that having a grade 1
20 or 2 child on a teacher's knee would be quite normal in
21 a teaching situation. Mr Sandilands denied any untoward
22 action and also said that he had never been told not to
23 touch children.
24

25 Pastor Ingram recommended there be no disciplinary
26 action but that Mr Sandilands be given guidelines to comply
27 with. The parents of the children concerned were to be
28 told the facts and the grade 5-6 girls who reported were to
29 be given a firm lecture. The recommendations were accepted
30 by Pastor Smith.
31

32 Mr Sandilands was then, at Pastor Smith's command,
33 given a set of guidelines to comply with. I'll call those
34 "the April 1987 guidelines". They were in seven parts:
35 not to touch any child apart from a pat on the back or
36 a shorthand shake; that he was not to pick up a child; he
37 was not to place, instruct or allow any child to sit on his
38 knee; he was not to remain in any room with a child on his
39 or her own; re discipline, he was to refer to the principal
40 or deputy principal any child for the usual discipline
41 procedure; if any female child sought attention about
42 a sore knee, pain in the stomach, a problem with clothing,
43 et cetera, then Mr Sandilands was required to refer them to
44 a female teacher; and he was not to use the sick room as
45 a teaching area.
46

47 In October 1987 further allegations arose that

1 Mr Sandilands had children on his lap and he had kissed
2 a child - "the third allegations". The matter was
3 considered by Mr Rookes and Pastor Ingram. Mr Sandilands
4 was confronted and admitted doing both and breaching the
5 guidelines. He said he did it weekly and had kissed
6 a further child on her birthday.

7
8 Mr Rookes and Pastor Ingram reported again to
9 Pastor Smith. Mr Sandilands was given a severe reprimand
10 and adherence to the guidelines was made a condition of his
11 position. He remained teaching at the college.

12
13 1987 to 1991. The evidence is likely to reveal still
14 further allegations of child sexual abuse by Mr Sandilands
15 were made to the college and its staff during the period
16 November 1987 to July 1991.

17
18 The evidence is likely to reveal that in 1987
19 a teacher at the school, Margaret Furlong, was told by
20 [AGV] that Mr Sandilands had touched her in an old tram
21 situated on the same property as the college. I will call
22 these "the fourth allegations". She understood this to
23 mean to the touching was "inappropriate" and reported it to
24 Mr Sandilands, who denied it. She then reported the matter
25 to the principal, Mr Rookes, who said, "Leave it to me."

26
27 Mrs Furlong is also likely to give evidence that [AGA]
28 also told her in 1988 that Mr Sandilands had touched her -
29 "the fifth allegation". She spoke with [AGA]'s grade 4
30 teacher who did not believe there could be anything
31 untoward in Mr Sandilands' behaviour to [AGA]. Mrs Furlong
32 also reported her complaint to Mr Rookes, and Mr Rookes
33 "acknowledged it". That was her term. The hearing will
34 examine what happened with this complaint.

35
36 [AGW] also came forward to Mrs Furlong in 1989 and
37 complained that she had been touched by Mr Sandilands when
38 she was younger. Again, she reported her abuse to
39 Mr Rookes and he acknowledged it. The hearing will examine
40 what happened with this complaint.

41
42 Mrs Furlong said she was not aware about
43 investigations into Mr Sandilands' conduct but noticed that
44 he continued to teach until he left the school on the
45 ground of failing eyesight, she thought.

46
47 Allegations against Mr Sandilands during the period

1 1991 and 1992. In August 1991 Mr Sandilands was alleged to
2 have invited four girls to frontally embrace him and
3 wriggle around and also embrace him from behind and touch
4 his genital area. I'll call these "the seventh
5 allegations".
6

7 A parent had reported to a pastor at an Assemblies of
8 God affiliated church in Glenroy, who passed the report on
9 to Pastor Smith. Mr Sandilands was interviewed about the
10 report and denied any impropriety. Kerry Lovell,
11 a part-time school counsellor and teacher, was involved in
12 the interviews and concluded that there was no reason to
13 doubt Mr Sandilands' integrity but, as she said, the
14 cuddling of students was cause for concern.
15

16 A meeting was held between Pastors Smith and Ingram,
17 Mr Rookes and deputy principal Simon Murray, at which they
18 determined that Mr Sandilands had not broken the legality
19 of the 1987 guidelines but had broken the spirit of them.
20 They considered that his employment beyond the end of 1991
21 was subject to a "significant and measurable change of
22 behaviour".
23

24 Mr Sandilands was given an admonishment and rebuked
25 for breaking the guidelines and told to change his approach
26 to teaching. The group considered the matter, including
27 Pastor Smith and Mr Rookes, and determined that
28 Mr Sandilands' intentions were pure and in no way sexually
29 oriented.
30

31 A further allegation was made in April 1992, when
32 a parent came forward to complain about Mr Sandilands'
33 teaching of sex education some three years early. I'll
34 call this "the eighth allegation". Ms Lovell assessed the
35 situation and determined that there was no evidence of
36 anything untoward occurring in the present.
37

38 In June 1992 Mr Rookes, Mr Murray and Ms Lovell held
39 a meeting with Mr Sandilands to address concerns about the
40 eighth allegation and him discussing matters of sexuality
41 with children in the past. Mr Sandilands said he may have
42 been too direct in answering children's questions in this
43 area and gave an undertaking not to do so in the future.
44

45 A further meeting was held a week later, in June 1992,
46 at which it was determined that a second adult would need
47 to be present in the classroom. The hearing will explore

1 whether this was for the purpose of monitoring his
2 behaviour or assisting with his failing eyesight and
3 whether the supervision was provided.
4

5 During the meeting, a further allegation arose that
6 Sandilands had breached the corporal punishment guidelines
7 by punishing a female student. I'll call this "the ninth
8 allegation". The meeting accepted his plea of ignorance,
9 although Mr Murray pointed out that corporal punishment
10 guidelines had been announced at a staff meeting.
11

12 Mr Sandilands' departure from the college. On
13 8 October 1992, Pastor Smith sent a memorandum to Mr Rookes
14 following the church board meeting two days earlier. In
15 it, Pastor Smith indicated that he had interviewed
16 Mr Sandilands about his deteriorating eyesight and would
17 have to determine his future, in the light of the risks to
18 children under his supervision and any resulting legal
19 action.
20

21 On 10 November 1992 Pastor Smith wrote to
22 Mr Sandilands to inquire whether he had the intention of
23 staying in the teaching system, given his visual
24 disability, and asked for a comprehensive medical report.
25 In the memorandum, he discussed a number of potential
26 financial benefits that may be available to him, should he
27 leave teaching.
28

29 On 5 December 1992 Mr Rookes submitted
30 a recommendation to Pastor Smith that Mr Sandilands'
31 contract be reviewed in the light of a lack of confidence
32 expressed by a number of parents, a concern for the safety
33 of children, the raising of historical allegations and
34 breach of guidelines and the difficulty in him performing
35 his duties.
36

37 The evidence is likely to reveal that Mr Sandilands
38 went on sick leave at the end of 1992 due to his failing
39 eyesight. He resigned from his position at the college on
40 17 February 1998.
41

42 Further allegations after departure from the college.
43 The evidence is likely to reveal that on 20 November 1993,
44 so a year later, the mother of [AGE] spoke with the college
45 chaplain and provided an allegation to him. I'll call this
46 "the tenth allegation". She told him that [AGE] recalled
47 sitting on Mr Sandilands' knee eight years ago, when she

1 was in grade 2, being touched on the hip and him moving
2 towards her genital area and being asked, "Do you want
3 more?"
4

5 On 23 November 1993 the father of [AGC] spoke with
6 Ms Lovell and provided a complaint against Mr Sandilands.
7 I'll call these "the 11th allegations". The allegation was
8 that Mr Sandilands had felt the genitals of [AGC] and
9 another boy. Ms Lovell met with [AGC]'s father, who
10 provided her with allegations that included Mr Sandilands
11 touching the genitals of [AGC] on a number of occasions in
12 grade 2 and [AGC] seeing Mr Sandilands touch the genitals
13 of a further four boys.
14

15 Ms Lovell recommended to Mr Rookes that the
16 allegations be taken seriously in the light of past
17 allegations of a sexual nature and that [AGC] was unlikely
18 to lie. She indicated she would speak with Health and
19 Community Services, the Victorian department.
20

21 On 7 December 1993 a year 9 student, [AGX], came
22 forward to a teacher at the school and said that she had
23 been molested by Mr Sandilands. I'll call this "the 12th
24 allegation". She said he had asked her to say she loved
25 him and refused to talk to her if she did not. She also
26 recalled Mr Sandilands putting his legs tightly around her
27 waist and pulling her close to him between his legs.
28

29 In December 1993 the then principal of the college,
30 Mr Rookes, now deceased, compiled a summary of allegations
31 concerning Ken Sandilands based on internal college reports
32 between 1987 and 1993 which were available to him. Many,
33 but not all, of those documents are missing. The
34 chronology sets out the knowledge of the principal at the
35 time, based on those records, prior to any criminal or
36 civil proceedings.
37

38 On 13 December 1993 Pastor Smith and Mr Rookes met
39 with Mr Sandilands and put the three new sets of
40 allegations to him. Mr Sandilands denied all of them and
41 said he could not admit them in good conscience.
42

43 Pastor Smith requested a written response from
44 Mr Sandilands to the allegation and, dependent on the
45 information contained in Sandilands' response,
46 a recommendation was to be made to the board that parents
47 be informed that the church had "done all we can possibly

1 do to ascertain the truth in this matter" and be given an
2 excerpt of Sandilands' letter.

3
4 Pastor Smith also suggested that parents be invited to
5 take the matter up with Mr Sandilands themselves, and that
6 counselling would be offered to parents and their children.
7 Two days later, Mr Sandilands wrote a short letter saying
8 that attitudes to allowing children to sit on your knee had
9 changed, that he had allowed children to do so but he had
10 not touched any children indecently.

11
12 In his December 1993 - January 1994 report for the
13 church board, Pastor Smith stated that he had pursued the
14 matter with the person concerned and had received a letter
15 from him denying all allegations. Pastor Smith also stated
16 that the three families had been notified of the outcome
17 and he did not believe there was anything further he could
18 do.

19
20 Criminal proceedings. The evidence will indicate that
21 on 17 July 2000 Mr Sandilands was charged with 13 counts of
22 indecent assault against both female and male students at
23 the college during the period that he taught there.
24 Statements were obtained by police from the victims,
25 parents of the victims and staff members of the college as
26 part of the criminal proceedings in 2000.

27
28 On 22 November 2000 Mr Sandilands pleaded guilty to
29 12 counts of indecent assault and was sentenced to
30 two years' imprisonment with a non-parole period of
31 12 months.

32
33 Earlier, I said that he pleaded guilty to 13 counts.
34 I was in error. It was 12 counts of indecent assault.

35
36 Mr Sandilands appealed against the severity of his
37 sentence but later withdrew the appeal. He commenced
38 serving his sentence on 7 February 2001.

39
40 On the same day that he was sentenced, Mr Sandilands
41 was deregistered from the Registered Schools Board in
42 Victoria.

43
44 Most recently, about a month ago, on 10 September
45 2014, Mr Sandilands was convicted of a further six counts
46 of indecently assault a girl and one count of indecently
47 assault a male under 16 at St Paul's Anglican Primary

1 School at Frankston in Victoria. Each of the offences
2 occurred between 1970 and 1974, some ten years before he
3 commenced at the college.
4

5 At the time of the offences, each of the complainants
6 was aged about nine and was either in grade 3 or in
7 grade 4. He was sentenced then to a further 26 months'
8 imprisonment. The hearing will explore whether those at
9 Northside Christian Centre, or the college, were aware of
10 any such allegations when Mr Sandilands was employed in
11 1983.
12

13 Civil proceedings. The evidence is likely to reveal
14 that between 2000 and 2002, six victims of Mr Sandilands
15 commenced civil proceedings against Mr Sandilands and the
16 church. The plaintiffs in 2000 were [AGA], [AGC], who
17 we've heard about, but also [AGD], [AGH], [AGL] and [AGN].
18

19 [AGE] commenced proceedings about two years later.
20 Pastor Smith and Mrs Brown were named as defendants in the
21 civil proceedings by four of the plaintiffs and Mr Rookes
22 was named as a fifth defendant by [AGC].
23

24 From at least the 1980s, Assemblies of God has offered
25 to broker public liability insurance for its affiliated
26 church. That body was known as AOG Insurance Services, but
27 is now known as Australian Christian Services.
28

29 The church accepted the policy offered during the
30 1980s and received insurance from insurance company
31 EIG Ansvar. In 1987, however, a change to the public
32 liability cover brokered by AOG Insurance Services and
33 accepted by the church excluded sexual molestation.
34

35 The result was that the new insurance policy excluded
36 [AGC]'s claim, whilst the old coverage provided full or
37 partial coverage for the other claimants. The church's
38 lawyers advised that the remaining amount had to be made up
39 by Mr Sandilands and the church.
40

41 The evidence will reveal that Pastor Spinella, current
42 senior pastor of the church, requested a financial
43 contribution from the AOG in relation to the civil
44 proceedings. The plaintiffs' lawyers provided an initial
45 estimate of the total damages of \$1.8 million.
46

47 The Assemblies of God declined to participate in the

1 mediation process, despite invitation, or provide financial
2 support to the church. Keith Ainge, the national
3 ministries director of the Assemblies of God, wrote to the
4 church's legal representatives on 12 December 2001 to
5 advise that all "churches within the AOG fellowship are
6 autonomous and are responsible for their own affairs".
7

8 The evidence will also reveal that the national
9 executive of the AOG met on 2 to 4 April 2002 and agreed
10 that "we cannot take any responsibility for the claims
11 against the church without creating a dangerous precedent".
12

13 The evidence will also reveal that mediation between
14 the church, the insurer and the victims began in September
15 2001 and a settlement amount was reached for five of the
16 six plaintiffs in October 2001.
17

18 It was agreed that a total amount of \$525,000 would be
19 divided between the five plaintiffs. The church
20 contributed around 27 per cent to the settlement, Ansvar
21 Insurance contributed 33 per cent and Mr Sandilands
22 contributed 40 per cent.
23

24 In December 2001 a further settlement was agreed with
25 respect to [AGC]'s proceedings in the amount of \$35,000,
26 and the church contributed 53 per cent to the final
27 settlement.
28

29 It is anticipated that seven people will give evidence
30 to the Royal Commission in respect of the Northside
31 Christian College in this case study. [AGA] will give
32 evidence of her abuse by Mr Sandilands and the response of
33 the college and the church to her disclosures. She will be
34 followed by Margaret Furlong, a former teacher from the
35 college, who received a number of allegations, including
36 those from [AGA].
37

38 The Royal Commission will then hear evidence from
39 Kerry Lovell, who was a teacher and school counsellor at
40 the college and involved in assessing a number of
41 allegations against Mr Sandilands.
42

43 Former deputy principal of the college, Simon Murray,
44 will then give evidence. He will be followed by
45 Reverend Denis Smith, the chair of the church board during
46 Mr Sandilands' period of employment at the college.
47

1 Pastor John Spinella will also be called. He joined
2 the church in 1987 and then the college council in 1992.
3 He has been the church's senior pastor since 1998.
4

5 Finally, Shane Baxter, the Victorian state president
6 of the ACC, will give evidence regarding the role of the
7 ACC in responding to disclosures of sexual abuse at an
8 affiliated church.
9

10 Sunshine Coast and Jonathan Baldwin. The third part
11 of the public hearing will consider the response of the ACC
12 to child sexual abuse by Jonathan Baldwin between 2004 and
13 2006 at a Queensland church. During those years,
14 Mr Baldwin was the youth pastor at a church we will call
15 the "[Sunshine Coast Church]".
16

17 Section 10 of the Criminal Law (Sexual Offences) Act
18 1978 of Queensland prevents the publication of the name of
19 a place which might identify the victim of child sexual
20 abuse.
21

22 The [Sunshine Coast Church] was affiliated with the
23 ACC. During 2004 and 2006, the senior pastor at the church
24 was Ian Lehmann, who at the end of 2005 became Mr Baldwin's
25 father-in-law.
26

27 [ALA] attended the [Sunshine Coast Church] with his
28 two brothers and his parents. He had contact with
29 Mr Baldwin in his position as youth pastor. The sexual
30 abuse occurred between 2004 and 2006, when [ALA] was
31 between the ages of 13 and 15 and happened on and off
32 church premises.
33

34 The evidence is likely to reveal that Mr Baldwin
35 impressed [ALA] when they first met, and the two spent much
36 time together. [ALA] was having problems at home and
37 turned to Mr Baldwin for guidance and counselling. The two
38 became increasingly close and the sexual contact started in
39 2004, with genital touching at a sleepover for young
40 parishioners.
41

42 The evidence will show that in 2005 the sexual contact
43 increased to mutual masturbation, oral sex and one episode
44 of sodomy. Anal intercourse then occurred very frequently
45 until the end of that year. There were further sexual acts
46 just before and after Mr Baldwin's marriage at the end of
47 2005.

