

<p>1 Tuesday, 29 October 2019 2 (10.30 am) 3 THE CHAIR: Good morning, everyone. Welcome to Day 2 of 4 this public hearing. Mr Altman? 5 (In Closed Session) 6 WITNESS RC-A711 (sworn) 7 Examination by MR ALTMAN 8 MR ALTMAN: Thank you. For the purposes of your evidence, 9 you have been ciphered as RC-A711, and if we have to 10 refer to you, that's what we will refer to you as; all 11 right? 12 A. Yes. 13 Q. Try to not courteously look at me, as you were doing, 14 but look across towards the panel. 15 A. Okay. 16 Q. You were born in 1963, and you have made a lengthy 17 statement -- I think one of two statements. You have 18 made one more recently; is that correct? 19 A. Yes. 20 Q. The first one was dated 24 July of this year, and you 21 followed it up, for reasons we will come to later, in 22 a statement more recently made on 4 October of this 23 year; is that right? 24 A. Yes. 25 Q. In your first statement -- now, do you have it before</p> <p style="text-align: center;">Page 1</p>	<p>1 you? You should have a bundle there. 2 A. Yes, I have. 3 Q. Have you got your statement? You have had an 4 opportunity to refresh your memory from it? 5 A. Yes. 6 Q. You begin, in effect, with saying what happened to you, 7 really, in the 1970s, when you began to build 8 a relationship in your parish with a priest whose name 9 is also ciphered, and we know as RC-F500, or F500, as we 10 will refer to him. 11 To which order did this man belong? 12 A. The Servite Order. 13 Q. It was the Servite Order. How old were you in the 14 1970s, when you got to know him well? 15 A. I was 15. 16 Q. Living at home? 17 A. Living at home, yes. 18 Q. In particular, in June 1978 -- I'm looking at your 19 statement, and we can follow it through. It is your 20 paragraph 5. Did he, F500, and Father Vincent Coyne, 21 who was -- you say he is currently acting as the acting 22 Servite Provincial of the Isles. When you say 23 "currently", do you mean today? 24 A. He was recently, and he no longer is. But when I made 25 the statement, yes.</p> <p style="text-align: center;">Page 2</p>
<p>1 Q. So at the time of the statement, in July, he was the 2 acting Servite Provincial of the Isles? 3 A. Yes. 4 Q. It is a word that comes up from time to time, 5 "Provincial"; what does that mean? 6 A. It's the priest who is in charge of a province, which 7 would be made up of several different communities 8 belonging to that order. 9 Q. So back to June 1978, and back to your paragraph 5, when 10 you were 15. RC-F500, was he the Provincial at the 11 time? 12 A. Yes, he was. 13 Q. Father Vincent Coyne -- they would join you after parish 14 meetings? 15 A. Particularly after meetings of the young people in the 16 parish. 17 Q. What were these, just social occasions or parish 18 meetings? 19 A. They were social occasions centred around a music group, 20 so we'd get together to practise, rehearse music for the 21 masses, and then, afterwards, we'd stay to socialise. 22 Q. You say, "We socialised with them at the priory and they 23 sometimes provided us with alcoholic drinks"? 24 A. Yes. 25 Q. At age 15, was that something that was normal or</p> <p style="text-align: center;">Page 3</p>	<p>1 abnormal? 2 A. It was abnormal. It was abnormal in my experience of my 3 own habits, but it was introduced to us at the priory. 4 Q. Can you just pull that microphone to the right, just 5 a little closer, because it may be that people are 6 struggling to hear you, or it may be just my hearing. 7 A. Okay. 8 Q. F500 you found -- I'm looking at your paragraph 7 -- 9 fairly easy to talk to? 10 A. Yes. 11 Q. A charismatic man? 12 A. Very charismatic, yes. 13 Q. Approachable? 14 A. Yes. 15 Q. You were 15? 16 A. Yes. 17 Q. He was how old, ish? 18 A. Late 30s/40. 19 Q. I'm just looking at what you say in the final line of 20 your paragraph 7, that, "He first, at this time, began 21 the process of establishing an emotional relationship 22 with me". Is that how you took it at the time, or is 23 that looking back, with hindsight? 24 A. I think that's looking back, with hindsight. 25 Q. Looking back, do you think he was grooming you?</p> <p style="text-align: center;">Page 4</p>

