

9. When the Catholic Office for the Protection of Children ("COPCA") created their own set of procedures these superseded the policies and procedures created by the Diocese of Westminster. My recollection is that the COPCA policies were similar to the policies and procedures the diocese already had in place. These policies should have been adopted by all dioceses and religious orders.
10. I understand that the Diocese of Westminster do not retain copies of the child protection and safeguarding policies that were in place in 2002 prior to the adoption of COPCA policies and procedures.

My Role within the Diocese of Westminster

11. I worked within the Diocesan Child Protection Team and reported to a Priest who was the Child Protection Co-ordinator. The first Child Protection Co-ordinator I worked with was Father Sean. He was later replaced by Monsignor Harry Turner who held this role until about 2012 and was replaced by Father Jeremy Trood who is still in place today. To begin with I was the only full-time salaried employee working in a child protection role. Later, I had an assistant who was employed part-time, initially for 10, and then later 20, hours a week. He worked mostly on administrative tasks. Later someone was also employed to take over responsibility for administering DBS checks.
12. Alongside the Diocesan Child Protection Team there was a Child Protection Committee. This was later renamed the Child Protection Commission and, after the publication of the Cumberlege Commission Report in 2007, was renamed the Safeguarding Commission and given responsibility for the safeguarding of vulnerable adults. The Committee/ Commission members were appointed by the Archbishop. When I joined I sat on the Committee with the Child Protection Co-ordinator, a social worker who attended on a voluntary basis, and the director of the Catholic Children's Society, Jim Richards, who had experience in social and probation work. In 2003/2004 the composition of the Committee was changed to include a wider range of people. I recall that we recruited a director of Social Services and a director from the Probation Service. Father Sean was replaced as the Child Protection Co-ordinator and as a Committee member by Monsignor Harry Turner. Jim Richards continued to sit on the Committee. The Committee/ Commission met every three months. I would discuss the work that had been done, any new cases, and provide updates on existing cases. The Committee/ Commission provided input and recommendations. We also had some discussions about overall strategy. The Committee/ Commission had an advisory role, and would make recommendations to the Archbishop or relevant Religious Superior¹ in connection with child protection.
13. To begin with the Diocesan Child Protection Team and the Committee/ Commission were only responsible for diocesan parishes. The Diocese was comprised of 217 parishes. One of the recommendations in the report of the Cumberlege Commission in 2007 was that religious orders should align to a diocese, form their own safeguarding

¹ The Archbishop had no authority over religious. Recommendations in connection with a religious would need to be made to their Superior.

commission, or form a joint safeguarding commission with other religious orders. Approximately 150 religious orders aligned to the Diocese of Westminster for safeguarding purposes as a result of this recommendation². As I explain below, Ealing Abbey aligned with the diocese after Cumberlege.

14. Within a parish the parish priest was responsible for ensuring compliance with child protection and safeguarding policies, with the help of a volunteer parish representative, and the Diocesan Child Protection Team. Each parish had a volunteer parish representative to make sure procedures were being complied with and ensure that all other volunteers in the parish were DBS checked. The parish priest was responsible for selecting the volunteer representative and I would vet their appointments by ensuring a DBS check was made. The vast majority of parish priests were 100% behind the child protection initiatives. I had to rely on the parish safeguarding representatives doing the best they could. Some religious orders would have a dedicated child protection officer, in other instances responsibility for child protection was with the Superior.
15. My role as Child Protection/ Safeguarding advisor involved seven key tasks:
 - a. Responding to allegations;
 - b. Offering support to complainants, victims and survivors;
 - c. Liaising with external agencies;
 - d. Visiting diocesan parishes, and later religious orders, to check on compliance with safeguarding policies and procedures;
 - e. Providing advice to religious, diocesan priests and volunteer safeguarding representatives;
 - f. Delivering training; and
 - g. Discussing and advising on overall safeguarding strategy.

Responding to Allegations

16. If an allegation came to my knowledge and Social Services and the Police were not involved, I would inform them immediately. I would then inform the Archbishop³ or relevant Religious Superior of the nature of the allegation. I would inform the diocese insurers of any allegation which could lead to a civil claim against the diocese. They would then report this to the Charity Commission. I would attend the multi-agency strategy meeting relating to the allegation. In the light of this, I would advise the Archbishop or relevant Religious Superior what steps should be taken in connection with the accused, in particular whether they should be withdrawn from Ministry and/ or whether an announcement should be made to their parish. The Archbishop or the relevant Religious Superior was responsible for putting people on administrative leave, withdrawing them from ministry, or taking any other action. The Archbishop or relevant Religious Superior was also responsible for informing any other dioceses or

² This is an estimate based on my recollection not documents I have reviewed whilst preparing my statement.