1
2 The District Court who later heard the case described
3 Mr Baldwin's actions as manipulative and exploitative of
4 [ALA], as the relationship involved "progressively more
5 serious sexual misconduct."
6

7 In early 2006 Mr Baldwin and his wife moved to the
8 Gold Coast and he became a youth pastor at another church.
9 In June 2006 Senior Pastor Ian Lehmann also left the
10 [Sunshine Coast Church] and was replaced by senior pastors
11 Christian and Carol Peterson.
12

13 [ALA] made allegations of sexual abuse to the police
14 in 2007 and Mr Baldwin was arrested later that year and
15 charged. Documentary evidence is likely to show that
16 Mr Baldwin strenuously denied the charges and sought the
17 payment of his legal fees by the [Sunshine Coast Church]'s
18 insurer.
19

20 On 6 December 2007 the Queensland state executive ACC
21 noted that Mr Baldwin had been charged and that he must
22 surrender his credential. Some days later, he did so. The
23 hearing will explore the steps taken to suspend and remove
24 credentials of pastors.
25

26 Mr Baldwin's criminal trial took place at Maroochydore
27 in October 2008 and he was convicted by a jury on 22 March
28 2009 of one count of maintaining, eight counts of indecent
29 treatment of a child under 16 and one count of sodomy. In
30 March 2009 he was sentenced to eight years' imprisonment
31 with a non-parole period of four years. He lodged an
32 appeal of his conviction but was unsuccessful. He is no
33 longer in gaol.
34

35 The hearing will explore what support was provided by
36 the [Sunshine Coast Church] and the ACC to [ALA] and his
37 family during the criminal process and what he and his
38 family were told of the process concerning suspension of
39 Mr Baldwin, removal of his credential and the possibility
40 of compensation. The evidence is likely to reveal that
41 after Baldwin was convicted, Pastor Peterson offered, on
42 behalf of the [Sunshine Coast Church], to pay for
43 professional counselling support.
44

45 In May 2009 [ALA]'s father emailed Pastor Peterson and
46 asked for his help for what he described as "the deafening
47 silence from the AOG". He said, and I quote, "Are the

1 leadership concerned about the victim at all? A young man
2 actively involved in their church has been seriously
3 wounded through all of this." He asked whether the ACC had
4 any processes in place to address these matters and asked
5 why not a word had been heard from the ACC a month after
6 the sentencing of Baldwin.

7
8 The hearing will explore what steps were taken in
9 response to this email by the [Sunshine Coast Church] and
10 the ACC. The evidence is likely to show that two years
11 later, [ALA]'s father remained frustrated with the apparent
12 lack of action by the ACC. He wrote an email on 11 October
13 2011 to a large number of people, many from the Christian
14 community. He wrote:

15
16 *Jesus said "suffer the little one to come*
17 *unto me." We brought our little ones to*
18 *Him and now our youngest suffers, and*
19 *suffers and suffers. For eight years now*
20 *he has suffered, firstly the abhorrent*
21 *abuse from what should have been a safe*
22 *place, secondly, the painfully protracted*
23 *and difficult legal process that finally*
24 *saw his tormentor put away, and now the*
25 *ongoing struggles as he wrestles with the*
26 *ongoing mental torment caused by what he*
27 *has been through, and as he seeks some form*
28 *of compensation for all he has, and*
29 *continues to suffer.*

30
31 The state clerk of the ACC in Queensland replied the next
32 day as follows, and I quote:

33
34 *We recently received [your] email and we*
35 *are not sure if this is a legitimate email*
36 *or spam. If this is a legitimate email and*
37 *you wish to discuss the contents of the*
38 *email further, please do not hesitate to*
39 *contact us.*

40
41 Gary Swenson, the state ministries director at the ACC in
42 2011, is likely to give evidence that following the
43 father's email he reviewed the matter and noted that there
44 was no record of the ACC being advised of the conviction
45 until 2011.

46
47 By that time, negotiations were under way between

1 [ALA] and the insurer. The insurance claims officer
2 suggested in an email to Mr Swenson that the ACC explain to
3 [ALA]'s father about the policies for dealing with such
4 matters, including the withdrawal of credentials and the
5 protection of victims. The hearing will explore whether
6 those suggestions were accepted by the ACC and what steps,
7 if any, were taken by the ACC concerning the father's
8 concerns.

9
10 By April 2012 [ALA]'s family had made contact with the
11 national secretary of the ACC, Pastor Sean Stanton. The
12 evidence is likely to show that a decision was made by the
13 national and state presidents to have Mr Swenson visit
14 [ALA]'s family in regional Western Australia, where they
15 were then living. He travelled to where the family was
16 living and had a six-hour meeting with [ALA]'s parents and
17 then [ALA] in August 2012.

18
19 Mr Swenson is likely to give evidence that he reported
20 that the family's pain and grief over the abuse and
21 subsequent journey concerning [ALA] was very evident and
22 that they had felt completely abandoned and without support
23 from the movement. Mr Swenson is likely to say that he
24 told the parents that, "There is no justification for
25 a lack of support from ACC to the family." He explained
26 the policies and procedures of the ACC and said that the
27 family appeared to feel reassured.

28
29 In his report, which will be tendered, he identifies
30 certain failings of the AOG. First, he says that a senior
31 pastor failed to take action when serious concerns were
32 expressed to him by a church member because he was
33 Mr Baldwin's father-in-law. Second, the new senior pastor
34 of the [Sunshine Coast Church] did not advise the state
35 executive of the matter, including the conviction. Third,
36 the ACC failed to monitor the legal processes, including
37 the outcome of the criminal proceedings, and consequently
38 failed to support the family. He recommends that in future
39 such matters should remain on the state executive's agenda
40 until all necessary action by ACC is completed.

41
42 The public hearing will explore action by the state
43 and national executives of the ACC during the period 2009
44 to 2012 to advise [ALA] and his family of the policies and
45 processes to be followed, to provide support to the family
46 and to take steps to discipline Senior Pastor Lehmann. The
47 hearing will also hear evidence about whether the relevant

1 policies regarding child sexual abuse and related matters
2 were followed by the state and national executives of the
3 ACC.
4

5 The evidence will also reveal that in 2012, [ALA]
6 settled his civil claim concerning Mr Baldwin's sexual
7 abuse of him.
8

9 It is anticipated that the Royal Commission will hear
10 evidence from four individuals in relation to the [Sunshine
11 Coast Church] in this case study: firstly, Ian Lehmann and
12 Christian Peterson, the former pastors of the [Sunshine
13 Coast Church].
14

15 It is also expected that the Royal Commission will
16 hear evidence from present employees of the ACC regarding
17 their role in responding to disclosures of child sexual
18 abuse at the [Sunshine Coast Church]. Gary Swenson is
19 currently the state ministries director for Queensland and
20 the Northern Territory, and John Hunt is the current
21 Queensland state president of the ACC.
22

23 Finally, it is expected that Wayne Alcorn, the current
24 national president of the ACC, will give evidence before
25 the Royal Commission in this case study. Mr Alcorn will
26 give evidence regarding the current policies and procedures
27 of the ACC. That concludes the opening.
28

29 THE PRESIDING MEMBER: Thank you, Mr Beckett. We will
30 perhaps take a short break. You are about to call the
31 first witness?
32

33 MR BECKETT: I am, yes.
34

35 THE PRESIDING MEMBER: Just a moment, before we do that.
36 I omitted to confirm that it is Commissioner Atkinson and
37 I who will be sitting on this public hearing. For those
38 not familiar with the sitting times of the Commission,
39 I should just confirm that apart from that disruption this
40 morning, normal starting time will be 10am; a mid-morning
41 break at around 11.30, depending on where the hearing is
42 with respect to witnesses; lunch adjournment between 1 and
43 2; resume at 2 and sit until 4 on each day.
44

45 I do remind counsel that we are live-streaming these
46 proceedings, and for those members of counsel not familiar
47 with the live-streaming process, it is necessary to

1 acknowledge both your name and who you are appearing for at
2 each stage when you get to your feet to ask questions of
3 any of the witnesses, to ensure that, as best as can be,
4 those who are watching remotely are able to understand who
5 is speaking at any given time. I'll endeavour to keep on
6 reminding members of counsel.

7
8 Just one final thing for those members of the gallery
9 watching the proceedings in here. You are free to move in
10 and out of the hearing room as you wish, but I ask only of
11 you that you please do that as quietly as possible. It can
12 prove quite disruptive for a witness in the witness box.
13 So please just have some understanding of that and make
14 sure that you do so causing the least disruption.

15
16 Otherwise, we will make a short adjournment of ten
17 minutes and resume at 12 with the first witness,
18 Mr Beckett.

19
20 **SHORT ADJOURNMENT**

21
22 MR BECKETT: I call [AHA].

23
24 <[AHA], affirmed: [12.12pm]

25
26 **<EXAMINATION BY MR BECKETT:**

27
28 MR BECKETT: Q. Mr [AHA], we've given you a pseudonym in
29 this matter, and so I'll be referring to you as "Mr [AHA]".
30 You have provided your address to the Royal Commission; is
31 that correct?

32 A. Yes.

33
34 Q. And your current occupation is as a disability
35 pensioner; is that right?

36 A. Yes.

37
38 Q. You have provided a statement to the Royal Commission
39 dated 30 September 2014; is that right?

40 A. Yes.

41
42 Q. Do you have any amendments to that statement?

43 A. Yes. In paragraph 12, I just would like to change
44 a date, please.

45
46 Q. Yes, what would you like to change it to?

47 A. 3 November 1998.

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Q. All right, 3 November 1998. Are there any other changes you wish to make to your statement?

A. Not that I'm aware of.

Q. Is the statement true and correct to the best of your knowledge?

A. Yes.

MR BECKETT: I tender the statement.

THE PRESIDING MEMBER: So it will be exhibit 18-1.

EXHIBIT #18-1 STATEMENT OF [AHA] DATED 30/09/2014

MR BECKETT: Your Honour, I should at this time tender the documents with respect to the Hillsong part of the public hearing. I'm sorry to interrupt this witness to do so, but I think it is probably easiest if I do so now rather than in the middle of his evidence.

Your Honour and those at the Bar table will have a copy of what we've referred to as "the Hillsong documents". It's a small volume of material. So I'll choose this opportunity to tender the entirety of that volume.

THE PRESIDING MEMBER: So I'll have that marked as exhibit 18-2.

EXHIBIT #18-2 VOLUME OF DOCUMENTS IN RELATION TO THE HILLSONG CHURCH

MR BECKETT: Q. Mr [AHA], I wonder if you could please read your statement out to the Royal Commission?

A. I'll do my best.

"This statement made by me accurately sets out the evidence that I am prepared to give to the Royal Commission into Institutional Responses to Child Sexual Abuse. The statement is true and correct to the best of my knowledge and belief.

Where direct speech is referred to in this statement, it is provided in words or words to the effect of those which were used, to the best of my recollection."

1 Paragraph 4. "In or about the late 1960s my family
2 were quite heavily involved in the Assemblies of God
3 church, ('the AOG'). My family were personal friends with
4 Pastor Frank Houston, ('Pastor Frank'), and his family.
5 Pastor Frank lived in New Zealand. However, he frequently
6 visited Australia to preach and conduct religious seminars.
7 By the late 1970s he was also setting up the church, Sydney
8 Christian Life Centre, ('Sydney CLC'), in Sydney.
9 Sydney CLC first started as open-air meetings in a scout
10 hall in Double Bay and quickly evolved into Sydney CLC
11 headquarters on Oxford Street. Sydney CLC later merged
12 with Hills Christian Life Centre, ('Hills CLC'), to become
13 Hillsong Church.

14
15 About 1969 or 1970, Pastor Frank would stay with my
16 family in Coogee, New South Wales, every now and again when
17 he came to Australia. I was about seven or eight years old
18 at the time. His son Brian, who was in his mid-teens, also
19 stayed with us on one or two occasions. Brian and I would
20 play together at Coogee Beach when they would come and stay
21 with us. Pastor Frank's other son, Graeme, would also stay
22 sometimes. Pastor Frank's wife would sometimes visit, but
23 she didn't stay.

24
25 In January 1970, I recall that Pastor Frank and his
26 son, Brian, stayed with us for almost a whole week. I'm
27 aware of the date because Pastor Frank signed and dated my
28 mother's Bible, "1970", which she still has, and this is
29 the day before my birthday. A photocopy of the signed
30 Bible is attached to this statement.

31
32 Pastor Frank was a popular preacher and during this
33 visit from New Zealand he didn't just preach at one church
34 but visited many different churches. My family would often
35 go to the different churches with him. We would go to see
36 him before or after the meeting and he would hug and kiss
37 me in front of other people. We would sometimes go into an
38 office alone where he would feel between my legs.
39 I remember this happening at an evangelical camp at
40 Windsor.

41
42 On this trip, Pastor Frank and Brian were staying in
43 my sister's room, which had a bunk bed, while my sister
44 stayed in my parents' room. I had a room to myself that
45 was a walled-off part of our verandah. Pastor Frank would
46 creep into my room late at night nearly every night of the
47 week. I would be asleep when he came in, and then I would

1 wake up with him standing over me. I remember that when he
2 was touching me inappropriately I would be petrified and
3 would lay very still. I could not speak while this was
4 happening and felt like I couldn't breathe. I'm not sure
5 how long he would stay in the room with me, but it felt
6 like forever. I know that he left when it was still full
7 dark.

8
9 The abuse in my home and at the different church
10 meetings continued over a period of years until I reached
11 puberty. Pastor Frank wanted nothing to do with me after
12 I reached puberty.

13
14 I continued to attend Sydney CLC regularly after the
15 abuse stopped. I usually attended every Sunday. I can't
16 recall when I stopped attending church, but my attendance
17 slowly filtered away as I wasn't keen on being too close to
18 Pastor Frank. On occasions I would still see him at the
19 back of the church and he would come up and hug me.

20
21 The first disclosure of abuse

22
23 I was so ashamed of the abuse that I kept it inside
24 for many years and did not tell anyone. It was only on or
25 about 1978, when I was about 16 years old, that I told my
26 mother about the abuse. My mother was still heavily
27 involved in the church at that time and I observed that it
28 was difficult for her to accept what I told her. All of
29 her friends were involved in the church and the Houstons
30 were considered to be almost like royalty in those circles.
31 Pastor Frank was a very popular character and everyone
32 wanted to go to his church in those days. After I told her
33 about the abuse, my mother said words to the following
34 effect: "You don't want to be responsible for turning
35 people from the church and sending them to hell."

36
37 My mother's response affected me and made me think
38 that I did not want to cause any trouble. I therefore did
39 not pursue the matter any further.

40
41 Disclosure of abuse to the church

42
43 On or about September 1999, my mother attended
44 a church meeting at Emmanuel Christian Family Church in
45 Plumpton, New South Wales."

46
47 Q. Mr [AHA], I'll just stop you there. Is that the date

1 you changed?

2 A. Yes, it was a bit further back. I'm sorry about that.
3 I haven't adjusted it on my form here.

4
5 Q. What is the correct date at the start of paragraph 12?

6 A. It was 3 November 1998. Sorry.

7
8 Q. Thank you. Please continue.

9 A. "My mother attended a church meeting at Emmanuel
10 Christian Family Church in Plumpton, New South Wales. The
11 church is an AOG church. Pastor Barbara Taylor,
12 ('Pastor Taylor'), ran that church and was holding an
13 outreach meeting. Pastor Taylor took over the running of
14 the church. Pastor Kevin Mudford, ('Pastor Mudford'), was
15 also present at the outreach meeting.

16
17 My mother called me and told me she had a conversation
18 with Pastor Mudford and told him that I had been sexually
19 abused by Pastor Frank. She warned me that Pastor Mudford
20 was on his way to my home. She said words to the following
21 effect: 'He's coming around there. He's very aggressive.
22 He's very angry at you.'

23
24 Shortly thereafter, Pastor Mudford came to my home and
25 started pounding on the front door. I believe it was
26 a Sunday morning when these events took place. When
27 I opened the door, he proceeded to shout at me in a very
28 aggressive manner. He shouted words to the effect that
29 I had made up the story about Pastor Frank. Pastor Mudford
30 then barged through front door.

31
32 Pastor Taylor arrived as Pastor Mudford was getting
33 ready to leave my house, as I wanted him out. Both
34 Pastor Taylor and Pastor Mudford questioned me about the
35 allegations I had made against Pastor Frank. They tried to
36 tell me that what I was saying was not true and they both
37 said words to the following effect: 'Frank Houston
38 couldn't have done that. He's a good man.' However, I got
39 the impression that Pastor Taylor believed my story to some
40 degree by the end of our conversation. She said that she
41 would speak to the church hierarchy on my behalf and get
42 back to me about it.

43
44 On or about 16 September 1999, about a week after
45 Pastors Taylor and Mudford had come to my house, I received
46 a letter from Pastor Taylor. Pastor Taylor stated in her
47 letter to me that she had seen Pastor John McMartin, an

1 executive member of the AOG, and that Pastor McMartin had
2 said that the AOG have a structure in place that can and
3 will deal with allegations of child sexual abuse if they
4 have a written accusation with the time and place. The
5 letter also said, "the secular courts is not the way", and
6 she encouraged me to go to the church with my story, as the
7 church would give me a fair hearing.
8

9 Although Pastor Taylor told Pastor McMartin of the AOG
10 my story, I never received any correspondence or
11 communication directly from anyone at Sydney CLC/Hillsong
12 or from anyone in the AOG hierarchy itself about this
13 matter. The only contact I had was from Pastor Frank
14 himself, who started calling me and my mother on a regular
15 basis. The phone calls started coming about a week or two
16 after I received the letter of 16 September 1999 from
17 Pastor Taylor. I received several phone calls from
18 Pastor Frank over different periods. When he called me, he
19 would say words to the following effect: 'I want to get
20 together to discuss some sort of money as a compensation to
21 you. I don't want this on my head when I stand in front of
22 God.' The money was something that he brought up. It
23 wasn't something that I asked him for.
24

25 I eventually agreed to meet Pastor Frank on or about
26 early 2000. I decided to meet him because of his phone
27 calls, as I didn't want to hear from him any longer and
28 just wanted to get it over and done with. The meeting was
29 at Redfern station in Sydney. I attended that meeting, but
30 when I saw Pastor Frank pull up in his green Jaguar,
31 I walked away. Seeing him bothered me and I did not want
32 to be anywhere near him. Even being in the same state as
33 him bothered me, and I just didn't want to connect with
34 him.
35

36 Following the near meeting at Redfern station,
37 Pastor Frank continued to attempt to make contact with me
38 and my mother. When he called me, he would say words to
39 the following effect: 'Look, we need to meet. I want to
40 organise some money for you, some compensation, and get
41 this off.'
42

43 On or about late 2000, whilst Pastor Frank was still
44 active in the church, I agreed to meet with him. The
45 meeting was held at a McDonald's restaurant at Thornleigh,
46 just up Pennant Hills Road. When I arrived at McDonald's,
47 I saw Pastor Frank's green Jaguar in the car park. Inside

1 the restaurant, I saw Pastor Frank sitting down next to
2 a man whom I did not recognise ('the unnamed man'). The
3 unnamed man was eating a burger. Pastor Frank said words
4 to the following effect: 'I want your forgiveness for
5 this. I don't want to die and have to face God with this
6 on my head.' The unnamed man then put a food-stained
7 napkin down in front of me and words were said to the
8 following effect:

9
10 Unnamed man: 'You put your signature there and I'll
11 give you the \$10,000.