1 **A. Definitely, yes. I think that's the exact word that**
 2 **I used when I reported the abuse, that I'd gone through**
 3 **this process of being groomed, and everything that**
 4 **happened in the way things escalated and the way he**
 5 **waited to progress things would be typical now of what**
 6 **we call grooming.**
 7 Q. Let's go on, then, to your paragraph 9, which is the
 8 summer of 1979. Were you, or had you been, going to
 9 F500 for confession?
 10 **A. Yes, I had, yes. I think that was -- you know, he was**
 11 **this very charismatic person, and he seemed, you know,**
 12 **to want to help with the spiritual aspect of my life and**
 13 **part of that was going to confession.**
 14 Q. So confession was one part of your dealings with him,
 15 but that was, if you like, as the more professional side
 16 of what he was doing, as a priest?
 17 **A. Yes.**
 18 Q. And you, as a parishioner?
 19 **A. Yes.**
 20 Q. But there was also the socialising aspect of
 21 the relationship you had with him, which you say in your
 22 paragraph 9 involved playing squash?
 23 **A. Yes.**
 24 Q. Spending time at the priory?
 25 **A. Yes.**

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1 paragraph 11, because that's where you deal with the
 2 inappropriate sexual behaviour by him towards you, which
 3 you say began in 1979, and it began in the time you
 4 spent together at swimming baths?
 5 **A. Yes.**
 6 Q. You were 16 at the time. Was he taking just you
 7 swimming or was it a whole group of people?
 8 **A. What had happened is that I'd been swimming with another**
 9 **member of my family, and he had been at the swimming**
 10 **baths with another of the Servite priests. The other**
 11 **priest distanced himself from us, got out of**
 12 **the swimming pool, but this priest stayed behind, swam**
 13 **with us, and then, after that, invited us to go swimming**
 14 **with him.**
 15 Q. So you're saying, what, this was another occasion?
 16 **A. Yes.**
 17 Q. Did he begin to, as you put it, create opportunities for
 18 physical contact?
 19 **A. Yes.**
 20 Q. In that environment, in the swimming environment?
 21 **A. Yes.**
 22 Q. By, what, pulling you close and making physical
 23 contact --
 24 **A. Yes.**
 25 Q. -- so that you felt him against you?

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1 Q. You go on to say that you often stayed at the priory
 2 after practice, and you were given alcohol?
 3 **A. Yes.**
 4 Q. Do we get the idea that this was a frequent occurrence?
 5 **A. It was a regular occurrence. The frequency would**
 6 **depend, because he was Provincial, he would be**
 7 **travelling.**
 8 Q. Travelling, yes.
 9 **A. Yes.**
 10 Q. But when he was --
 11 **A. But when he was back, yes.**
 12 Q. When he was back.
 13 **A. Yes.**
 14 Q. So if you are able to -- if you can't, you can't. But
 15 if you are able to, can you say whether this was a once
 16 a week, twice a week occurrence, or monthly or what?
 17 **A. Probably more likely to be monthly.**
 18 Q. You recall that on one particular occasion you were
 19 invited for a meal, and you were given so much alcohol
 20 that you became sick?
 21 **A. Yes.**
 22 Q. Did he sometimes drive you home?
 23 **A. Often, after the end of the drinks, or whatever, after**
 24 **we'd met at the priory, yes, he would take us home.**
 25 Q. Let me ask you, please, about what appears in your

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1 **A. Yes.**
 2 Q. Without going into too much detail, just looking at your
 3 paragraph 12, under the pretence of a game, for example,
 4 did he see how long you could stay under water, that
 5 sort of thing?
 6 **A. Yes, he did, and he used that, then, as an opportunity**
 7 **for sexual acts.**
 8 Q. Which included, in that sort of scenario, pulling
 9 himself against you?
 10 **A. Yes.**
 11 Q. Looking at your paragraph 15, that sort of thing you say
 12 happened many, many times --
 13 **A. Yes.**
 14 Q. -- and, not unnaturally, confused you?
 15 **A. Well, I didn't know, really, what was happening, and**
 16 **I think, as I explained, because he said nothing about**
 17 **what had happened, it felt to me that this was something**
 18 **that was not to be mentioned, so once we left the**
 19 **swimming pool, he might drive me home, nothing was said,**
 20 **and I think, in that sense, I realised that I was**
 21 **supposed to stay silent about what had happened.**
 22 Q. Was he ever explicit about saying nothing, or was it
 23 just your understanding that this was your special
 24 secret?
 25 **A. It was my understanding that it was a secret, yes.**