³ If the Archbishop was absent and a safeguarding matter needed to be dealt with urgently, I could also contact one of the diocese's bishops.

archdioceses who might need to understand the nature of the allegation. My role was purely advisory.

17. If the police and social services decided to undertake investigatory work I would be updated. It was decided on a case by case basis how frequently updates would be provided. I would not interfere with the investigation but would assist with information when I could. For example, I could give the police the dates that a diocesan priest was assigned to a parish. If there was a conviction I would do a report to the Archbishop or relevant Religious Superior who would in turn send a report to the Vatican with a recommendation about what steps should be taken. If an investigation did not result in a conviction, next steps would be considered by the Committee/Commission and recommendations made to the Archbishop or relevant Religious Superior. If it was decided that a covenant of care was required I would draft this in accordance with national procedures. The Archbishop or the relevant Superior were responsible for getting the covenant of care signed and monitoring compliance. I would usually retain an unsigned copy, and the Archbishop or the relevant Religious Superior retained the signed copy. Any instance when an accused refused to sign a covenant of care would have been reported to the Committee/ Commission.
18. I had a good relationship with the Archbishops. I found that Archbishop Nichols was particularly tuned in to Child Protection because of his previous role as Chair of COPCA.
19. In terms of record keeping, I would open a case file as soon as an allegation came to my attention, and record actions and correspondence that related to it. Records were securely stored in the safeguarding office, the only people with access were me, my PA and the safeguarding co-ordinator.

Offering support to complainants, victims and survivors

20. When a complainant, victim or survivor contacted the Diocesan Safeguarding Team we would offer them pastoral support. We would be guided by the victim about what support would be appropriate. Some received support from a parish priest (not necessarily their own) or received support from elsewhere, including from counselling professionals. I am aware, for example, that when a diocesan priest was convicted of abusing two brothers the diocese gave them financial support for counselling. Decisions relating to financial support would be the responsibility of whoever could be liable for any civil claim. Decisions on financial support for complainants, victims or survivors who were abused or alleged to have been abused by diocesan priests were taken by the diocesan insurers. I was not party to any discussions about financial support. In 2002 when I commenced working for the diocese there were no formal policies in place for offering support to complainants and/or their families. This was one of the projects undertaken by COPCA/CSAS and before I left formal policies were being put in place.

Liaising with external agencies

21. As detailed above, liaison with external agencies was a critical part of our response to allegations, we had a particularly strong working relationship with the police and Social Services. External agencies would also offer support to victims, particularly those who had approached them directly.

Visiting Diocesan Parishes and Religious Orders to check on compliance

22. I would visit parishes to check on their compliance with safeguarding policies and procedures. I would meet with the parish priest and the parish representative to go through what work the parish was doing to promote safeguarding. If I felt a parish was not complying with the safeguarding policy, for example by failing to ensure that all volunteers were DBS checked, then I would report this to the Archbishop. After Cumberlege, when religious orders aligned with the diocese, I would also visit them to discuss compliance with safeguarding policies and procedures.

Providing advice to Diocesan Priests and volunteer safeguarding representatives

23. Parish priests would contact me if they needed advice in relation to a child protection or safeguarding matter. I would also approach them to offer advice and assistance if it came to my attention that there was a problem, or a suspected problem with compliance. If, for example, it came to my notice that someone was running a children's group without a DBS check I would let the parish priest know and advise them that a check needed to be made before the volunteer continued work. After Cumberlege, when religious orders aligned with the diocese, then I would provide this advisory service to them.

Delivering Training

24. I would deliver training to bishops, priests, seminarians, parish volunteers, and religious. I also delivered training to staff working at the youth retreat. When I first started all priests should have attended safeguarding training with me. I offered the training and encouraged them to attend though I had no authority to compel them to do so. I had set training for parish representatives, and organised an annual conference for safeguarding representatives and priests.

Discussing and advising on overall safeguarding strategy.

25. As described above, as a member of the Child Protection Committee and Safeguarding Commission I would contribute to discussions on overall safeguarding strategy for the diocese. I was not empowered to make any changes to the strategy myself.