12
13 Pastor Frank: 'Just do it and say you forgive me and
14 that'll be it.'

15
16 At this stage, I was nearly going into a panic.
17 I just wanted to get away from the whole situation.
18 I signed the napkin. The unnamed man said words to the
19 following effect: 'All right, I'll be in touch. I'll send
20 you a cheque.' Pastor Frank then said words to the
21 following effect: 'If there's any problems, contact me or
22 Brian, and you'll get your money.' I left the restaurant
23 after that.

24
25 About two months after my meeting with Pastor Frank at
26 McDonald's, I telephoned Brian Houston, as I had not yet
27 received any money from Pastor Frank. We had
28 a conversation to the following effect:

29
30 Me: 'What's happening with the payment I was
31 promised? I agreed to forgive your father.'

32
33 Brian: 'Yes, okay, I'll get the money to you.
34 There's no problem. You know, it's your fault all of this
35 happened. You tempted my father.'

36
37 Me: 'Why, did he molest you also?'

38
39 Brian got very angry after that. He slammed the phone
40 down after saying words to the effect of: 'You'll be
41 getting money.'

42
43 I'm certain that Brian Houston knew about the meeting
44 that I had with Pastor Frank at McDonald's. I did not tell
45 him about the meeting during our phone conversation.
46 However, he appeared to be aware of it and I therefore
47 assumed that Pastor Frank had discussed it with him.

1 Pastor Frank had also told me I could call Brian Houston if
2 there was a problem, so that made me believe that
3 Pastor Frank would speak to Brian about the agreement made
4 at McDonald's.

5
6 About half a month later a cheque in the sum of
7 \$10,000 arrived in the post. There was no correspondence
8 of any sort with the cheque. I cannot recall who the
9 drawer of the cheque was.

10
11 On or about 2000, I was watching Brian Houston deliver
12 a Hillsong sermon on television. Brian Houston was very
13 emotional and teary eyed and he said to the congregation
14 words to the following effect: 'I would like you all to
15 pray for me and my family. My father has been involved in
16 a minor indiscretion that happened thirty years ago in
17 New Zealand and we would just like you to pray for us.'

18
19 I knew this to be a reference to allegations that
20 I had read online that Pastor Frank had sexually abused
21 a child or children thirty years ago while he was working
22 with the Salvation Army in New Zealand. I was appalled
23 that Brian Houston had not revealed the extent of the
24 allegations against his father, including my more recent
25 story of abuse by him in Australia. He also avoided using
26 the word 'paedophilia' or anything like that. I thought it
27 was corrupt that he had used the phrase 'involved in
28 a minor indiscretion' to describe Pastor Frank's conduct.
29 As far as I was aware, Pastor Frank was still preaching on
30 and off at this time and was also doing seminars.

31
32 On or around 2000 Brian Houston was featured on the
33 ABC's Australian Story and he said that his father would
34 step down from preaching.

35
36 I'm not aware of the exact time, but some time between
37 the years 2000 and 2004, my mother told me that
38 Brian Houston had telephoned her. The reason I know it was
39 between these years is as it was after the time that
40 everything started to become public in 2000, but before
41 Pastor Frank's memorial service in November 2004. My
42 mother told me that Brian Houston had said words to the
43 following effect: 'It's terrible what happened to [AHA],
44 but the church has to come first. My father never molested
45 me.'

46
47 As far as I am aware, the police were never involved

1 in this matter and Hillsong did not notify any external
2 authorities about the allegations against Pastor Frank.

3
4 The effects of abuse

5
6 I feel that what Pastor Frank did to me destroyed my
7 childhood. What he did to me and what he made me do has
8 had a bad reflection on me for the rest of my life. For
9 many years I was full of shame, fear and embarrassment.
10 Now I feel mostly anger.

11
12 The abuse has had long-term effects on me. Late in
13 the night I still get flashbacks of Pastor Frank in my
14 bedroom and see his face floating around me. I have
15 difficulties being in the presence of elderly men. I also
16 have difficulty being intimate with my wife. I can't
17 relate to my own children. I find it awkward to hug my own
18 sons because I don't want them getting used to another male
19 hugging them. Emotionally I don't feel close to anyone and
20 I feel like I'm dead and emotionless on the inside. I am
21 currently suffering from depression and post-traumatic
22 stress syndrome. I am on a disability pension. My doctor
23 has diagnosed the cause of these illnesses as
24 Pastor Frank's abuse.

25
26 I felt very isolated when my story first started to
27 come out and the church community made me feel like I was
28 the problem. No-one believed my story and others put
29 pressure on me to keep my mouth shut. I felt that the
30 church's response was completely inadequate, and I have
31 received absolutely no support, no counselling, apology or
32 acknowledgment of the abuse. I believe that Brian Houston
33 and other elders of the Hillsong Church kept Pastor Frank's
34 history as quiet as they could, and they have not been held
35 accountable for how they have handled my allegation."

36
37 Q. Mr [AHA], I have some questions I want to ask you
38 about your statement. If I can go first to paragraphs 7
39 and 8. In paragraph 8, you refer to Pastor Frank coming
40 into your room when he was staying over in your family
41 house and touching you inappropriately; that you would be
42 petrified and would just lie very still. I want to ask you
43 about that occasion in particular.

44 A. Yes.

45
46 Q. Do you understand that?

47 A. Yes.

1
2 Q. I'll ask you just some brief questions about that, and
3 if you need to stop at any time, just say so. First of
4 all, on the occasion that you recount there, did Mr Houston
5 come into your room and lie on top of you?
6 A. Correct.
7
8 Q. Did he place his hand or hands on your genitals?
9 A. Yes, he did.
10
11 Q. Did he place a finger into your anus on that occasion?
12 A. Yes, he did.
13
14 Q. Did Pastor Frank masturbate you on that occasion?
15 A. Yes, he did.
16
17 Q. Did Pastor Frank engage in any form of oral sex with
18 you?
19 A. I can't recall, sir.
20
21 Q. Did that abuse, or abuse of that nature, take place on
22 one occasion or on a number of occasions?
23 A. On a number of occasions.
24
25 Q. At about that time or on other dates?
26 A. The worst of it was about that time, but it continued
27 on.
28
29 Q. How long was Pastor Frank staying with you and your
30 family on that occasion that you recount in paragraph 8?
31 A. That was the week after the evangelical camps at
32 Windsor. They came and stayed with us for the one
33 full week after that, as per signature in mum's Bible.
34
35 Q. How many times did abuse of the nature that you have
36 described occur during that week?
37 A. Mostly every night, that I can recall.
38
39 Q. And then after that week, were there further episodes
40 where the abuse took place?
41 A. Yes.
42
43 Q. Over what sort of period was that?
44 A. Over the next couple of years as I went to visit him
45 and other churches, he would call me aside into his office
46 and further things would take place, and hugging and
47 kissing, and it just continued.

1
2 Q. It's a long time ago, but when you told your mother in
3 1978 about the abuse, did you indicate to her that you had
4 been abused on one occasion or multiple occasions?
5 A. From what I can remember, what I had said to her was
6 that he had abused me.
7
8 Q. You say that on or about 3 November your mother was
9 attending a church meeting at Emmanuel Christian Family
10 Church in Plumpton and disclosed to somebody there the
11 abuse that had happened to you when you were aged about
12 I think seven or eight; is that right?
13 A. That's correct.
14
15 Q. As far as you know, was that disclosed to
16 Pastor Taylor or to Pastor Mudford or to both of them at
17 that stage?
18 A. From what I know, it was both.
19
20 Q. And Pastor Mudford came round to your place; is that
21 correct?
22 A. Yes.
23
24 Q. That day or the next day, or when did he do that?
25 A. I think it was in a very short period. It could have
26 been the same day or the day following.
27
28 Q. You've set out what he said in paragraph 14, and then
29 on the same occasion, so when Pastor Mudford was there
30 speaking with you about the abuse in your house,
31 Pastor Taylor also arrived; is that right?
32 A. Yes.
33
34 Q. You say that you got the impression that Pastor Taylor
35 believed your story to some degree; is that right?
36 A. I just don't think that anyone wanted to believe that
37 Pastor Frank would do such a thing.
38
39 Q. And then you say, "She said that she would speak to
40 the church hierarchy on my behalf and get back to me about
41 it." Do you see that?
42 A. Barbara Taylor.
43
44 Q. Yes. Did she say who she was going to speak to?
45 A. Senior executives in the AOG.
46
47 Q. The state or the national executive?

1 A. That was about all I understood.
2
3 Q. Did she come back to you at about that time and tell
4 you that she had taken the matter to the church hierarchy?
5 A. Yes, after a period of time, she informed me that she
6 had spoken to them, yes.
7
8 Q. Pastor Taylor tells us that she spoke to a man by the
9 name of John McMartin, who was on the state executive at
10 about that time?
11 A. Yes.
12
13 Q. Did she tell you that she had spoken to
14 Pastor McMartin?
15 A. From memory, I can't recall exactly.
16
17 Q. What did you understand the process was for the
18 consideration of your allegation of abuse?
19 A. Well, I didn't know there was going to be anything.
20 As far as I understood, she was going to speak to them on
21 my behalf and then the letter came forward and then nothing
22 but deafening silence. That was it.
23
24 Q. The letter you're referring to is the one in September
25 1999; is that right?
26 A. Yes.
27
28 Q. We'll come to that in a moment. Before you received
29 that letter on 16 September 1999, had you received any
30 other contact, apart from Pastor Taylor's, about the
31 consideration of your abuse?
32 A. No.
33
34 Q. What had you said, if anything, to Pastor Taylor about
35 whether you wanted the matter kept confidential or your
36 name disclosed?
37 A. The way it came out, I was completely embarrassed and
38 felt ashamed and I was hoping that no more would come of
39 it. I was reluctant and I didn't want any more of it. It
40 was something that I was completely ashamed about.
41
42 Q. Clearly Pastor Taylor was considering taking the
43 matter to the hierarchy, to the executive of the Assemblies
44 of God. Did you give her any instructions about revealing
45 your name or the nature of the abuse or the perpetrator?
46 A. Not that I can recall, sir.
47

1 Q. We know, on the basis of her evidence, that
2 Pastor Taylor had a number of conversations with
3 Pastor McMartin but didn't reveal, until about 10 or
4 so months later, your name and the name of the perpetrator,
5 namely, Frank Houston. Were you aware of that?

6 A. No.

7

8 Q. After the 16 September 1999 letter - this is the one
9 from Barbara Taylor to you --

10 A. Yes.

11

12 Q. Before I get to that, I understand, certainly from
13 Pastor Taylor's notes, that you had spoken to a chamber
14 magistrate about the abuse; is that right?

15 A. From what I can recall, I went to - it wasn't
16 a chamber magistrate, it was a solicitor, and I went in and
17 started to speak to them about some of the allegations. At
18 that point, I broke down uncontrollably and I left the
19 office straightaway. I couldn't stand going through it.
20 It just felt like my nerves were completely smashed.

21

22 Q. Did you receive any advice from the solicitor about
23 the matter?

24 A. It never went any further.

25

26 Q. I'll just have you shown a copy of the letter of
27 16 September 1999. It's at tender bundle tab 2. If we
28 could scroll down, you will see that at the start there
29 Barbara Taylor has written to you alerting you to the fact
30 that she had spoken to John McMartin on 16 September 1999.
31 Do you see that?

32 A. Yes.

33

34 Q. And you received this letter?

35 A. Yes.

36

37 Q. She advised that she had been told that
38 Pastor John McMartin had a structure in place to deal with
39 the abuse allegations. Do you see that?

40 A. Yes, sir.

41

42 Q. And she says that she understands that you will be
43 fairly dealt with as a result of this process. Do you see
44 that?

45 A. Yes, sir.

46

47 Q. Then in the next paragraph it says:

1
2 *The secular courts is not the way,*
3 *I believe to go but to the church where*
4 *I believe you will receive a fair hearing.*
5 *I will stand with you [AHA] for I believe*
6 *you.*

7
8 Do you see that?

9 A. Yes, sir.

10
11 Q. Had you had some conversation with Pastor Taylor
12 before that time about going to the secular courts?

13 A. No, sir, I don't think so.

14
15 Q. Were you considering at that time going to the police
16 or going to the civil courts to sue Frank Houston?

17 A. It didn't occur to me to do that, no.

18
19 Q. All right. What did you understand by that paragraph,
20 "The secular courts is not the way"?

21 A. Well, "the secular courts", as I understood it then,
22 was the courts of the earth. Being so heavily involved in
23 the church, we looked to the church for direction, and as
24 it reads further along, "the church will give you a fair
25 hearing", and that's the way we seemed to be programmed to
26 deal with these problems. So we went to the church. The
27 secular courts and the police were something that was for
28 the unbelievers.

29
30 Q. After you received this letter of 16 September 1999,
31 did you have any contact with Pastor John McMartin?

32 A. None at all.

33
34 Q. Did you have any contact with anybody else from the
35 Assemblies of God about your abuse allegations?

36 A. Nothing.

37
38 Q. I want to ask you about contact with Frank Houston.
39 Do you recall whether you received any contact from
40 Frank Houston directly?

41 A. There were lots of phone calls coming in from
42 Frank Houston.

43
44 Q. To you, to somebody else?

45 A. To myself and to my mother.

46
47 Q. You say in paragraph 17 that the phone calls started

1 coming about a week or two after you received the letter of
2 16 September 1999; is that right?
3 A. They were actually before that. There were frequent
4 phone calls coming up before that letter was - I received
5 any copy of it.
6
7 Q. How did Frank Houston come to have your phone number,
8 to your knowledge?
9 A. I have no idea. I think he phoned my mother and she'd
10 given it to him for him to go further in conversations with
11 me.
12
13 Q. What was the nature of these telephone calls?
14 A. That he wanted to get together with me. He was very
15 frightened with what he'd been doing to myself and to other
16 children, and he didn't want to die and go with this in
17 front of God to answer for it. He was very fearful.
18
19 Q. So what did he say, firstly, about your allegations of
20 abuse? Did he admit them? Did he deny them? What did he
21 say about them?
22 A. He just went straight into, like, "We've got to get
23 together and seek compensation and I want you to forgive
24 me, so I can stand in front of God." They seemed to be the
25 main two things. He wasn't concerned about me personally.
26 It just seemed to be more about himself and protecting
27 himself, and then so if he died, he could stand in front of
28 God and say that he was absolved of it.
29
30 Q. You mentioned other allegations against Frank Houston.
31 Was there some discussion of other allegations?
32 A. Nothing at all.
33
34 Q. What did he say about any other allegations?
35 A. Nothing.
36
37 Q. Did he mention them or did you mention them to him?
38 A. Nothing, and he never said anything to me about them.
39
40 Q. There was some discussion of a form of financial
41 compensation to you for the abuse; is that right?
42 A. Yes, sir.
43
44 Q. How did that issue come to be discussed? Did you put
45 it to him? Did he put it to you? How did it come about?
46 A. No, he came straight out with it and just said, "We
47 need to get together. We need to deal with this, and

1 I want to discuss some form of compensation for you", and
2 then so, again, the same statement, so he can stand in
3 front of God and not have this on his head.

4
5 Q. Had you met with him at that stage?

6 A. No. At the early days, it was only just phone
7 conversations.

8
9 Q. Did you receive any payment as a result of those
10 conversations?

11 A. The first payment I can recall was that he was - we
12 were supposed to meet at Redfern station, as I stated in my
13 statement. I didn't meet with him, but later on that money
14 appeared into my account and he'd been on the phone to me
15 after that, because he was very concerned about why we
16 couldn't get together.

17
18 Q. How had he obtained your account number to put the
19 money into it?

20 A. In conversations, he asked me for it.

21
22 Q. But that doesn't seem to have been the end of the
23 money; is that right?

24 A. No, sir. In a phone call to my mother, he said he
25 would pay \$2,000 a month till the day he died. I think
26 that was his attempt to cover his trail, in my personal
27 belief. Then the phone calls kept coming after that, and
28 that's when he made the remark that, "We need to get
29 together and sort this out", and that's where the
30 McDonald's restaurant situation came to light.

31
32 Q. That's the occasion where there was an apparent
33 agreement to pay you \$10,000; is that right?

34 A. Yes.

35
36 Q. What did Pastor Frank want from you during that
37 meeting?

38 A. He wanted me to forgive him.

39
40 Q. What else did he say about the \$10,000 and what it was
41 compensation for?

42 A. Him and the unnamed man basically were pushing me just
43 to sign this piece of paper and to say that, provided
44 I forgive him, "The money is yours." That was the only
45 connection to it. That was what he wanted.