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1 Q. You say in your paragraph 15, 20 times over the two
 2 years, this particular period, you remember this sort of
 3 thing taking place?
 4 **A. Yes.**
 5 Q. That's before the acts became more explicit?
 6 **A. Yes.**
 7 Q. The confusion that you had, was that because here was
 8 a man who was a priest, he was close to your own family,
 9 charismatic, approachable, all of those things, yet he
 10 was doing these things to you?
 11 **A. Yes, and he was the Provincial, and I think that**
 12 **confused me even more, because he was obviously in that**
 13 **leadership role in the order.**
 14 Q. If you turn over, please, to paragraph 20, taking events
 15 up to July 1981, taking it into context, July 1981 was
 16 the year before you went to university?
 17 **A. Yes.**
 18 Q. So 18 by this time, you were 18?
 19 **A. Yes.**
 20 Q. So you were 18. The sexual abuse became much more
 21 extreme and frequent. One evening, do you say that F500
 22 asked you to go around to the priory and he took you out
 23 for a drive?
 24 **A. Yes.**
 25 Q. Did he take you to an isolated location?

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1 Q. Was that on an occasion when he was abusing you in the
 2 priory and another priest walked in --
 3 **A. Yes.**
 4 Q. What, was this in a particular room, in a part of
 5 the priory?
 6 **A. It was in what they call the parlour, so one of**
 7 **the rooms at the front of the priory where visitors**
 8 **would go in when would they meet with a priest.**
 9 Q. So it was in the priory.
 10 **A. Yes.**
 11 Q. You have a recollection of another priest walking in.
 12 You think, in terms of its timing, this was the year
 13 before you went to university?
 14 **A. Yes.**
 15 Q. The priest, do you think, saw something?
 16 **A. Yes, I'm sure he did.**
 17 Q. But simply turned around and walked out?
 18 **A. Yes.**
 19 Q. And nothing was ever said?
 20 **A. No.**
 21 Q. The priest, Father Basil, has since died?
 22 **A. Yes.**
 23 Q. But F500 wasn't deterred?
 24 **A. No, not at all.**
 25 Q. In paragraph 23, you talk about going to play squash,

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1 **A. He did, yes.**
 2 Q. And then stop the car, and you remember he started
 3 kissing you?
 4 **A. Yes.**
 5 Q. Then he told you to get into the back of the car in this
 6 isolated place, undid your clothes, and then, did some
 7 sex acts take place?
 8 **A. Yes.**
 9 Q. Thereafter, did things continue to escalate?
 10 **A. They did. I mean, that event probably stays in my mind**
 11 **because it was so shocking, in the sense of, it was much**
 12 **more than anything he'd ever done before, and it was**
 13 **certainly way beyond my own sexual experience at 18, and**
 14 **from then on, I think he seemed to think that that would**
 15 **be the norm of what he would do to me, yes.**
 16 **If I could just add to that, you know, I was looking**
 17 **at the next paragraph, you know, I was -- couldn't**
 18 **believe that he could do what he did to me, actually in**
 19 **the priory as well, and there was just no -- you know,**
 20 **there were no obstacles, I think, for him.**
 21 Q. Well, clearly, he was gaining confidence?
 22 **A. Yes.**
 23 Q. Because you talk about, the next paragraph -- that's
 24 your 22 I assume you're referring to?
 25 **A. Yes.**

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1 and sex acts, abuse, taking place in the changing room
 2 at the squash club?
 3 **A. Yes. Yes.**
 4 Q. So all fairly confident behaviour by him towards you,
 5 and no apparent fear of being caught?
 6 **A. Yes.**
 7 Q. Did you make diary entries about this at the time?
 8 **A. The diary entries were, I think, a little bit after the**
 9 **time, when I was very depressed and reflecting on what**
 10 **I then recognised had been happening, and the extract**
 11 **that I put in there is that that kind of inner light**
 12 **inside me went out.**
 13 Q. Let's just read into the record what you say, because
 14 the diary note you made about these incidents, which you
 15 tell us you made slightly afterwards, was:
 16 "The longer the abuse went on, the more my light
 17 went out. It was gradually trained not to shine."
 18 What did you mean by that?
 19 **A. That there was a dullness about me, that kind of spark**
 20 **that you should have at that time of your life had been**
 21 **put out.**
 22 Q. Thank you. Now September 1981 is when you went to
 23 university; is that right?
 24 **A. Yes. Yes.**
 25 Q. While you were there at university, did F500 come to

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1 visit you?
 2 **A. He did. He was a great friend of my parents, and he**
 3 **offered to help out because the university I was at was**
 4 **quite a distance away, and because he was travelling as**
 5 **Provincial, he said that he could sometimes take me or**
 6 **collect me for the holidays, so he would come up to the**
 7 **university to visit me.**
 8 Q. Would the abuse continue?
 9 **A. It did, yes. I think it was at that time -- I was, you**
 10 **know, trying to enjoy university life. I asked him to**
 11 **leave me alone that I might go out with boys of my own**
 12 **age, but it didn't deter him.**
 13 Q. Did you feel controlled by him?
 14 **A. I did feel controlled. I felt as though I couldn't see**
 15 **how to get out -- get out of what was happening.**
 16 Q. Presumably, he was quite content to carry on?
 17 **A. Yes, he was. Yes. He was also quite blasé about it.**
 18 **You know, he would come up to the university, he didn't**
 19 **seem to mind who knew that he was there. So yes.**
 20 Q. Or, presumably, people who knew he was a priest, or was
 21 that kept hidden from others?
 22 **A. No, they would have known that he was a priest.**
 23 Q. Paragraph 27. Again, I'm not going to go into the
 24 detail, but by this time, during your university years,
 25 had he had full sexual intercourse with you?

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1 weak'."
 2 **A. Yes, and that's how he explained to me what he was**
 3 **doing.**
 4 Q. What, the flesh was weak?
 5 **A. Yes.**
 6 Q. In paragraph 31, he was the parish priest, you have
 7 recalled, at the time?
 8 **A. Yes, I don't think he was Provincial any longer.**
 9 Q. Regularly visiting you in your flat. I'm looking at 31.
 10 **A. Yes.**
 11 Q. Arriving late in the evening, bringing alcohol with him?
 12 **A. Yes.**
 13 Q. You remembered usually having a bottle of wine, followed
 14 by a mixture of Martini and gin, which he would bring
 15 with him, which he'd use to disinhibit you?
 16 **A. Yes.**
 17 Q. It was in those circumstances, control and alcohol, that
 18 the abuse would continue?
 19 **A. Yes.**
 20 Q. Forgive me for asking, but without contraception,
 21 presumably?
 22 **A. Yes.**
 23 Q. Paragraph 33. 1986. Were you, yourself, thinking about
 24 going into a religious life?
 25 **A. I was, yes.**

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1 **A. Yes.**
 2 Q. In June 1984, you graduated?
 3 **A. Yes.**
 4 Q. Then you went on to take some vocational training,
 5 I think.
 6 In paragraph 29, please. In September 1985, when
 7 you were 22 and you'd completed your training, just
 8 focusing on this period, so after university, was it
 9 still continuing?
 10 **A. It was, yes. I had then moved back --**
 11 Q. I was going to ask.
 12 **A. Yes.**
 13 Q. Were you back home?
 14 **A. Yes -- well, not home, but in my home area, living --**
 15 Q. Living alone?
 16 **A. Yes.**
 17 Q. You say in paragraph 29:
 18 "On several occasions over these years, he told me
 19 that he was weak, but that ..."
 20 And this is from your diary?
 21 **A. This is from -- I just remember that quote from**
 22 **a religious poster that he brought me.**
 23 Q. But this was something he said to you?
 24 **A. Yes.**
 25 Q. "... 'God's strength is most powerful when we are

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1 Q. And coming to the view that it was a necessity, just to
 2 be rid of him?
 3 **A. Yes.**
 4 Q. In 1987, was he, F500, on a course in Rome?
 5 **A. He was, yes.**
 6 Q. Did you take that opportunity to write him a letter that
 7 you were serious about joining a religious order, and
 8 did you ask him in that letter to leave you alone when
 9 he returned from Rome?
 10 **A. I did, yes.**
 11 Q. And you have no recollection of him responding?
 12 **A. No.**
 13 Q. But in your paragraph 36, as you recalled it, in July
 14 or September 1987, when he returned from Rome, did he
 15 turn up at your flat and rape you?
 16 **A. He did, yes.**
 17 Q. And that's the word you use?
 18 **A. Yes.**
 19 Q. You were 24. You say, understandably, that this
 20 incident has "traumatised me significantly in the
 21 subsequent years"?
 22 **A. Yes.**
 23 Q. If we go over the page, please, to paragraph 40, you
 24 say:
 25 "After the rape, I gave up. An entry from my diary