46
47 Q. You say that you were asked by the unnamed man to sign

1 a food-stained napkin; is that right?
2 A. Yes.
3
4 Q. Was there a document, like a typed document, that was
5 put in front of you?
6 A. No.
7
8 Q. Did you subsequently sign some form of written
9 agreement?
10 A. There was nothing, as far as I could tell, on the
11 napkin, and at that stage, sir, I just want to tell you
12 that I was in a state of panic, but as I could not see
13 anything on it, I just scribbled my name on it and Frank
14 kept badgering me about the forgiveness.
15
16 Q. Then I understand that there was some delay in
17 receiving the money; is that right?
18 A. Yes, sir.
19
20 Q. And you spoke with Brian Houston about the money; is
21 that right?
22 A. Yes.
23
24 Q. Was that the first time you had spoken to
25 Brian Houston?
26 A. As far as I can recollect, sir, yes.
27
28 Q. You say in your statement that as far as you were
29 aware, he seemed to know that money had been offered to you
30 by his father?
31 A. Yes.
32
33 Q. You say half a month later, a cheque in the sum of
34 \$10,000 arrived in the post?
35 A. Yes.
36
37 Q. What did you understand you were to do, if anything,
38 as a result of receiving the \$10,000?
39 A. I have no idea. Forgiveness to Frank was what the
40 \$10,000 was for, and I have no idea what the rest of it was
41 to go with.
42
43 Q. Pastor Taylor had mentioned going to the secular
44 courts. Did the receipt of the \$10,000 have any effect
45 upon you going to either the police or the civil courts?
46 A. To me, I felt that I was - I'd gotten \$10,000 and
47 I just was going to stop at that, because I was deeply

1 ashamed and upset with what had taken place and I didn't
2 want to have any more to do with it.

3
4 Q. During those telephone conversations or the meeting
5 with Frank Houston, did he refer you to anybody at the
6 Assemblies of God at the state executive or national
7 executive level?

8 A. No.

9
10 Q. When you spoke to Brian Houston, did he refer you to
11 the state or national executive?

12 A. No.

13
14 Q. After you spoke to him, did you receive any
15 communication from Brian Houston asking you to go and speak
16 with somebody at the state or national executive?

17 A. No.

18
19 Q. As you may know, Pastor Houston has given a statement
20 to the Royal Commission. He says that he first became
21 aware of the allegations in late October and he says that,
22 at about that time, you had a conversation with him in
23 which you said to him, "I don't want to go public. I don't
24 want to go to the police. I don't want my identity
25 public." Does that sound correct or incorrect to you?

26 A. Incorrect.

27
28 Q. What is incorrect about it?

29 A. I don't recall the call at any stage whatsoever.

30
31 Q. So it's incorrect because you can't remember it, or
32 you think it's unlikely you said something like that?

33 A. It is unlikely.

34
35 Q. Why is it unlikely?

36 A. Because the things that he would have said in it -
37 I had very little to do with Brian Houston other than the
38 statement that he gave before in regards to the money, and
39 I wanted nothing more to do with him.

40
41 Q. On that occasion when you spoke to him about the
42 \$10,000 - that is, spoke to Brian Houston - did he offer
43 you counselling?

44 A. No.

45
46 Q. We have a note from 21 December 1999 from
47 Pastor Barbara Taylor, who says she had a conversation with

1 you about a phone call between you and Brian Houston. Do
2 you understand that, first of all?
3 A. Yes.
4
5 Q. In that note, she says that Brian Houston said to
6 you - I'm sorry, it's a bit convoluted, but she's recording
7 something that she says you said to her.
8 A. Okay.
9
10 Q. Do you understand that, first of all?
11 A. Yes, sir.
12
13 Q. She's recounting a conversation that you had with
14 Brian Houston.
15 A. Yes.
16
17 Q. Do you understand that?
18 A. Yes.
19
20 Q. In that conversation, she records that Brian Houston
21 was very defensive of his father; there was no counselling
22 offered; and Brian questioned whether Frank was part of the
23 Assemblies of God at the time of the abuse. Do you recall
24 that at all?
25 A. No, sir, I can't.
26
27 MR BECKETT: Just for the transcript reference, the note
28 I'm referring to is annexure L to the statement of Barbara
29 Taylor.
30
31 THE PRESIDING MEMBER: Thank you.
32
33 MR BECKETT: Q. We have minutes of a national executive
34 meeting dated 22 December 1999 at which the national
35 executive confirmed the suspension of Frank Houston's
36 credential. Do you understand that, first of all?
37 A. Yes.
38
39 Q. At about that time, were you ever told that the matter
40 had been considered by the national executive?
41 A. No.
42
43 Q. Were you told, after the December meeting, about the
44 suspension of his credential?
45 A. No.
46
47 Q. Were you told about a process of restoration or

1 rehabilitation for Frank Houston?
2 A. I was told that they were concerned about him, as
3 regards to this letter about the church praying for him and
4 giving him healing ministry, that he would stand and be
5 able to minister again and put this terrible thing behind
6 him.

7
8 Q. Who told you that?

9 A. It's in the letter here, the exhibit here.

10
11 Q. I'll just clarify which exhibit you're referring to.
12 Is it tender bundle 3, the minutes of the special executive
13 meeting of 22 December 1999?

14 A. No, it's in this letter here (indicating). Oh, it was
15 just on the screen.

16
17 Q. If tab 2 could come back up?

18 A. It says:

19
20 *I trust Frank also confesses this awful*
21 *deed, repents for sinning against God,*
22 *receives forgiveness, is disciplined and*
23 *rises to a higher place in God because this*
24 *blight on his character has been dealt*
25 *with.*

26
27 Q. This was the letter you received from Barbara Taylor.
28 Even though she was a pastor at an Assemblies of God
29 church, she was not on the state or the national executive,
30 was she?

31 A. Not that I'm aware of.

32
33 Q. So after this letter - I should say, after December
34 1999, when the decision happened, were you informed of the
35 result of that meeting?

36 A. Not really, no. I didn't know anything about it.

37
38 Q. Were you aware that in about November 2000 a further
39 national executive meeting was convened to consider
40 allegations against Frank Houston?

41 A. No.

42
43 Q. Were you aware that further allegations had come from
44 New Zealand about him abusing children in that country?

45 A. No.

46
47 Q. In that year - that is, between December 1999 and

1 November 2000 - had you had any contact with anybody from
2 the state or national executive of the Assemblies of God?
3 A. No.

4
5 Q. Had you received any counselling during that period of
6 time from anybody or paid by the Assemblies of God?
7 A. No.

8
9 Q. Was the first time that you heard about Frank Houston
10 having his credential withdrawn when Brian Houston was
11 speaking publicly?

12 A. I think that was about the first time I'd heard
13 anything about what disciplinary measures they had taken
14 against him.

15
16 Q. At paragraph 24 of your statement, is that the first
17 time that you heard about the allegations coming to light?
18 A. Yes.

19
20 Q. You say there that:

21
22 *... Mr Houston has been involved in a minor*
23 *indiscretion that happened thirty years ago*
24 *in New Zealand ...*

25
26 Do you see that?

27 A. Yes.

28
29 Q. Was there any mention or any description, vague or
30 otherwise, of abuse of you by Brian Houston during that
31 sermon?

32 A. No, sir. I was completely wiped, like I didn't exist.

33
34 Q. I see that the quote that you've given there doesn't
35 mention anything about Frank Houston's credential. When
36 you heard that sermon, what did you understand had happened
37 to Frank?

38 A. That he had basically been disciplined, I think, to
39 some degree. I didn't have much - I didn't have any
40 knowledge about it. My major concern with that was just
41 how my allegation was just completely whitewashed. It
42 didn't exist. It wasn't worth them talking about.

43
44 Q. At the end of paragraph 24, you refer to Pastor Frank
45 still preaching on and off at this time and also doing
46 seminars?

47 A. Yes.

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Q. Do I take that to mean that your understanding was that, effectively, he was still preaching in 2000?

A. Yes.

MR BECKETT: I'm almost done, your Honour, but I notice the time.

THE PRESIDING MEMBER: Do you want to finish or take a break now, Mr Beckett?

MR BECKETT: I might take a break and come back.

THE PRESIDING MEMBER: All right. Mr [AHA], you understand we're going to take the luncheon adjournment now between 1 and 2. Mr Beckett is indicating that he just has a few more questions for you, and then the procedure is that I will ask the other legal representatives here at the Bar table as to whether or not they have any questions for you.

THE WITNESS: Okay.

LUNCHEON ADJOURNMENT

MR BECKETT: Your Honour, just before we resume with Mr [AHA], I seek two orders. One is a pseudonym direction with respect to those people who are in column 1 of the pseudonym direction, which I will hand up in a moment, and then a related direction not to publish those names, as well. I hand up both the direction not to publish and the pseudonym direction.

THE PRESIDING MEMBER: Thank you.

MR BECKETT: Copies of both draft orders have been distributed to those at the Bar table.

THE PRESIDING MEMBER: Thank you. Yes, I will make both of those orders.

MR BECKETT: Thank you.

Q. [AHA], one last matter, if I can raise it with you. I asked you earlier about discussions with Pastor Barbara Taylor about going to the police. At any stage during the period from when your mother passed the allegations on to

1 Barbara Taylor and to Kevin Mudford, through to 2000, did
2 you have any discussions with anybody from the Assemblies
3 of God about going to the police?

4 A. No.

5
6 Q. Was it ever suggested to you that you should either go
7 to the police or not go to the police, by anybody from the
8 Assemblies of God?

9 A. No.

10
11 Q. When I say the "Assemblies of God", I mean the
12 national executive or the state executive of the Assemblies
13 of God.

14 A. No.

15
16 MR BECKETT: Those are my questions.

17
18 THE PRESIDING MEMBER: Thank you, Mr Beckett.
19 Ms McGlinchey?

20
21 MS McGLINCHEY: Might I go last?

22
23 THE PRESIDING MEMBER: Yes.

24
25 **<EXAMINATION BY MR KERNAGHAN:**

26
27 MR KERNAGHAN: Q. Sir, my name is Aaron Kernaghan and
28 I'm representing the person that you have referred to as
29 Pastor Taylor. I have some questions for you which are by
30 way of clarifying some of the things that you have said in
31 your evidence today.

32
33 The first question is in relation to what counsel
34 assisting just asked you, about information encouraging you
35 or suggesting that you should go to the police or speak
36 with law enforcement. During the course of your
37 discussions with Pastor Taylor throughout 1998 and 1999,
38 was it the case that you had discussions with her about
39 going to the courts?

40 A. No.

41
42 Q. Did you have a discussion with her about seeking legal
43 assistance?

44 A. No.

45
46 Q. Did you indicate to her that you had been to see
47 a lawyer?

1 A. No.
2
3 Q. The answers that you are giving now, do they come from
4 a memory that you have of that time; is it clear?
5 A. It is not clear, no.
6
7 Q. In any event, it is possible that there was some sort
8 of a discussion like that with Pastor Taylor; would you
9 agree with that?
10 A. No, I wouldn't agree with that.
11
12 Q. Was there a discussion with Pastor Taylor about the
13 role that the church could play in dealing with the abuse
14 that you had suffered in place of a court system?
15 A. Basically what was written in the letter was what was
16 stated - not to go to the secular courts.
17
18 Q. That letter that you are referring to is the document
19 that you were shown, the letter to you dated 16 September
20 1999; is that right?
21 A. Yes.
22
23 Q. The reference is ending 001.0006, that document that
24 is now in front of you on the screen?
25 A. Yes.
26
27 Q. In particular, the fourth paragraph down, where it
28 says:
29
30 *The secular courts is not the way ...*
31
32 Do you have any recollection about whether or not, during
33 the times that you spoke with Pastor Taylor, what is
34 contained in that paragraph is something that you
35 discussed?
36 A. No.
37
38 Q. In any event, what is contained in that paragraph is
39 consistent with what you believe was the church's
40 expectation of you?
41 A. Yes.
42
43 Q. You see that that letter is dated September 1999?
44 A. Yes.
45
46 Q. Do you have any particular recollection of that date
47 or do you just remember that date because it's on this

1 letter?
2 A. Mainly due to the date on the letter.
3
4 Q. The time that you had a meeting with Pastor Taylor and
5 Pastor Mudford - can I ask you about that? Do you remember
6 if that occurred in 1998 or 1999 or you just remember it
7 occurring?
8 A. It was early, before that. It was 1998, in November.
9 It was just before the 1999 changeover, yes.
10
11 Q. You recall that this letter that we are looking at on
12 the screen in front of you --
13 A. Yes.
14
15 Q. -- doesn't relate in time to that meeting; is that
16 right?
17 A. No.
18
19 Q. Did you receive anything from Pastor Taylor after that
20 meeting?
21 A. No.
22
23 Q. That is, the 1998 meeting.
24 A. Sorry?
25
26 Q. The 1998 meeting with Pastor Mudford and
27 Pastor Taylor.
28 A. No.
29
30 Q. Is it possible that the meeting you recall having
31 happened with Pastors Mudford and Taylor - that those were
32 meetings that occurred on two separate days, that is,
33 a meeting with Pastor Mudford and then you met with
34 Pastor Taylor on another date?
35 A. No. Pastor Mudford came to my house, and then
36 Pastor Barbara Taylor came to my house.
37
38 Q. On the same day?
39 A. On the same day.
40
41 Q. I appreciate that for some time you may not have known
42 the full extent of what Pastor Taylor did to pursue the
43 abuse that you reported to her. Is that fair to say?
44 A. That's a fair statement, sir, yes.
45
46 Q. And is it right that now, today, you have more of
47 a knowledge of that than you once did?

1 A. Yes.
2
3 Q. And you are aware that Pastor Taylor went to
4 considerable lengths to seek the intervention of the church
5 hierarchy in the case?
6 A. I wasn't aware until I saw statements.
7
8 Q. Included in that, are you aware of her understanding
9 from you that you were very sensitive about this matter
10 being discussed in a public or open way?
11 A. Yes.
12
13 Q. You understand that that was the thing that concerned
14 her?
15 A. Yes.
16
17 Q. Is it fair to say that that was a concern you yourself
18 had during the period of 1998 and 1999?
19 A. Yes.
20
21 Q. Originally when you spoke to Pastor Taylor, it is not
22 the case that there was any discussion about the details of
23 the abuse, was there?
24 A. Not that I could recollect, no.
25
26 Q. And the process basically commenced because your
27 mother came forward and told Pastor Taylor and others?
28 A. Yes.
29
30 Q. That process caused you some distress?
31 A. Yes.
32
33 Q. Is it correct to say that part of the reason for that
34 distress, apart from embarrassment and those feelings, was
35 that you felt you had a loss of control in the situation?
36 A. I was more embarrassed and ashamed in being exposed.
37 To me personally, it was a heinous act and I don't know why
38 it turned on myself, that I didn't want to be exposed.
39 I just wanted to forget about it.
40
41 Q. Throughout 1999, do you recall if Pastor Taylor rang
42 you to organise for you to speak with Frank?
43 A. I can't recall, sorry.
44
45 Q. Do you remember if, for a period of time after you had
46 a meeting with Pastor Taylor about what had happened to
47 you, she left the country for a period of time?

1 A. No.
2
3 Q. Do you remember anything between the meeting that you
4 describe happening in paragraph 15 of your statement - do
5 you have that in front of you?
6 A. Yes.
7
8 Q. Do you recall between that meeting - this is the
9 meeting between Taylor, Mudford and yourself --
10 A. Yes.
11
12 Q. -- between that time and the time that you had a visit
13 from both of them in the following September, there was any
14 effort on the part of Pastor Taylor to speak with you about
15 this?
16 A. No.
17
18 Q. Do you accept that, in fact, throughout 1999 there was
19 further contact between you and Pastor Taylor?
20 A. There possibly could have been, but I cannot recall.
21
22 Q. In 1998 you were aged about 36; is that right?
23 A. Yes.
24
25 Q. Did Pastor Taylor have a conversation with you in
26 which she said to you something along the lines of she will
27 be guided by what you want to do?
28 A. I didn't hear that, sorry.
29
30 Q. Do you remember if Pastor Taylor ever had
31 a conversation with you in which she said, in relation to
32 dealing with the matter, that she would be guided by what
33 you wanted to do?
34 A. No.
35
36 Q. Did she ever communicate to you any of the
37 difficulties that she was having dealing with the hierarchy
38 of the church?
39 A. No.
40
41 Q. Do you recall during 1999 that Pastor Taylor
42 eventually stopped seeing you? Do you have any memory of
43 that?
44 A. No.
45
46 Q. In fact, to be fair to you, you don't really recall
47 her seeing you or having contact with you regularly

1 throughout that year?

2 A. Not a lot, no.

3

4 Q. You were asked a question by counsel assisting about
5 a conversation that may or may not have happened, and
6 I just want to clarify something about that. You were
7 asked about whether or not you had ever mentioned a chamber
8 magistrate in your discussions with Pastor Taylor. You
9 have no memory of that reference?

10 A. No, only just that I had spoken to a solicitor and I'd
11 made about two or three sentences, and emotionally I just
12 couldn't cope. I collapsed and I left.

13

14 Q. What led you to speaking to the solicitor?

15 A. I felt that I was being overwhelmed, the exposure, and
16 I thought I need to do something about this, but it didn't
17 work out.

18

19 Q. Did that approach to a solicitor occur some time
20 before November 1999?

21 A. It possibly could have done.

22

23 Q. Is it fair to say, then, given your answer just
24 a moment ago, that throughout that period of time,
25 throughout that year of 1999, you were having enough
26 interaction with the church or Pastor Taylor that you were
27 feeling exposed by what was happening?

28

29 MR BECKETT: Objection. I think it needs to be one or the
30 other rather than both.

31

32 MR KERNAGHAN: I will rephrase that.

33

34 Q. Is it fair to say that by the time you went and spoke
35 to the solicitor at the end of 1999, you had had such
36 contact with Pastor Taylor that you felt exposed?