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<p>1 for this time stated that my self was destroyed." 2 But you add: 3 "He continued to sexually abuse me for a further 4 year until I entered the novitiate." 5 A. That's true, yes. 6 Q. That was in 1988? 7 A. Yes. 8 Q. If we recap, the grooming had started in the late 1970s; 9 the inappropriate sexual behaviour had begun, you have 10 told us, by around late 1979, and here we are, almost 11 a decade later, and it's still happening? 12 A. Yes. 13 Q. But it's escalated way beyond where it all started, of 14 course? 15 A. Yes. 16 Q. Paragraph 42. You spent nine years in a religious 17 order. In the summer of 1992, you attended a retreat. 18 You remembered having a series of dreams about him, 19 involving violence, power and rape, and you were 20 powerless, except to stand by and watch. They left you 21 feeling sick. And you reflected on your adolescence, 22 and you say you were filled with despair, remembering 23 the letter you'd written to him in 1987 and the rape 24 incident when he returned from Rome? 25 A. Yes.</p> <p style="text-align: center;">Page 17</p>	<p>1 Q. You found yourself on retreat drinking a bottle of wine 2 to try to cope with your feelings. 3 Over, please, to paragraph 44. Was it in 1994, 4 while in what you called a spiritual direction 5 session -- and was this in some form of therapy or while 6 on retreat or ...? 7 A. This was on retreat, yes. 8 Q. That you were first able to disclose the abuse and name 9 that one particularly traumatic episode as rape? 10 A. Yes. 11 Q. You say that led to an emotional, mental and physical 12 breakdown and, when you disclosed what had happened to 13 your GP at the time, were you referred to, or for, 14 mental health treatment? 15 A. Yes. 16 Q. Did that take the form of medication and over four years 17 of psychotherapy on the NHS? 18 A. It did, yes. 19 Q. In 1995, did you record in your diary that you attended 20 a weekend for survivors of clergy abuse -- 21 A. I did, yes. 22 Q. -- which was, you say, a difficult step to take, but it 23 was another step on your journey of acknowledging what 24 you had known and been carrying with you for many years? 25 A. Yes.</p> <p style="text-align: center;">Page 18</p>
<p>1 Q. You say you worked hard with your psychotherapy and you 2 made a good recovery? 3 A. I did, and I think I was very, very fortunate that, at 4 that time, the NHS offered long-term psychotherapy, 5 because I think, really, that's what saved me, really, 6 from -- you know, being able to recover from everything 7 that I had gone through. 8 Q. In 2015, your mother died? 9 A. Yes. 10 Q. You say that affected you greatly. Did you tell your 11 parents about what had happened? 12 A. I never had a direct conversation with them, but when 13 I had -- in 1994, when I wasn't well, I was in 14 community, and I wrote a letter to my parents to tell 15 them that I wasn't well, and also to tell them that -- 16 well, the reason that I wasn't well. I wasn't explicit, 17 but I said it was about how this priest had treated me 18 over the years. My parents, I think, couldn't cope with 19 facing that with me, and they were concerned that 20 I wasn't well, but they never mentioned what I had 21 written in the letter. So I took that as a sign that 22 they didn't want to talk about it, and I never spoke 23 with them about it. 24 Q. You say at your paragraph 48 that you never wanted to 25 report the abuse officially whilst your mother was</p> <p style="text-align: center;">Page 19</p>	<p>1 alive? 2 A. Yes, because I think -- I took the message from the 3 response to the letter that that was something she would 4 not be able to cope with. 5 Q. Against that background, can we please look at what 6 happened when you did come to report it, which 7 was October 2016? 8 A. Yes. 9 Q. If we go, please, to your paragraph 52, did you write 10 a letter to the priest's, F500's, Provincial and to the 11 bishop of the relevant diocese, as the priest was still 12 serving as a parish priest in that diocese? We are not 13 going to name the diocese, as such. 14 A. Yes. When I decided to report the abuse to the church, 15 I wasn't -- I basically wanted to cover all bases, to 16 make sure that the diocese that he was still in as 17 a parish priest was also aware of what I was going to 18 tell his Provincial. 19 Q. So did you send copies of the letter to the safeguarding 20 coordinator of that diocese, as well as the 21 Servite Order? 22 A. I did, yes. 23 Q. Did the bishop respond within a couple of days, to say 24 that the safeguarding coordinator would be in touch? 25 A. Yes. I got an email from him, and then, after that,</p> <p style="text-align: center;">Page 20</p>

1 **a phone call from the safeguarding coordinator.**
 2 Q. Did you speak with her by phone the next day?
 3 **A. Yes.**
 4 Q. Focusing on your paragraph 53, during the course of that
 5 phone call, did she tell you that the matter had been
 6 referred to the police?
 7 **A. She did, yes.**
 8 Q. Did she give you a choice?
 9 **A. She did, which I now find a little bit strange, looking**
 10 **back on it. I distinctly remember her on the phone**
 11 **saying to me, "It's been reported to the police. The**
 12 **police will get in touch with you. A court case can be**
 13 **very stressful, very traumatic. It has to be proven**
 14 **beyond reasonable doubt. A church investigation would**
 15 **be decided on the balance of probabilities". And at the**
 16 **time, I think I was in quite a state of shock, myself,**
 17 **at what I had now disclosed, and I remember coming off**
 18 **the phone and saying to somebody else, "Oh, actually,**
 19 **the church can investigate this on the balance of**
 20 **probabilities", and when I spoke to the police, I said**
 21 **to them I didn't feel that -- I was, I think, still in**
 22 **shock from what I had just disclosed, and I said to the**
 23 **police I didn't think I could put myself through**
 24 **a criminal investigation of my complaint, and I told the**
 25 **police that the church had talked about this church**

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1 **A. I did find her very helpful, very supportive, yes, but**
 2 **she wasn't involved in any of the processes, she was**
 3 **simply there for support.**
 4 Q. You say in your paragraph 54 that you also asked at that
 5 point if the order, the Servite Order, would agree to
 6 fund your counselling, which had already started, and
 7 they agreed?
 8 **A. They did, yes.**
 9 Q. That's October 2016.
 10 **A. Yes.**
 11 Q. So we are talking about three years ago.
 12 **A. Yes.**
 13 Q. Let's look at what happened, then, as time rolled on.
 14 Paragraph 55. Your case was transferred to Westminster
 15 Diocese --
 16 **A. Yes.**
 17 Q. -- a couple of months after reporting the abuse?
 18 **A. (Witness nods).**
 19 Q. You reported it October 2016. "A couple of months
 20 after" means, what, around the turn of the year,
 21 2016/2017?
 22 **A. December/January, yes.**
 23 Q. What was the reason for that?
 24 **A. The safeguarding coordinator in the original diocese had**
 25 **gone off sick. I think I was told the day before I was**

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1 **investigation, and the police were quite taken aback**
 2 **when I said that. They said, "Is that what she said to**
 3 **you?", and I said, yes, it was.**
 4 Q. So, really, the option that was given to you was a very
 5 stressful criminal investigation and possible
 6 prosecution --
 7 **A. Yes.**
 8 Q. -- or a far less stressful, user-friendly church
 9 investigation?
 10 **A. Yes.**
 11 Q. So that's what you opted for?
 12 **A. Yes, which then proved to be --**
 13 Q. Stressful?
 14 **A. -- very stressful.**
 15 Q. Was it at this point, you having made that decision
 16 based on what you were told, that the safeguarding
 17 coordinator offered to arrange some pastoral support for
 18 you in your home diocese?
 19 **A. Yes, she did, yes.**
 20 Q. Which you accepted?
 21 **A. I did, yes.**
 22 Q. Were you, therefore, put in touch with another
 23 safeguarding coordinator?
 24 **A. Yes, I was.**
 25 Q. Who met with you and you found extremely supportive?