37 A. Well, anything that I had to do that exposed this, it
38 did expose me, yes, and speaking to Pastor Taylor did
39 expose me, yes.

40

41 Q. You don't remember the extent of your contact with
42 Pastor Taylor throughout most of 1999, but you recall
43 feeling that the result of that was feelings of exposure
44 and vulnerability; is that fair to say?

45 A. Yes.

46

47 Q. Do you remember having a telephone conversation late

1 in 1999 with Pastor Taylor - so this is after the letter
2 that we were just looking at - in which she told you that
3 Frank had made some confession?
4 A. Yes.
5
6 Q. Do you remember her telling you that he had been stood
7 down?
8 A. No.
9
10 Q. Do you remember if you had indicated to her at about
11 that time, or in that phone conversation, that you were
12 seeking advice in relation to your legal options?
13 A. No.
14
15 Q. Of that conversation, what do you recall?
16 A. Not a lot.
17
18 Q. Did Pastor Taylor try to give you some pastoral advice
19 or support during that conversation?
20 A. Not that I can recall.
21
22 Q. Do you recall Pastor Taylor trying to provide you with
23 that sort of advice?
24 A. No.
25
26 Q. At any time?
27 A. At any time - maybe she did. I can't recall that. We
28 did have talks now and again, but - no.
29
30 Q. Just by final way of clarification, if you could look
31 at your statement and I draw your attention to paragraph 15
32 on page 4 of that document. You will see there that there
33 is a reference to both Pastors Taylor and Mudford saying
34 things to the effect that, "Frank Houston couldn't have
35 done that. He's a good man"?
36 A. Yes.
37
38 Q. I see you have said "to the following effect". You
39 don't recall those exact words being used; is that right?
40 A. I wouldn't say that could be the exact words. It was
41 a heated conversation. Kevin Mudford was extremely
42 explosive and there was a lot of yelling, and they were
43 just parts of pieces I can recall.
44
45 Q. Is it your recollection that he was angry about the
46 allegation or about Pastor Frank?
47 A. Both.

1
2 Q. In relation to Pastor Taylor, do you have a specific
3 memory of what she said?
4 A. No, sir.
5
6 Q. That's just your best account of your understanding or
7 your perception of that meeting?
8 A. Yes, sir.
9
10 Q. Do you recall if Pastor Taylor said anything to the
11 effect that they wanted to be sure, because if they came
12 forward, they might lose their jobs?
13 A. Sorry?
14
15 Q. That they wanted to be sure about what you were
16 saying, because if they came forward, they could lose their
17 jobs?
18 A. I can't understand the question, sorry.
19
20 Q. Do you remember if anything like that was said by
21 Pastor Taylor?
22 A. No.
23
24 THE PRESIDING MEMBER: Mr Kernaghan, do you mean "they"
25 meaning Pastor Mudford and Pastor Taylor --
26
27 MR KERNAGHAN: Both, yes.
28
29 THE PRESIDING MEMBER: -- were communicating that to
30 Mr [AHA]?
31
32 MR KERNAGHAN: Yes, that's what I'm asking.
33
34 THE PRESIDING MEMBER: Q. Do you understand that's
35 what --
36 A. Could you clarify it again?
37
38 THE PRESIDING MEMBER: Yes. Perhaps if you just ask that
39 again.
40
41 MR KERNAGHAN: Q. During the conversation that you have
42 recorded at paragraph 15 of your statement --
43 A. Yes.
44
45 Q. -- do you recall if Pastor Taylor said anything to you
46 about the need to be clear of what you were alleging,
47 because if they - that is, Pastors Taylor and Mudford -

1 came forward, they could lose their jobs?

2 A. No, I don't recall that.

3

4 Q. You do recall that Pastor Taylor said that she would
5 go forward and speak to the hierarchy of the church?

6 A. Yes.

7

8 Q. And that she would do that on your behalf?

9 A. Yes.

10

11 Q. And that she would get back to you about the outcome
12 of that?

13 A. Yes.

14

15 Q. But it's the case that you don't recall the full
16 extent of what she got back to you about or when she got
17 back to you?

18 A. I don't - no, that's exactly right.

19

20 MR KERNAGHAN: Thank you. Nothing further, your Honour.

21

22 THE PRESIDING MEMBER: Mr Higgins?

23

24 **<EXAMINATION BY MR HIGGINS:**

25

26 MR HIGGINS: Q. Mr [AHA], my name is Higgins and
27 I appear for the Hillsong Church and Brian Houston. Do you
28 understand the perspective from which I am approaching
29 this?

30 A. Yes.

31

32 Q. What I propose to do is to ask you questions about
33 different topics. If it assists you, I will announce what
34 that topic is, and before I move to the next topic, I will
35 announce the fact that I have finished and am moving on to
36 a new one. Would it be suitable to you if I did it that
37 way?

38 A. Yes.

39

40 Q. I want to first ask you some questions about what
41 I characterise as the unwillingness or reluctance on your
42 part to have your allegations openly disclosed in the
43 period 1998 through to 2000. Do you understand the issue
44 I am going to be asking you about?

45 A. Yes.

46

47 Q. Is it fair to say that leading up to October 1998, you

1 did not give your mother, [AHI], permission to disclose to
2 Pastor Taylor what you had disclosed to your mother in
3 1978?

4 A. Yes.

5

6 Q. And that you were not aware, as at October 1998, that
7 your mother intended to disclose to Pastor Taylor what you
8 had disclosed to your mother in 1978?

9 A. That's correct.

10

11 Q. So is it the case that the first you knew about it,
12 that your mother had disclosed to Pastor Taylor what you
13 had told your mother in 1978, was the meeting with
14 Mr Mudford and Pastor Taylor?

15 A. Yes.

16

17 Q. I understand you say that Mr Mudford first attended,
18 and then Pastor Taylor attended thereafter but on the same
19 day?

20 A. Yes.

21

22 Q. Is it fair to say that when you became aware that your
23 mother had told Pastor Taylor and she had told Mr Mudford,
24 you were, firstly, shocked?

25 A. Yes.

26

27 Q. Angered?

28 A. Yes.

29

30 Q. Specifically, angered with your mother?

31 A. Yes.

32

33 Q. And is it fair to say that you felt vulnerable?

34 A. Yes.

35

36 Q. Did you feel vulnerable because you were concerned
37 that this would come out into the open?

38 A. Yes.

39

40 Q. You were concerned that you would be judged for it?

41 A. Yes.

42

43 Q. As you tell us in paragraph 28 of your statement,
44 exhibit 18-1, for many years you felt shame?

45 A. Yes.

46

47 Q. Fear?

1 A. Yes.
2
3 Q. And embarrassment?
4 A. Yes.
5
6 Q. Were they the motivations for you to feel anger with
7 your mother for her unsolicited disclosure to
8 Pastor Taylor?
9 A. Yes.
10
11 Q. As raised with you by counsel for Pastor Taylor, did
12 you feel that by reason of the disclosure, it meant that
13 you were not in control of what would happen with the
14 disclosure?
15 A. Yes.
16
17 Q. I just want to ask some questions, still on this issue
18 about this characterisation of reluctance to disclose, but
19 specifically about the meeting with Mr Mudford. If it
20 assists you, can tab 1 be brought up on the screen, and
21 it's [AHA]'s statement, at paragraph 15. Firstly, would
22 you agree that what you have before you on the screen is
23 paragraph 15 from your statement?
24 A. Yes.
25
26 Q. This deals with that part of the meeting you say was
27 between yourself and Pastor Mudford?
28 A. Yes.
29
30 Q. Would you agree with this: the way in which you
31 describe that meeting occurring is that Pastor Mudford's
32 anger was with you for the allegation?
33 A. That would be a fair deduction, yes.
34
35 Q. So the way that you interpret Pastor Mudford's
36 approach to you was that he was bullying you or
37 brow-beating you for having the audacity to make such an
38 allegation?
39 A. Yes.
40
41 Q. I wonder if we can have brought up on the screen
42 tab 2, the statement of Pastor Taylor, at paragraph 12.
43 Would you read paragraph 12 quietly to yourself, and when
44 you have done that, please tell me?
45 A. That would be correct, yes.
46
47 Q. I just want to find out what it is you say is correct.

1 Firstly, would you agree that Pastor Taylor and Mr Mudford
2 attended your home together?
3 A. From memory, I think it was Kevin arrived first and
4 then Pastor Taylor followed.
5
6 Q. Do you understand that Pastor Taylor suggests, at
7 least in that part of her statement, that they went
8 together?
9 A. As far as I know - they might have come together, but
10 I'm pretty sure it was Mudford first and then Pastor Taylor
11 arrived later. It wasn't long. It was only, I think,
12 a matter of moments - minutes.
13
14 Q. Can I suggest this to you: by reading paragraph 12,
15 was it the case that Pastor Mudford's anger was
16 a consequence not of your audacity to make the allegation
17 but of what had been perpetrated against you?
18 A. I think it was a spectrum of both.
19
20 Q. So would this be fair: having read that part of
21 Pastor Taylor's statement, you would say, "Look, initially
22 I was of the view that Pastor Mudford was angry at me for
23 having the audacity to make such an allegation, but I would
24 accept that it's equally possible that Pastor Mudford's
25 anger was a consequence of what I was reporting having been
26 done to me"?
27 A. Yes.
28
29 Q. So that at least on that second interpretation, would
30 you accept that it may not have been the case that
31 Pastor Mudford was seeking to brow-beat you, but, rather,
32 to express his anger over what you were reporting?
33 A. Again, I repeat, it was a spectrum of both. That was
34 how I felt.
35
36 Q. It might be, but can I just ask you to attend yourself
37 to the second of those?
38 A. Yes.
39
40 Q. Would you agree that it could equally be the situation
41 that Pastor Mudford wasn't there to brow-beat you, but,
42 rather, was there to express his anger, firstly, at what
43 had been done to you?
44 A. That wouldn't be the way I took it.
45
46 Q. That wouldn't?
47 A. That wasn't the way I took it.

1
2 Q. But you accept now, having read that part of
3 Pastor Taylor's statement, that that is an equally
4 available conclusion?
5 A. Yes.
6
7 Q. Is it also true where it also reports at paragraph 12
8 of tab 2 that you were distraught about the fact that
9 anyone knew about the allegation?
10 A. Yes.
11
12 Q. Were you distraught that anyone would thereafter find
13 out about the allegation?
14 A. Yes.
15
16 Q. So it's fair to say that as at 4 November 1998, you
17 didn't want the allegation to go any further than what it
18 had?
19 A. Yes.
20
21 Q. Is it fair to say that the next day, on 5 November
22 1998, Pastor Taylor visited you?
23 A. I cannot recall.
24
25 Q. Could there be brought up on the screen, please,
26 tab 2, annexure A. If we scroll down to 5 November,
27 please, Mr [AHA], could you read the entry for 5 November
28 quietly to yourself, and when you have done that, please
29 tell me?
30 A. Yes.
31
32 Q. Does that refresh your memory as to whether
33 Pastor Taylor attended and spoke to you?
34 A. That's her statement.
35
36 Q. Yes.
37 A. But I can't recall that.
38
39 Q. Even though you can't recall it, would it be
40 inconsistent or would it be consistent with your memory of
41 that time that you would have been really shocked, or
42 I think it is described as "reeling with shock", at the
43 fact that you knew that your mother had disclosed or
44 betrayed your confidence?
45 A. Yes.
46
47 Q. Accepting that you don't actually remember

1 Pastor Taylor visiting on 5 November, but accepting that
2 that is not inconsistent, what she reports about your state
3 of mind at that time --

4 A. Yes.

5

6 Q. -- would you agree that there is a continuation, at
7 least up until that date, that you didn't want this
8 allegation to go any further than what it had?

9 A. Yes.

10

11 Q. Moving forward, if I may, could we bring up on the
12 screen, please, tab 2, annexure J. Would you accept from
13 me that this is a file note of a meeting between yourself -
14 or a conversation between yourself and Pastor Taylor on
15 25 November 1999; would you accept that from me?

16 A. Yes.

17

18 Q. I'm not offended if you don't. I am a lawyer, after
19 all. But it is part of the tender of the brief.

20 A. Right.

21

22 Q. Accepting that it is 25 November 1999, would you agree
23 that it fairly records what is your state of mind at least
24 insofar as the first line with the pencilled asterisk next
25 to it?

26 A. Yes.

27

28 Q. Was it your state of mind, as at 25 November 1999,
29 that whilst you were prepared to admit that the allegations
30 occurred against you, you didn't want them to be a matter
31 of public knowledge?

32 A. Yes.

33

34 Q. Is it fair to say, then, that between 5 November 1998,
35 that I previously took you to, where Pastor Taylor attended
36 your home, and 25 November 1999, whilst you were angered
37 that you had been outed, if I could suggest that, about the
38 allegation, your attitude was that you were prepared to
39 admit that these things had occurred against you, but you
40 didn't want them in the public domain?

41 A. I was prepared to admit to them, but the whole thing
42 I just didn't want to get involved with. To me, it was
43 a hideous secret and I just didn't want to have it exposed.
44 It was my personal feeling.

45

46 Q. Indeed. I think in answer to questions from counsel
47 for Pastor Taylor a moment ago, you said that you realised

1 after reading the statement of Pastor Taylor that she had
2 gone to great efforts to ensure sensitivity towards you and
3 the public disclosure of the allegations throughout the
4 period 1998/1999?

5 A. Yes.

6

7 Q. And that that was consistent with how you felt at that
8 time, 1998/1999?

9 A. Yes.

10

11 Q. That you did not wish them to be disclosed?

12 A. Yes.

13

14 Q. So that come 25 November 1999, is it fair to say that
15 your state of mind was, "Well, I'm not going to lie and say
16 it didn't occur, but, equally, if I can avoid this going
17 into the public domain, that is my preference"?

18 A. That would be correct.

19

20 Q. Can I suggest to you that it is accurate in that
21 document at tab 2, annexure J, where it indicates in the
22 fourth line down that you were "bitter about the exposure
23 through [your] mother"?

24 A. Yes.

25

26 Q. Would that be an accurate recount of what your state
27 of mind was as at 25 November 1999?

28 A. As far as I can recollect, that would be an account of
29 it. Accurate, I couldn't say.

30

31 Q. You don't say that you, as at 25 November, were not
32 angry with your mother for the outing?

33 A. No, I was.

34

35 Q. Is part of that bitterness or anger towards your
36 mother at that time because you felt that it was taken from
37 your control?

38 A. Yes.

39

40 Q. I have finished with that document. I wonder if we
41 could bring up, please, tab 2, annexure L. Mr [AHA], could
42 I just confirm this, still about the issue of the
43 reluctance for the disclosure of the allegations: as at
44 late November 1999, you were aware that a meeting was to be
45 convened between Pastor Taylor and Brian Houston to discuss
46 the allegations that were made?

47 A. I don't recollect that meeting.

1
2 Q. When you say, "I don't recollect that meeting", do you
3 mean by that, "Look, I'm not saying I once didn't know
4 about it. I just don't remember it now", or do you mean by
5 that, "I never knew that that meeting was" --
6 A. I never knew that meeting existed, yes.
7
8 Q. Can I invite you just to look at the document which is
9 on the screen before you, tab 2, annexure L. Firstly,
10 would you accept that it is a letter from Pastor Taylor to
11 Brian Houston?
12 A. Yes. It's got "Dear Brian" at the top, yes.
13
14 Q. And that it refers to a meeting on a Saturday?
15 A. Yes.
16
17 Q. Then moving down to the fourth paragraph, do you see
18 it refers to a telephone call between Pastor Taylor and
19 yourself?
20 A. Sorry, what was the question?
21
22 Q. Would you agree that that paragraph deals with
23 a telephone call between yourself and Pastor Taylor?
24 A. Yes.
25
26 Q. Do you remember the telephone call?
27 A. No, I don't.
28
29 Q. You don't deny the telephone call occurred?
30 A. I can't remember it, so I can't say yes or no. It
31 could have happened, maybe it didn't, but I don't remember
32 it.
33
34 Q. Would it be fair to say that as at late November 1999,
35 your state of mind about the disclosure of the allegations
36 remained the same?
37 A. Yes.
38
39 Q. That you did not want it to be a matter of public
40 disclosure?
41 A. Yes.
42
43 Q. You did not wish there to be any investigation
44 involving at least the secular authorities?
45 A. Yes.
46
47 Q. You did not wish there to be an investigation

1 involving the non-secular or the church authorities?
2 A. Yes.
3
4 Q. "Yes, I agree with you", or, "Yes, I did wish there to
5 be"?"
6 A. Repeat the question, please?
7
8 Q. You did not wish there to be any investigation by the
9 church authorities as at late November 1999?
10 A. I couldn't tell you what I was thinking at that stage.
11
12 Q. By reference to the document in front of you on the
13 screen, would it be fair to say that it's reported there
14 that you were told in that telephone call that
15 Frank Houston had admitted the incident?
16 A. As I'm reading, yes.
17
18 Q. And that when you were told that, it shocked you?
19 A. Yes.
20
21 Q. Or it surprised you?
22 A. I would say that would have happened, yes.
23
24 Q. It surprised you because your thinking as at that time
25 was that you weren't expecting him to admit this at all?
26 A. I didn't think that he would, no.
27
28 Q. Do you have a memory that as at late 1999, you were
29 informed that he had made admissions?
30 A. I had heard through different voices that he was
31 admitting to it, yes.
32
33 Q. Do you remember feeling surprised about that at the
34 time?
35 A. Yes.
36
37 Q. Do you remember feeling that there was a change in
38 your attitude about how you were going to be dealt with by
39 at least the church?
40 A. I don't think there was any difference in my feelings,
41 no.
42
43 Q. You would agree that the document in front of you
44 records, at that part of it, that quote, "There was
45 a complete change in attitude"?
46 A. Yes, I can see that.
47

1 Q. Do you disagree with that as an accurate record of
2 your state of mind?

3

4 MS McGLINCHEY: Can I just object to that? Perhaps
5 Mr Higgins could say what he is suggesting that the
6 complete change in attitude was about, because it may have
7 been complete change in attitude to whether Frank Houston
8 would agree with the allegation, not necessarily about the
9 church investigation of it.

10

11 MR HIGGINS: I'm happy to do that.

12

13 Q. Can the document be brought back on the screen,
14 please. By reference to that paragraph and, indeed, the
15 preceding sentence, can I suggest to you that the complete
16 change in attitude attributed to you --

17

18 MR BECKETT: I object to that. "There was a complete
19 change in attitude." It equally might be read that the
20 attitude was that of Frank Houston.

21

22 THE PRESIDING MEMBER: Yes. I think that was
23 Ms McGlinchey's point.

24

25 MR HIGGINS: I accept that.

26

27 THE PRESIDING MEMBER: Mr Higgins, you are not able to go
28 beyond that, really, in terms of what is in the document,
29 unless you have some separate instructions.

30

31 MR HIGGINS: Your Honour, the only question was to
32 indicate whether or not this witness had a complete change
33 in attitude. That would be the fair way of putting it.

34

35 THE PRESIDING MEMBER: You certainly can ask that
36 question.

37

38 MR HIGGINS: Q. Mr [AHA], is it the case that you had
39 a complete change in attitude when you heard, in late 1999,
40 that Frank Houston had made admissions?

41

42 A. No, I didn't have a change in attitude. I was
43 relieved that he had spoken up, but that was as far as that
44 went.

44

45 Q. So is it fair, then, to say that if you didn't have
46 a complete change in attitude, you remained with the same
47 resolve that you did not want this to be investigated?

1 A. Yes.

2

3 Q. Did Pastor Taylor suggest to you that in view of
4 Frank Houston's admissions, you might seek ministry from
5 Brian Houston?

6 A. I can't recall that conversation.

7

8 Q. In late 1999, even though you don't remember
9 a conversation with Pastor Taylor, did you form the view
10 that you would seek ministry from Brian Houston?

11 A. No, not at all.

12

13 Q. Do you agree that the document in front of you
14 suggests that Pastor Taylor gave you advice to seek
15 ministry from Brian Houston? The third-last line of that
16 paragraph that I have taken you to.

17 A. That's what it says there, "I advised him to see you
18 for ministry", yes.

19

20 Q. I appreciate you say, "Look, I don't remember this
21 conversation", but can I suggest to you that it's
22 inconsistent with your assertion a moment ago that you were
23 not of the view that you were going to seek ministry from
24 Brian Houston?

25

26 MS McGLINCHEY: Commissioner, can I take objection to this
27 whole line of questioning, in that this is someone else's
28 letter; it is not Mr Higgins' client's letter, and there is
29 no way, really, that he can challenge my client's assertion
30 that he doesn't recall the conversation and that that was
31 not something that he considered doing.

32

33 MR HIGGINS: Section 44 of the Evidence Act doesn't apply
34 in these proceedings; the old rule in The Queen's Case.
35 I would submit that it is not impermissible by reason of
36 section 44 not applying.

37

38 Secondly, the witness has some memory problems, which
39 is not a criticism of him; it's just a reality of the
40 effluxion of time. These documents that I am taking him to
41 are, albeit hearsay, representations about conversations
42 had with this witness by other persons to give evidence.
43 In my submission, what I am doing is not impermissible.

44

45 THE PRESIDING MEMBER: I think Ms McGlinchey's point, and
46 I think the larger point, is of what particular value
47 ultimately the Commission can make of it, when Mr [AHA] is

1 indicating he doesn't recall the conversation. So taking
2 him through it piece by piece doesn't particularly assist
3 us, Mr Higgins.
4

5 MR HIGGINS: As to that last point, in my submission, he
6 goes further than to say, "I don't particularly recall
7 whether or not I was advised to seek ministry"; his
8 evidence is, "I was of the view I was not going to seek
9 ministry from Pastor Houston", so I seek to take him to
10 a recount of a representation by another to him and ask him
11 whether that is correct.
12

13 THE PRESIDING MEMBER: Is that somewhere outside this
14 letter?
15

16 MR HIGGINS: No, it is as a consequence of this letter.
17 This letter says, as your Honour can read, what it does.
18

19 THE PRESIDING MEMBER: Yes.
20

21 MR HIGGINS: It is inconsistent with what this witness has
22 said about that particular fact, and I seek to take this
23 witness to another witness's fact in a contemporaneous
24 document.
25

26 THE PRESIDING MEMBER: An account of what was said.
27 Go on.
28

29 MR HIGGINS: Thank you.
30

31 Q. Mr [AHA], do you see that that letter asserts that you
32 were advised to seek ministry from Brian Houston?
33

34 A. Yes.
35

36 Q. Do you agree that you told us a moment ago that you
37 did not intend to seek ministry from Brian Houston?
38

39 A. No.
40

41 Q. Were you advised by Barbara Taylor to seek ministry
42 from Brian Houston?
43

44 A. No, only in that letter that she gave me, that I seek
45 ministry for - or counselling. But that's as far as I can
46 recollect.
47

48 Q. When you say "that's as far as I can recollect", do
49 you mean by that, "Look, she may have said it, but I don't
50 remember now"?

1 A. I can't answer, as it's something that I really can't
2 recall.

3

4 Q. I'm going to move on to something else, if I may. I'm
5 leaving the issue of what I characterised as the reluctance
6 to disclose, and if I could just move to the conversation
7 that you say occurred between yourself and Brian Houston,
8 paragraph 21 of your statement. Do you understand the
9 point of time I am going to be asking you about? At
10 paragraph 21 of your statement, you have the call that you
11 say occurred between you and Brian Houston about two months
12 after your meeting with Pastor Frank Houston at McDonald's?

13 A. Yes.

14

15 Q. I will deal with the issue of date in a moment.
16 I just want to deal with the genesis of the call, or how
17 the call came about, if I may. You say at paragraph 21 of
18 tab 1 that you telephoned Brian Houston, and, as
19 I understand it, it was for the purpose of chasing up the
20 money that you understood was to be paid to you but had not
21 been paid to you?

22 A. Yes.

23

24 Q. Could it have been the situation that in fact it was
25 Brian Houston who rang you?

26 A. No.

27

28 Q. You are absolutely definite about that?

29 A. Yes.

30

31 Q. Was this the only telephone call between you and
32 Brian Houston?

33 A. As far as I can see, yes, that was.

34

35 Q. Can I ask that tab 2, annexure J, be brought up on the
36 screen, please. This is the document I showed you a moment
37 ago from 25 November. Would you agree that at this point
38 in time, one of the matters you told Pastor Taylor about,
39 in the second line, was that you were weighing up whether
40 to go to the secular courts for compensation?

41 A. It's possible I would have said that.

42

43 Q. There is no reason for you to doubt the accuracy of
44 that part of that file note, is there?

45 A. No.

46

47 Q. If tab 2, annexure K, could be brought up on the

1 screen, please? I appreciate that you were not present for
2 this, but do you agree that we now know from Ms Taylor that
3 there was a meeting, three days after she speaks to you,
4 with Messrs Houston and McMartin about your allegation?

5 A. Yes.

6

7 Q. Would you agree that paragraph 4 suggests there was an
8 expectation or a request by Pastor Taylor that you receive
9 counselling organised and paid for by the Assemblies of
10 God?

11 A. That's what it says there.

12

13 Q. And it was flagged by Pastor Taylor to at least
14 Mr Houston that there was a possibility you would go to the
15 secular courts?

16 A. That's possible.

17

18 Q. Understood to be for compensation?

19 A. That would be possible, yes.

20

21 Q. Can we now have brought up on the screen tab 2,
22 annexure L. You will see this is that same letter I showed
23 you a moment ago from Pastor Taylor to Brian Houston.
24 Would you agree that as at late November 1999, you now know
25 that Pastor Taylor was trying to organise counselling for
26 you, paid for by Assemblies of God?

27 A. I wasn't aware of that.

28

29 Q. I understand that. My question to you is that you now
30 know that Pastor Taylor was trying to organise counselling
31 for you, paid for by the Assemblies of God?

32 A. Yes.

33

34 Q. And you now know, as a consequence of her notes from
35 28 November 1999, that she had met with Brian Houston and
36 made that request?

37 A. Yes, from the notes that I've read, yes.

38

39 Q. And informed Brian Houston that you were contemplating
40 going to the secular courts to seek compensation?

41 A. Yes.

42

43 Q. And you know from the file note of 25 November 1999,
44 two documents earlier - you don't disagree that it's
45 possible you told Pastor Taylor that you were contemplating
46 going to the secular courts for compensation?

47 A. Possible. Possible.

1
2 Q. Can I suggest this to you: the situation as at late
3 1999 was that you were telling Pastor Taylor, "Look, I'm
4 not going to deny the allegation if I'm asked"?
5 A. Yes.
6
7 Q. "I'm contemplating going to the secular courts to seek
8 compensation"?
9 A. Yes.
10
11 Q. You now know that she was negotiating on your behalf
12 for counselling?
13 A. Yes.
14
15 Q. And you now know that one of the persons she was
16 negotiating that with was Brian Houston?
17 A. Yes.
18
19 Q. Can the document at tab 3, KA-1, be brought up on the
20 screen, please, and can we go to paragraph number 8. It
21 probably scrolled up before you could read it. Would you
22 accept from me that this is minutes of a meeting said to
23 have occurred on 22 December 1999 for the special executive
24 meeting of the Assemblies of God?
25 A. Yes.
26
27 Q. You were not here for this meeting?
28 A. No.
29
30 Q. You would agree that one of the resolutions of that
31 meeting, in paragraph 8, was that Brian Houston would meet
32 with you and explain the process of discipline and
33 restoration that was being followed? Would you agree that
34 that is one of the resolutions?
35 A. Just repeat that question again?
36
37 Q. Would you agree that one of the resolutions of this
38 special meeting was that Brian Houston would meet with you
39 and explain the process of discipline and restoration that
40 was being followed?
41 A. That's what it says there, yes.
42
43 Q. And that it was agreed at that meeting that you would
44 be assured as to your identity not being disclosed?
45 A. That's what it says.
46
47 Q. And that your desire for anonymity would be honoured?

1 A. Yes.
2
3 Q. And that you would be offered counselling if you
4 desired it?
5 A. Yes.
6
7 Q. I appreciate you were not there at this meeting.
8 Would it be consistent with your memory as at late 1999
9 that you wished your anonymity to be honoured?
10 A. That would be - yes.
11
12 Q. In view of these documents that you now know about,
13 can I suggest to you that in late 1999 it was Brian Houston
14 who rang you?
15 A. No.
16
17 Q. Can I ask that the document tab 2, annexure K, be
18 brought up on the screen, please. I am sorry, I have the
19 wrong document. It is the following document, annexure L.
20 If we could scroll down to the handwritten entries at the
21 bottom, do you see a handwritten entry there under
22 Pastor Taylor's signature?
23 A. Yes.
24
25 Q. Indicating that before this letter of 29 November 1999
26 was sent to Brian Houston, Pastor Taylor was aware from
27 your mother that you were trying to contact Brian Houston?
28 A. That's what it says there, but I cannot recall.
29
30 Q. Do you remember whether, in late November 1999, as
31 a result of a conversation with Pastor Taylor, you felt the
32 need to telephone Brian Houston?
33 A. I can't answer that, because I just cannot recall
34 that.
35
36 Q. Do you see the next handwritten entry on 1 December?
37 A. Yes.
38
39 Q. That suggests that Pastor Taylor, as a result of what
40 she had learnt the day before, rang Mr McMartin to tell him
41 about your desire to speak to Brian?
42 A. Yes, I can see that, but, again, I don't have
43 knowledge of that, because I cannot remember that.
44
45 Q. Indeed. But now that you are aware of it, could it be
46 the case that you were attempting to ring Brian Houston,
47 you were unsuccessful and Pastor Taylor contacted

1 Mr McMartin to get Brian to ring you?
2
3 MS McGLINCHEY: That's simply --
4
5 MR HIGGINS: I accept that. It's convoluted. I withdraw
6 it.
7
8 Q. As a result of reading this material, do you think
9 it's possible that Brian rang you as a result of your
10 unsuccessful attempts to contact him?
11 A. I don't remember any calls from Brian; only the one
12 that I got to him.
13
14 Q. When you say, "I don't remember any calls from Brian",
15 is that your way of saying, "I never got a call from
16 Brian", or do you mean, "Look, if I got a call from Brian,
17 I just don't remember one way or the other"?
18 A. Correct.
19
20 Q. It is the latter?
21 A. The latter.
22
23 Q. Can I ask that document tab 2, annexure M, be brought
24 up on the screen, please. Still dealing with this issue of
25 who made the telephone call, can I invite you to go to
26 paragraph number 2. This is Pastor Taylor's notes of what
27 she intended to raise with Mr McMartin at a meeting on
28 21 December 1999. Would you accept that from me?
29 A. Yes.
30
31 Q. Do you see from paragraph number 2 that Pastor Taylor
32 intended asking Mr McMartin whether or not he knew that
33 Brian had made phone contact with you and that you had
34 a perception of how that telephone call went?
35 A. As I'm reading, yes.
36
37 Q. Is this the same telephone call that you refer to at
38 paragraph 21 of your statement?
39 A. I couldn't honestly say.
40
41 Q. But you only remember having one telephone
42 conversation with Brian Houston?
43 A. I remember that phone call, yes.
44
45 Q. Do you still say that it was you who made that
46 telephone call?
47 A. Yes.

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Q. Can I ask that tab 1 be brought up on the screen, please, at paragraph 21. I just want to ask you some questions about the timing of this telephone conversation, if I may. In paragraph 21 you refer to this conversation as having occurred about two months after your meeting with Frank Houston at McDonald's?

A. Thereabouts, yes.

Q. Can I ask that the screen scroll back to the commencement of paragraph 20. By reference to the screen, Mr [AHA], would you agree that paragraph 20 deals with your meeting at the McDonald's at Thornleigh?

A. Yes.

Q. You refer to it as being on or about late 2000.

A. Yes.

Q. If I were to suggest to you that it was late 1999, what would you say about that?

A. It was further along. I think it was in late 2000.

Q. Earlier in your evidence, you amended the date at paragraph 12 from on or about September 1999 to 3 November 1998.

A. Yes.

Q. What source did you use to refresh your memory that that was the accurate date?

A. An entry in my mother's diary.

Q. When did you have regard to that?

A. Just recently.

Q. Working, then, from that reference point in paragraph 12 as being 3 November 1998, does it follow that the meeting with Pastor Mudford was, as suggested by Pastor Taylor, on 4 November 1998?

A. I couldn't say.

Q. So by reference to tab 1, paragraph 14 of your statement, when you say "shortly thereafter" - referring to the events set out in paragraphs 12 and 13, that there was a meeting with Pastor Mudford - is it fair to say that "shortly thereafter" means within a day or two of 3 November 1998?

A. Yes.

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Q. Over the page, paragraph 16. You use two reference points for the events there: one of them, you say, is the date of the letter itself; the other one you say is that it was about a week after Pastors Taylor and Mudford came to your house?

A. Sorry, what was the question?

Q. You use two reference points in paragraph 16 of your statement: one is the date of the letter itself?

A. Yes.

Q. And the other is that it was about a week after Pastors Taylor and Mudford came to your house; do you see that?

A. Yes.

Q. Is it the case that it was 16 September 1999, and not about a week after Pastors Taylor and Mudford came to your house, that the events in paragraph 16 occurred?

A. Between them coming and then the letter that I received, or was told about, it was a period of months.

Q. About ten, eleven months?

A. Eight, nine, ten months, yes.

Q. Still with your points of reference, if you go to paragraph 17, at least in that statement you say:

The only contact I had was from Pastor Frank himself who started calling me and my mother on a regular basis. The phone calls started coming about a week or two after I received the letter of 16 September 1999 from Pastor Taylor.

A. Yes, that was incorrect. It was earlier than that, before that date - the letter had arrived.

Q. So is it correct that you were in contact with Frank Houston in the months before receiving the letter of 16 September 1999?

A. Yes.

Q. Was it during that time that you were in contact with him in the months before 16 September 1999 that you had, firstly, this meeting at Redfern railway station?

1 A. Yes.
2
3 Q. And the meeting at McDonald's at Thornleigh?
4 A. No, that came later.
5
6 MS McGLINCHEY: If I could just interrupt, just so we can
7 be clear, there was not actually a meeting at Redfern, just
8 so that the record is clear.
9
10 THE PRESIDING MEMBER: There was an arrangement for
11 a meeting that ultimately didn't take place.
12
13 MR HIGGINS: I meant no advantage by it.
14
15 Q. The meeting at Redfern was an arrangement, but it
16 didn't actually take place?
17 A. Yes.
18
19 Q. But do you agree that whatever it was that did occur,
20 that was arranged to have occurred in the months leading up
21 to 16 September 1999 when you received that letter?
22 A. Yes.
23
24 Q. So that when you say at paragraph 18 of your statement
25 that the arrangement to meet at Redfern railway station was
26 on or about early 2000, that would not be correct, would
27 it?
28 A. It was probably prior to that.
29
30 Q. In fact, it was prior to 16 September 1999, wasn't it?
31 A. Yes.
32
33 Q. Equally, can I suggest to you that the event you refer
34 to in paragraph 20, at McDonald's at Thornleigh, was also
35 earlier than what you have disclosed there?
36 A. I'm not exactly accurate with that, either. I can't
37 say if that was exactly the date. No, I don't know.
38
39 Q. What I'm suggesting to you is - is it the case that
40 you are not certain whether it occurred before the
41 16 September letter or not?
42 A. The meeting with Frank Houston?
43
44 Q. At McDonald's Thornleigh.
45 A. No, I think - I think the letter came first and then
46 the meeting followed. I can't recall, because I - I'm
47 saying this, but I cannot be accurate, because I can't

1 recall exactly the dates.