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1 **eventually hoping to meet with her that she had gone off**
 2 **sick. At that stage, that's all that I was told, and**
 3 **then, a while after, I was told that it had been**
 4 **transferred to Westminster.**
 5 Q. You begin your paragraph 55 by saying, "Things began to
 6 go terribly awry once the case was transferred to
 7 Westminster diocese"?
 8 **A. Yes. I thought -- I mean, things had been stressful for**
 9 **me anyway in those couple of months, and then, with the**
 10 **safeguarding coordinator going off sick, it really kind**
 11 **of left me in the lurch. When it was transferred to**
 12 **Westminster, I naively thought, well, perhaps this isn't**
 13 **a bad thing, it's Westminster, it's Vincent Nichols' own**
 14 **diocese, you know, I should be well looked after, they**
 15 **should be -- things should run smoothly, and that could**
 16 **not have been further from the truth.**
 17 Q. You say in your paragraph 56 that you discovered rapidly
 18 that the notion of a "One Church" approach is
 19 a nonsense, the "One Church" Nolan recommendation?
 20 **A. Yes.**
 21 Q. Why do you say that?
 22 **A. Because if there was a "One Church" approach, then it**
 23 **wouldn't have matter which diocese or which safeguarding**
 24 **coordinator was working with me, but there was such**
 25 **a variance in practice between individuals in different**

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1 **dioceses. I don't know if you want me to say -- to give**
2 **some examples of that?**
3 Q. Yes, please do.
4 **A. The whole preliminary investigation into the priest**
5 **I was led to believe by the safeguarding coordinator of**
6 **the first diocese that, as part of that, I would get**
7 **some verbal feedback of what was appropriate to share**
8 **with me. Westminster weren't prepared to share anything**
9 **of that with me. When I questioned, you know, what**
10 **might be good practice in one diocese, I was told by**
11 **Westminster, by Jeremy Trood --**
12 Q. Pause there, just so we can work in the name.
13 Father Jeremy Trood, he was the Episcopal Safeguarding
14 Vicar at Westminster?
15 **A. At Westminster.**
16 Q. So within the safeguarding office?
17 **A. Yes. When I contacted him at one point and said, "Look,**
18 **this is what this diocese would do", the safeguarding**
19 **coordinator who was giving me pastoral support was**
20 **absolutely aghast at what Westminster were doing.**
21 **Jeremy Trood said to me, "It's not for me to comment on**
22 **the practices of another diocese". So obviously each**
23 **diocese could do exactly what they wanted, which made**
24 **this "One Church" approach just non-existent.**
25 Q. You referred, I think, a little earlier, if I heard you

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1 **the church. I find that -- well, I found it throughout**
2 **absolutely shocking, to be honest.**
3 Q. You added in this paragraph that the safeguarding
4 coordinator of another diocese, who had been offering
5 you support, voiced the concern that you weren't just
6 dealing with the abuse of the past, but also with the
7 abusive relationship you now found yourself in with
8 Westminster. Is that how you would characterise it, an
9 abusive relationship with Westminster?
10 **A. Absolutely, that they were re-traumatising me, and, in**
11 **that sense, re-abusing, yes.**
12 Q. By June 2017, you say you were exhausted.
13 **A. Yes.**
14 Q. You had received letters -- we will look at them in
15 a while -- of apology from the current Servite
16 Provincial?
17 **A. Yes.**
18 Q. That was Father Paul Addison?
19 **A. Yes.**
20 Q. And the priest himself, F500?
21 **A. Yes.**
22 Q. But just this: what did you think about the priest's
23 letter? We will look at it in terms in a while, but
24 what did you call it?
25 **A. I said that I thought it was a sham. It had no**

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1 correctly, talk about your naivety, going to
2 Westminster?
3 **A. Yes.**
4 Q. Part of that was grounded in, and you have already
5 alluded to this, the fact that this was the cardinal's
6 jurisdiction?
7 **A. Yes.**
8 Q. You thought, "Well, it's not going to get much better
9 than that"?
10 **A. Exactly, but it was actually my worst experience.**
11 Q. I'm just going to look at your paragraph 56, about
12 a third of the way down, because you say:
13 "Over the best part of two and a half years, I came
14 face to face with the church at its most defensive and
15 protective of its own. I felt that I was in the wrong
16 and every step in the process to have information shared
17 with me was", your words, "an exhausting battle."
18 **A. It was an absolute battle.**
19 Q. Has anything since changed your mind about what you said
20 back in July in this statement in this paragraph?
21 **A. No, because it's continued to be a battle. I think, you**
22 **know, it should be noted that when someone, as**
23 **a survivor, comes forward and discloses such a massive**
24 **part of their life, that it's totally wrong that they**
25 **are then battling with safeguarding officers of**