2

3 Q. It is not a criticism of you, but I am just trying to
4 determine the extent to which you are willing to concede
5 that it could have been before the letter was received?

6 A. Again, I can't say, because I can't exactly remember
7 the dates.

8

9 MS McGLINCHEY: Commissioner, might I just say we are
10 spending a lot of time on trying to establish dates where
11 the witness has conceded that he is uncertain about dates.
12 It is a long time ago and I'm not really certain where this
13 is all going. If there is a positive case to put, perhaps
14 it could be put.

15

16 THE PRESIDING MEMBER: Yes.

17

18 MR HIGGINS: I'm happy to put what the concern is. There
19 is a difference of some 12 months between what this witness
20 says was the response by Brian Houston and Hillsong to its
21 being informed of the allegations based on the materials
22 supplied by Pastor Taylor and what Pastor Taylor says and
23 what Mr Brian Houston says on behalf of himself and
24 Hillsong as being 12 months earlier. That's the forensic
25 purpose that I'm engaged in, which I would submit would
26 assist this inquiry in deciding the timeliness or
27 otherwise, which is likely to be a criticism, if this
28 evidence is accepted.

29

30 THE PRESIDING MEMBER: I think now is the time,
31 Mr Higgins, to put that directly to this witness.

32

33 MR HIGGINS: As your Honour pleases.

34

35 Q. Mr [AHA], can I suggest this to you: Brian Houston
36 spoke to you on the telephone - whoever rang one another;
37 let's put that aside for a minute - in late 1999 or the
38 first month of 2000?

39 A. I don't recall him calling me.

40

41 Q. I'm not focusing on whether he contacted you at the
42 moment; it's more about the timing of it. What I'm
43 suggesting to you is that the telephone call between you
44 and Brian Houston was late 1999 or early 2000?

45 A. I can't recall the exact time. I'm sorry.

46

47 Q. Whenever it was, your state of mind at that time about

1 the preparedness to have this allegation the subject of an
2 investigation was that you did not want it?
3 A. I wasn't happy about the exposure, no.
4
5 Q. That's not an answer to my question. My question to
6 you is that you did not want this allegation to be the
7 subject of - and I will be specific - an investigation by
8 the church authorities?
9 A. No.
10
11 Q. "No, I don't agree with you", or "No, I didn't"?
12 A. No, I did not want.
13
14 Q. You did not want the allegation to be the subject of
15 an investigation by secular authorities?
16 A. By anyone. I had had enough of it and I just wanted
17 to put it to rest.
18
19 Q. In the course of the telephone call with Mr Houston,
20 you expressed that view to him?
21 A. I can't express a view to him when I can't recall the
22 conversation. What I wrote in my statement is what I said.
23
24 Q. What you wrote in your statement is what you recall
25 saying?
26 A. That's correct.
27
28 Q. But you don't suggest, do you, that that is all that
29 was said?
30 A. It was a short conversation.
31
32 Q. It might have been, but what is in paragraph 21 is not
33 all that was said, is it?
34 A. What I wrote in my statement is what I wrote in my
35 statement, and that's the truth as far as I can produce.
36
37 Q. I wonder if you might attend yourself to my question.
38 What you record at paragraph 21 is not all that was said in
39 that telephone conversation, is it?
40 A. That's as far as I can recollect.
41
42 Q. Do you mean by that answer that other things could
43 have been said, but you don't have a memory of them?
44 A. That's possible.
45
46 Q. Was it your state of mind at the time of that
47 telephone call that you wanted to be believed?

1 A. I think it had gone past it at that stage.
2
3 Q. It might have, but is that what your state of mind was
4 as at the time of that telephone call?
5
6 MR BECKETT: I object. I'm not sure whether that is going
7 to assist the Royal Commission, that is to say, whether he
8 wanted to be believed or not. It's reasonably vague.
9
10 MR HIGGINS: I'm happy to address the mischief.
11
12 Q. You knew that what you had alleged was the truth,
13 didn't you?
14 A. Repeat that question?
15
16 Q. You knew that what you had alleged was the truth,
17 didn't you?
18 A. Yes.
19
20 Q. Throughout 1998/1999, what you did not want to occur
21 was that you were made out to be a liar about it?
22 A. No, that's not correct. What was correct is I didn't
23 want to be exposed and go through the process of what I'm
24 going through now.
25
26 MR BECKETT: Your Honour, I don't think there is any
27 document that refers at all to this witness being a liar.
28 I should have objected earlier to it, but there is no
29 document that I have seen about this man being conscious of
30 being called a liar. There is an issue about him not
31 denying it, and Mr Higgins has been to that, but I think it
32 is a step too far to say that there is some issue about him
33 being called a liar.
34
35 THE PRESIDING MEMBER: I don't think that that's what
36 Mr Higgins was suggesting.
37
38 MR HIGGINS: No, it wasn't, but I am happy to rephrase it
39 in case there is a misunderstanding, at least on counsel
40 assisting's part.
41
42 Q. Mr [AHA], one of the reasons why you felt fear about
43 the disclosure by your mother is that you did not want to
44 be challenged about the truth of what you knew was true?
45 A. No, what was the truth was what happened to me, and
46 I did not want to be exposed and dragged through the muck
47 and mire of what I'm going through now.

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Q. In the course of your telephone call with Mr Houston, did he offer you counselling?

THE PRESIDING MEMBER: This is Brian Houston?

MR HIGGINS: Yes, thank you. I'm sorry.

Q. In the course of your telephone call with Brian Houston, did he offer you counselling?

A. No.

Q. In the course of your telephone call with him, did you tell him that you did not want the matter to proceed to any formal investigation?

A. What I wrote in my statement is what I said.

Q. What you have also told us is that other things may have been said, but you don't remember?

A. What I wrote in my statement is what I am going to testify is the truth, and anything else that's not written there, I'm not going to agree to and not be led by.

Q. Or anything else that's not in there, which you don't remember, you are unreceptive to acknowledging it may have occurred?

A. Once again, I will say it to you, as I have said in my statement, that is what I believe to be the truth and I will not be shaken on that.

Q. I am going to move on to another matter, if I may. I have finished with the issue of the telephone call, whenever it was, between you and Brian Houston. Do you understand?

A. Yes.

Q. I want to move on to some issues about dates. Can I ask that tab 1, paragraph 10, be brought up on the screen, please. I invite you to read paragraphs 9 and 10 quietly to yourself. When you have done that, please tell me?

A. Yes, I have read it.

Q. By reference to paragraph 9, you inform us that the point of time in your life when the sexual abuse of you ceased by Frank Houston was upon you reaching puberty?

A. Yes.

1
2 Q. Can you assist us with the age range at which you
3 reached puberty?
4 A. I think it was around the 16 years bracket or a little
5 bit older; I can't recall.
6
7 Q. Sorry, you reached puberty at 16?
8 A. Or before. I was getting older.
9
10 Q. Perhaps I could approach it from another perspective.
11 What age period were you when the sexual abuse of you
12 ceased?
13 A. The abuse was between 7 and 8 and as the years
14 progressed, it probably would have been up to around about
15 the 10-ish, 11, somewhere around that area, I think.
16
17 Q. Accepting you were born in 1962, that would place it
18 about 1973 or 1974?
19 A. You are telling me that. I'm not sure of that.
20 I haven't worked that out myself, sorry.
21
22 Q. Well, I wasn't there. We know you were born in 1962.
23 You have suggested that you reached puberty at about 16.
24 That surprises me. Can I suggest that --
25
26 MS McGLINCHEY: No, he didn't. He said 16 or before.
27
28 MR HIGGINS: Q. Can I suggest that you were probably
29 about 11 or 12 when you reached puberty; would that sound
30 about right?
31 A. That could be about right, yes.
32
33 MR BECKETT: Your Honour, I'm a little taken aback by this
34 line of questioning. I think his evidence was quite clear,
35 that the abuse occurred up to the age of 10 and 11 years
36 old. Whether there is some form of inconsistency between
37 his use of the term "puberty" is really neither here nor
38 there.
39
40 THE PRESIDING MEMBER: Is that where you are going,
41 Mr Higgins?
42
43 MR HIGGINS: It is really about what is asserted in
44 paragraph 10.
45
46 THE PRESIDING MEMBER: So is it about timing?
47

1 MR HIGGINS: It is.
2
3 THE PRESIDING MEMBER: You can get there.
4
5 MR HIGGINS: Q. Did the abuse cease when you were
6 10 or 11?
7 A. I couldn't actually say, because when we used to go to
8 church, he would still come up and hug me, but it was
9 slowly filtering off around that time. As I got a bit
10 older, it petered off.
11
12 Q. You say at paragraph 10:
13
14 *I continued to attend Sydney CLC regularly*
15 *after the abuse stopped.*
16
17 A. Yes.
18
19 Q. Do you agree I have accurately read from that part of
20 the statement?
21 A. Yes.
22
23 Q. Am I correct in understanding that when the abuse was
24 occurring, you were attending Sydney CLC?
25 A. Yes.
26
27 Q. I appreciate you say, "Look, I was 10 or 11, but it
28 tapered off." What period of time are we looking at
29 tapering off? Is it a year?
30 A. A period of years, because we were still in contact
31 with the Houstons.
32
33 Q. If I were to suggest to you that Sydney CLC did not
34 exist until August 1977, what would you say about that?
35 A. There's nothing much I can say about it. My memory is
36 not a hundred per cent exactly going back that far.
37
38 Q. When Sydney CLC was created, you would have been 14 or
39 15 years of age, wouldn't you?
40 A. You are saying that. I'm not agreeing with that, but
41 I'm listening to what you are saying.
42
43 Q. Well, I am asking you. Accepting you were born in
44 1962 and accepting that Sydney CLC was created in August
45 1977, that would make you 14 or 15, depending upon the
46 month of the year in which you were born?
47 A. Yes. They also had a church beside there called the

1 Koala Inn and I was also attending there.

2

3 Q. I'm not suggesting for a moment that the abuse of you
4 did not occur. I'm more concerned about the timing that
5 you ascribe in different parts of your statement. Could it
6 be the case that the abuse of you had ceased about
7 four years or so before Sydney CLC actually existed?

8 A. The exact times I can't recall.

9

10 Q. I'm probably not asking you about the exact times.
11 I guess I'm really asking you to consider whether the
12 sexual abuse of you by Frank Houston had ceased years
13 before Sydney CLC came into existence?

14 A. No, I remember going into his office at one stage, but
15 I can't recall exactly the exact dates.

16

17 Q. I'm still dealing with the issue of some points of
18 reference in time. I am going to move to another one, if
19 I may.

20

21 MS McGLINCHEY: Commissioner, can I object to these just
22 dealing with the issue of dates, unless it has some
23 specific reference to Mr Higgins' client and some real
24 point of issue before the Commission. The witness has said
25 time and time again that he is uncertain as to dates.
26 I don't think there is that much that can be made out of
27 that unless Mr Higgins has some point, a real point of
28 issue, from his clients' instructions.

29

30 MR HIGGINS: Your Honour, just to answer the complaint,
31 the final two points in time that I was going to take [AHA]
32 to are paragraphs 24 and 25 of his statement, which deal
33 with incidents subsequent to the telephone conversations,
34 both said to have occurred in 2000. They are the only two
35 matters left for this witness.

36

37 Insofar as paragraph 24, it is not on an issue of
38 timing; it is on an issue of what was said. In relation to
39 paragraph 25, I propose to put an exact date to him when
40 this occurred, which I think answers the complaint.

41

42 THE PRESIDING MEMBER: All right. You should be able to
43 deal with those fairly succinctly, Mr Higgins.

44

45 MR HIGGINS: I should be. Thank you, your Honour.

46

47 Q. Mr [AHA], could I invite you to look at paragraph 24

1 of your statement, where you refer to a television sermon
2 in which you witnessed Mr Brian Houston say, amongst other
3 things, that his father had been involved in a "minor
4 indiscretion that happened thirty years ago in
5 New Zealand"?

6 A. Yes.

7

8 Q. If I suggest to you that the phrase "minor
9 indiscretion" was never used, would you disagree with that?

10 A. No.

11

12 Q. When you say "no", what do you mean by that answer?

13 A. This is as I wrote it. That's what I heard and that's
14 what I wrote.

15

16 Q. When you came to do this statement, did you have
17 a source of contemporaneous documents that you relied upon
18 for this entry?

19 A. When I was watching TV, I was watching a Hillsong
20 sermon and then he broke in to that.

21

22 Q. He may have. That's not an answer to my question,
23 with respect. Your statement is dated 30 September 2014
24 and you are referring to a TV program that you saw 14 years
25 earlier, accepting your date. What sources did you use to
26 recount the direct speech that you have extracted at
27 paragraph 24?

28 A. I don't know. That was what I - I saw it. I saw what
29 I saw.

30

31 THE PRESIDING OFFICER: Q. So you are using your memory?

32 A. Yes.

33

34 Q. Using your memory of it?

35 A. Yes.

36

37 MR HIGGINS: Q. Moving to paragraph 25, you refer to an
38 ABC Australian Story said to have occurred on or around
39 2000?

40 A. Yes, but I also know that the Australian Story was
41 actually, I think, 2004.

42

43 Q. I suggest to you that it was 1 August 2005.

44 A. Okay, then, I stand corrected.

45

46 Q. Did you watch that program?

47 A. The Australian Story? Yes - it was in transcript,

1 I read it.
2
3 Q. Have you read the transcript of it?
4 A. Yes.
5
6 Q. I will show you this document. Could I invite you to
7 go to the last page. In the left-hand margin, there should
8 be a yellow marker line.
9 A. Yes.
10
11 Q. Could I invite you to read it - not the whole
12 transcript, only the part which is marked with the yellow
13 line in the margin. When you have done that, please tell
14 me?
15 A. Do you want me to read that out or read it to myself?
16
17 Q. Just read it quietly to yourself.
18
19 MR BECKETT: Your Honour, after the witness has read that
20 document, I will have it put up on ELMO so that everyone
21 else can read the relevant passage.
22
23 MR HIGGINS: I am grateful, thank you.
24
25 THE WITNESS: Yes, I have read it.
26
27 MR HIGGINS: Q. Does that accord --
28
29 MR BECKETT: Just before the question is asked, perhaps if
30 we could have the document put up on ELMO. It will be on
31 the screen in a moment.
32
33 Mr Higgins, is it the three paragraphs that are on the
34 screen at the moment?
35
36 MR HIGGINS: That's correct.
37
38 Q. Mr [AHA], does what you have read there accord with
39 your memory of the program, whenever it was, and what was
40 said by Brian Houston?
41 A. If that's what was in the Australian Story - actually,
42 I can't recollect that, but if that's what it is, that's
43 what it is.
44
45 MR HIGGINS: They are my questions. Thank you.
46
47 MR BECKETT: Your Honour, I will tender that copy of the

1 transcript of Australian Story.

2

3 **EXHIBIT #18-3 COPY OF TRANSCRIPT OF AUSTRALIAN STORY**
4 **EPIISODE**

5

6

<EXAMINATION BY MR CHOWDHURY:

7

8

MR CHOWDHURY: Q. Sir, my name is Craig Chowdhury.

9

I act for the Australian Christian Churches, the national
10 body. It used to be Assemblies of God. Could the witness
11 be shown, please, document G attached to the statement of
12 Barbara Taylor, which is at tab 2. Sir, you were taken to
13 this document earlier by both counsel assisting and other
14 counsel. I just want to draw your attention to the second
15 paragraph there. Before I do so, you do recall receiving
16 this letter?

17

A. Yes.

18

19

Q. I should ask, Barbara Taylor is [REDACTED]?

20

A. [REDACTED]

21

22

Q. [REDACTED]?

23

A. [REDACTED].

24

25

Q. [REDACTED]?

26

A. [REDACTED].

27

28

Q. Read the second paragraph there. Do you recall
29 reading it at the time that you received that letter?

30

A. Yes.

31

32

Q. Did you ever provide a written accusation with time
33 and place?

34

A. No - no.

35

36

Q. Do I take it, at that stage, you were still of the
37 view that you have expressed, that you didn't want any
38 investigation of the abuse, either by the church or by the
39 police?

40

A. Yes.

41

42

Q. As a result, you didn't want to go ahead with putting
43 forward a written accusation?

44

A. That letter arrived - I wasn't aware that I had to
45 provide a time and date at that stage. All I was - in the
46 background, Pastor Taylor came back with this letter and
47 I read it as is, and that's where it stopped.

1
2 Q. You didn't want the church to do any investigation
3 whatsoever, did you?
4 A. I was in bewilderment. I didn't expect to be molested
5 by such a leading minister and I didn't expect this sort of
6 treatment after what had come out, and then I have to start
7 proving myself, and then, as it says here, "written
8 accusations with time and place".
9
10 Q. Can I suggest that the letter is not suggesting that
11 you have to prove yourself. All it is simply saying is
12 that the church has a structure in place if there's
13 a written accusation with some details that they can
14 investigate - time and place; do you accept that?
15 A. Yes.
16
17 Q. As you have said before, you were absolutely
18 devastated when your mother, without your knowledge or
19 permission, disclosed to Pastor Mudford and Pastor Taylor
20 about the abuse; correct?
21 A. Yes.
22
23 Q. As you said to Pastor Taylor, you felt a complete loss
24 of power; correct?
25 A. Yes.
26
27 Q. You wanted to have control over your life; correct?
28 A. Like anyone else would.
29
30 Q. Indeed. Certainly at this stage, 1999/2000, if anyone
31 was going to go to the police to make a complaint, that was
32 going to be you; correct?
33 A. Yes.
34
35 Q. You would have been absolutely furious and shattered
36 if someone else had notified the police without your
37 knowledge?
38 A. Yes.
39
40 Q. Did you want to get funding from the Assemblies of God
41 for counselling at this stage?
42 A. It never occurred to me to get counselling.
43
44 Q. Wasn't it suggested to you by Pastor Taylor that you
45 should get some counselling?
46 A. That was - as I spoke to the other man, I don't recall
47 that conversation, but at that stage I didn't want to speak

1 to anyone about it.
2
3 Q. That was simply your view at that time?
4 A. Yes.
5
6 Q. And that was your decision to make; correct?
7 A. Yes.
8
9 Q. You have never made any attempt to contact the state
10 executive or national executive of Assemblies of God?
11 A. No.
12
13 Q. You weren't expecting them to contact you, either,
14 were you?
15 A. I didn't know what was going to take place.
16
17 Q. Is it fair to say that as a result of all this
18 happening beyond your control, you wanted to be left alone?
19 A. That would be correct.
20
21 MR CHOWDHURY: I have nothing further.
22
23 **<EXAMINATION BY MS McGLINCHEY:**
24
25 MS McGLINCHEY: My name is Karen McGlinchey, and I appear
26 for [AHA].
27
28 Q. [AHA], you have been asked several questions about
29 your reluctance to disclose, and you have readily admitted
30 that you were very reluctant to disclose the abuse against
31 you. Can you explain the cause of that reluctance?
32 A. The cause of that reluctance is that I felt that what
33 had happened to me was bad and wrong. It was also an
34 infringement on my masculinity. I'm a very male-orientated
35 person. I'm not homosexually orientated at all. And I was
36 ashamed of that and embarrassed, and I just didn't want to
37 have that being broadcast right around through the church
38 community.
39
40 Q. What would have been your expectation, if you had
41 thought about it, about how the church would have handled
42 the disclosure?
43 A. I really don't know.
44
45 MR CHOWDHURY: I'm sorry, I object to that question.
46 That's inviting a speculative answer, with respect.
47

1 MS McGLINCHEY: I press the question. It is consistent
2 with my instructions.

3

4 THE PRESIDING MEMBER: I'm satisfied it is an appropriate
5 question to be put, and I think the Commission may be
6 assisted by hearing the answer.

7

8 THE WITNESS: Could you please repeat that again?

9

10 MS McGLINCHEY: Q. What was your expectation at the time
11 on how the church may have handled such a disclosure?

12 A. I really don't know. After what had taken place,
13 I was pretty dismayed with the whole situation, and I just
14 felt that I didn't want to go ahead. I felt terrible
15 inside and I just didn't want to be dragged through the
16 gutter, because I've seen things on the news and things
17 where people have exposed themselves; they say that they
18 have been raped or molested, and it's nothing good.

19

20 Q. When you say "dragged through the gutter", what do you
21 mean by that?

22 A. Through the church, the gossip, the innuendo; Brian's
23 remark that basically it was my fault, that I tempted his
24 father. Everyone I seemed to turn to or speak to about it
25 was basically just, "Cop it on the chin. Man up. Be quiet
26 about it", and that was what I was concerned about. I had
27 no-one to turn to.

28

29 Q. Despite the fact that Pastor Taylor had suggested that
30 you receive counselling, was it ever offered to you?

31

A. No.

32

33 Q. Were you aware that there are options for counselling
34 and that it may not have necessarily had to come through
35 the church?

36

A. I was told nothing. It was just dead space. There
37 was nothing happening.

38

39 Q. I take it that you would have been reluctant to accept
40 counselling associated with the church if it had been
41 offered?

42

A. Yes.

43

44 MR HIGGINS: I object to that. The previous answer was
45 not responsive to the question. The question was about his
46 awareness, not what he was told.

47

1 THE PRESIDING MEMBER: I thought he was answering
2 a question about his attitude, Mr Higgins.

3

4 MS McGLINCHEY: Perhaps I put the question badly. I will
5 rephrase it.

6

7 Q. I think you have given evidence that you would have
8 been reluctant to accept counselling from the church?

9

A. Yes.

10

11 Q. Does that mean that you assumed that counselling would
12 be provided via a church agency?

13

14 A. No, I didn't. Again, I will say that I just had no
15 idea what was going on and I had no information coming back
16 from the church on what they were going to do. I was just
17 in oblivion.

17

18 Q. Did Brian Houston or any other person as
19 a representative of the church ever meet with you to
20 explain to you the process of discipline and restoration?

21

A. No.

22

23 Q. Did anybody approach you about the possibility of such
24 a meeting?

25

A. No.

26

27 Q. Was anything like that ever offered to you?

28

A. No.

29

30 Q. Did any person from the church ever approach you,
31 either directly or through somebody else, such as
32 Pastor Taylor, about whether you would be willing to assist
33 the church in an investigation?

34

35 A. No, only Pastors Taylor and Mudford in that meeting on
36 that day. But outside of that, nothing.

36

37 Q. So does it follow that nobody asked you your version
38 of what happened with the abuse?

39

A. No.

40

41 Q. And nobody gave you the opportunity to recount the
42 abuse?

43

A. No.

44

45 Q. You have been asked a lot of questions about the times
46 that appear in your statement. How did you come to make
47 the statement to the Royal Commission?

47

1 A. I based it around the letter, because it was the only
2 physical proof that I had, and so I worked with that date
3 forwards and backwards. It was the best that I had, and
4 understanding the state of mind, it's not something I'm
5 taking lightly. What occurred to me was heinous and it's
6 had a long-term effect on me, and mentally I find that it's
7 not easy to recall a lot of the things.

8
9 Q. I understand. My question is: how did the statement
10 come about? Did you do a telephone interview with an
11 investigator or sit down with an investigator? How did you
12 provide the information?

13 A. I had noticed the Royal Commission was kicking off
14 about the responses to sexual abuse, and then I applied and
15 then they gave me information. Then I had a private
16 session and my statement - I received paraphernalia from
17 the Commission. I filled it out to the best of my
18 knowledge, and then I came in for a private session.

19
20 Q. Was the information in your statement compiled from
21 the information in your private session?

22 A. Yes.

23
24 Q. When you made the statement, was it the case that you
25 only had one document, and that was the letter from
26 Pastor Taylor?

27 A. Yes.

28
29 Q. So you tried to remember as best you could, fitting
30 events around that event?

31 A. Yes.

32
33 Q. I think you readily admit that the dates are not meant
34 to be set in cement?

35 A. I've done the best that I can.

36
37 Q. Since that time, you have had the benefit of reading
38 Pastor Taylor's chronology and the other documents that she
39 has put together, and has that assisted you?

40 A. Yes. I was surprised that she had helped - it was my
41 understanding that there was nothing being done, and then,
42 reading her statements, it helped relieve some pain,
43 because I thought she actually put her hand up and did
44 something.

45
46 Q. And has it also assisted you with putting together the
47 chronology of some of the events?

1 A. I think the statement was already done, but it has
2 helped verify certain dates, because she was an avid diary
3 keeper. I'm not. I'm only relying on memory.
4

5 Q. [AHA], it's the case, isn't it, that you made your
6 statement without the benefit of Barbara Taylor's notes?

7 A. Yes.
8

9 Q. In fact, you only had the one letter when you were
10 making your statement?

11 A. Yes.
12

13 Q. And the corrections that you have made since then have
14 been after you have had the benefit of seeing
15 Barbara Taylor's notes?

16 A. Yes. They filled in a couple of blank spaces.
17

18 Q. I want to ask you some questions about the time of the
19 abuse. You have said in your evidence that you were seven
20 or eight?

21 A. Yes.
22

23 Q. And you recall that Frank Houston signed your mother's
24 diary the day before your birthday?

25 A. The Bible, yes.
26

27 Q. I am sorry.

28 A. The day before my birthday. That's correct.
29

30 Q. How old were you on that birthday?

31 A. Eight.
32

33 Q. So any suggestion that you were 12 or 13 at the time
34 when the Houstons stayed in your home would be incorrect;
35 is that --

36 A. Completely wrong.
37

38 Q. I want to ask you some questions about the sleeping
39 arrangements when the Houstons stayed in your house. Would
40 you just tell the Commission, why did the Houstons stay in
41 your home?

42 A. The Houstons came to stay with us - my father was an
43 osteopath. Frank Houston liked free osteopathic treatment.
44 The Houstons weren't, as they are now, financially secure.
45 They were very poor. We fed them, we looked after them, we
46 gave them free lodging and they stayed with us because we
47 were open to the whole Pentecostal movement.

1
2 Q. I take it that your parents trusted the Houstons?
3 A. Yes.
4
5 Q. And were very hospitable to them?
6 A. As I said in my statement, they were treated like
7 royalty because they were special people, we believed.
8
9 Q. And your parents had no reason to believe that their
10 hospitality would be abused?
11 A. None.
12
13 Q. I take it that your mother arranged the sleeping
14 arrangements for the periods when the Houstons stayed?
15 A. Yes, that's correct.
16
17 Q. Can you just tell the Commission what those sleeping
18 arrangements were?
19 A. We had a unit in Coogee. There was a larger bedroom
20 which was my sister's room - was a double-bed bunk. Then,
21 further through, there was a doorway into my verandah,
22 where I slept, and Brian slept on the top bunk,
23 Frank Houston slept on the bottom bunk, and I slept in my
24 room. My sister slept in my parents' room on dad's massage
25 bench.
26
27 Q. And that was for the period when the Houstons stayed?
28 A. Yes.
29
30 Q. And at the other time, your sister would sleep in her
31 bedroom?
32 A. Yes.
33
34 Q. And you were, of course, alone in your own bedroom?
35 A. Yes.
36
37 Q. How was the house arranged in terms of the distance in
38 between the room where Brian and Frank Houston stayed --
39
40 THE PRESIDING MEMBER: Ms McGlinchey, I don't think there
41 is any issue, is there, about what has happened?
42
43 MS McGLINCHEY: I'm only raising this because in one of
44 the other statements it was suggested, I think, that
45 Frank Houston actually shared a room with [AHA] when they
46 stayed.
47

1 THE PRESIDING MEMBER: I'm not sure where the point goes.
2
3 MS McGLINCHEY: Okay. I think it is important to my
4 client's family that that is not the case.
5
6 THE PRESIDING MEMBER: I see. All right.
7
8 MS McGLINCHEY: Q. I will put it to you: were the
9 sleeping arrangements ever that Frank Houston was to sleep
10 in your room?
11 A. No.
12
13 Q. In the period when you were seven and eight, how old
14 would Brian Houston have been?
15 A. At a guess - he was an older boy to me, he was
16 a teenager - I would say he was 18, 17, somewhere in that
17 bracket. I can't be exactly sure.
18
19 Q. Did you spend a lot of time together when the Houstons
20 stayed?
21 A. Yes, we used to go down to the beach. We would do all
22 things that kids would do - make sandcastles, swim
23 together. I looked up to Brian, who was an older boy than
24 me and I was just a young kid.
25
26 Q. And, again, if there was any suggestion that you were
27 12 or 13 at that time, that would be incorrect?
28 A. Incorrect.
29
30 Q. In the period that you have already described where
31 Frank Houston was calling you - frequently, is that the
32 case?
33 A. Yes.
34
35 Q. And calling your mother as well?
36 A. Yes.
37
38 Q. Did you ever initiate contact with him?
39 A. No.
40
41 Q. Did you ever ask him for money?
42 A. No.
43
44 Q. Did you ever suggest that he should pay you money?
45 A. No.
46
47 Q. Just to be clear, with the arrangement to meet at

1 Redfern, whose suggestion was the arrangement to meet at
2 Redfern station?
3 A. That was between me and Frank in the conversations.
4 I felt that I was getting really - it was boiling down and
5 I had to do something about it, and I figured that if I met
6 him at that station in a public area, we could talk or
7 whatever he wanted to do with it. I didn't know exactly
8 what the meeting - where he was going with that.
9
10 Q. Who suggested Redfern station?
11 A. Brian - Frank Houston mentioned it because at that
12 stage I was living out in the west and he was in the city,
13 so he figured that if I could catch a train in, we would be
14 able to meet there, it would be convenient for both.
15
16 Q. That meeting never took place?
17 A. I was in the street opposite the station when I saw
18 him pull up in his car. He didn't see me. I stepped back
19 in towards Eveleigh Street. It just gave me the shudders
20 and I just froze. I couldn't bear being anywhere near him.
21 I couldn't even look at him.
22
23 Q. And, to be clear, no money changed hands --
24 A. Nothing.
25
26 Q. -- on that occasion?
27 A. I never spoke to him.
28
29 Q. In relation to the meeting at McDonald's, who
30 suggested McDonald's as a meeting place?
31 A. Again, that was because I had bought a house on the
32 Central Coast and moved up out of there. Frank wanted
33 a meeting place that was mutual for both of us.
34
35 Q. So do you recall who suggested McDonald's?
36 A. It was Frank at that stage who mentioned McDonald's.
37
38 Q. When you agreed to meet, were you expecting that
39 a third party would be at the meeting?
40 A. No.
41
42 Q. So you were surprised when you arrived and there was
43 a third party?
44 A. Yes.
45
46 Q. Were you introduced?
47 A. From memory - and it is vague - Frank said, "This

1 is" - something about "my business adviser", or something
2 along those lines, but mainly Frank was talking to me about
3 getting on with this and getting forgiveness from me. He
4 was more concerned about dying and answering God for what
5 he had done to me, and that was where that started from.
6

7 Q. And this third party - can you describe him?

8 A. From what I can remember of him, he was a short, stout
9 man, balding, with a small moustache, but, again, I didn't
10 really look at him that much. He was on to my side and he
11 had a hamburger he was pushing into his face and I couldn't
12 really get a good look at him.
13

14 Q. With the napkin that you signed, do you know what
15 happened to that napkin?

16 A. No.
17

18 Q. You didn't take it away with you?

19 A. No.
20

21 Q. Did you see Frank take it away with him?

22 A. I don't remember who took it. I think the other
23 person, the unnamed man, he grabbed it and crunched it up
24 in his hands. But at that stage I was leaving the table.
25 I just wanted to get away from the whole situation.
26

27 Q. Why do you think that these meetings were suggested in
28 McDonald's and Redfern station, rather than on church
29 premises?
30

31 MR HIGGINS: I object to that.
32

33 THE PRESIDING MEMBER: Yes, unless you have instructions
34 about something your client was actually told.
35

36 MS McGLINCHEY: No, I just wanted his impression. That's
37 fine. I only have a few more minutes, your Honour, if we
38 could push on?
39

40 THE PRESIDING MEMBER: Yes. Ms McGlinchey is indicating,
41 Mr [AHA], that she only has a few more questions. Just
42 bear with me, I am just going to check with Mr Beckett. We
43 are going to try, if we can, to finish with you today and
44 excuse you. I'm sure that would be your preference.
45

46 THE WITNESS: Thank you.
47

1 MR BECKETT: I only have one, perhaps two, questions.
2
3 MS McGLINCHEY: Q. Just briefly, [AHA], I want to give
4 the Commission a little bit of information about your life
5 since the abuse. I believe you left school in year 10?
6 A. Yes.
7
8 Q. How old were you then?
9 A. I think I was around 14.
10
11 Q. What has been your work history, if you could give
12 a summary of that?
13 A. It hasn't been good. I've suffered a lot of emotional
14 problems dealing with elderly gentlemen, anger issues, and
15 this seems to have really had a whitewash on my life. It
16 just seems to have affected me deeply, and it has a lot of
17 effect on my personality and the way I'm dealing with
18 people.
19
20 Q. You are currently 52 years old?
21 A. Yes.
22
23 Q. You are living on the disability pension?
24 A. Yes.
25
26 Q. I know you own a home with your partner?
27 A. Yes.
28
29 Q. Do you have any significant savings?
30 A. No.
31
32 Q. Do you have any significant superannuation?
33 A. Nothing.
34
35 Q. You have been diagnosed as having post-traumatic
36 stress disorder?
37 A. Yes.
38
39 Q. And at one time depression?
40 A. Currently depression also.
41
42 MS McGLINCHEY: Thank you, your Honour.
43
44 THE PRESIDING MEMBER: Mr Beckett?
45
46
47

1 <EXAMINATION BY MR BECKETT:

2

3 MR BECKETT: Q. Mr [AHA], just very briefly, I want to
4 take you to the time between when you first spoke with
5 Pastor Barbara Taylor in November 1998 --

6 A. Yes.

7

8 Q. -- through until the end of 2000, so that is a period
9 of about three years. Do you understand the period I'm
10 asking you about?

11 A. Yes.

12

13 Q. During that time, were you ever offered by a member of
14 the Assemblies of God any contact with a support service
15 related to the police regarding victims of sexual abuse?

16 A. No.

17

18 MR BECKETT: That's my question.

19

20 THE PRESIDING MEMBER: Thank you.

21

22 So, Mr [AHA], that completes your requirement for
23 attendance at the Royal Commission, so we are about to
24 finish for the day, but I just confirm with you that you
25 are now excused. Thank you for your attendance.

26

27 THE WITNESS: Thank you.

28

29 THE PRESIDING MEMBER: Mr Beckett, the next witness?

30

31 MR BECKETT: The next witness will be
32 Pastor Barbara Taylor.

33

34 THE PRESIDING MEMBER: Tomorrow at 10am.

35

36 **AT 4.03PM THE COMMISSION WAS ADJOURNED**
37 **TO WEDNESDAY, 8 OCTOBER 2014 AT 10AM**

38

39

40

41

42

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