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1 **ownership about what he had done. And it smacked to me**
2 **of legal advice, probably, behind the phrasing of some**
3 **of the letter.**
4 Q. We will look at it, as I say, in a moment or two. But
5 something else that you mention. At the top of our
6 page 12, but it is the second half of your paragraph 56,
7 and something you have mentioned already about what
8 Westminster were not prepared to share with you. Here
9 you say they weren't willing to engage with you and that
10 the police had got back in touch with me to say that the
11 priest's risk assessment had opened a can of worms"?
12 **A. Yes, those were the words that the police officer used**
13 **to me.**
14 Q. So, in the background, while you were seeking to deal
15 with the disclosure that you had made and safeguarding
16 for you, in the background, a risk assessment was going
17 on in relation to F500. What do you know now about that
18 risk assessment?
19 **A. From Westminster, I know absolutely nothing about it.**
20 **Eventually, Dr Joe Sullivan, who conducted the risk**
21 **assessment -- because the way he works with other**
22 **dioceses -- and this is where the "One Church" approach,**
23 **again, is lacking -- he had told me that, after he had**
24 **completed the risk assessment, he would give some verbal**
25 **feedback around any admissions the priest might have**

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1 **made in relation to my statement, and he would then**
 2 **expect that verbal feedback to be given to me.**
 3 **Westminster had refused to do that, even though I had**
 4 **said to them this is what the previous diocese had**
 5 **agreed and had told me would happen, and when I emailed**
 6 **Westminster just to say, "Can you confirm that there**
 7 **will be some verbal feedback?", I got a one-sentence**
 8 **reply back, saying, "We can confirm there will be no**
 9 **feedback". That was the totality of the email, that one**
 10 **sentence. No explanation, nothing.**
 11 Q. Let's just fill in some of the gaps. Joe Sullivan, he
 12 was a psychologist?
 13 **A. Yes.**
 14 Q. He was commissioned on behalf of the Servite Order --
 15 **A. Yes.**
 16 Q. -- as far as you know, to provide or to assess the
 17 priest?
 18 **A. Yes.**
 19 Q. For what purpose?
 20 **A. I think to -- for their preliminary**
 21 **inquiry/investigation to assess his level of risk,**
 22 **I think.**
 23 Q. And/or fitness for future ministry, presumably?
 24 **A. Yes.**
 25 Q. You have told us about your initial understanding, that

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1 wanted, you say related to admissions. Do you mean
 2 a confession by him to having done what you were saying
 3 in your statement he had done?
 4 **A. Yes, an acknowledgement, if you like. I suppose I had**
 5 **thought it might be, you know, a two-way process, in the**
 6 **sense of, I had told them all of this and then, you**
 7 **know, the last thing I thought was that they would take**
 8 **that information from me, and this is what I mean about**
 9 **re-traumatising, re-abuse, you know, that they would**
 10 **take that sort of information from me and then hold on**
 11 **to it and give me nothing back, in the sense of having,**
 12 **you know, a response to it.**
 13 Q. Well, there was no dialogue.
 14 **A. Sorry?**
 15 Q. No dialogue.
 16 **A. Exactly, yes.**
 17 Q. The individual from the safeguarding office who wrote
 18 you that single-line email saying, "I can confirm we
 19 will not be sharing it with you", do you have a name for
 20 that person?
 21 **A. Yes, that was Alex Keramidas.**
 22 Q. Alex Keramidas worked within the safeguarding office.
 23 I think, at the time, she was an assistant safeguarding
 24 coordinator. That was her official title. Did you know
 25 that?

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1 you might get some verbal feedback, in relation to
 2 a statement that you had made?
 3 **A. Yes.**
 4 Q. The statement you had made, who had you made a statement
 5 to?
 6 **A. So I had given that to Joe Sullivan, so I suppose he had**
 7 **the background to my experience. That had been done**
 8 **over quite a long period of time. It would be very**
 9 **similar to the content of the statement that we've got**
 10 **here today, so, you know, there was a lot of detail. It**
 11 **was, again, you know, very personal. I handed that**
 12 **information over, if you like, in the expectation that**
 13 **I would, in return, have some acknowledgement of**
 14 **a response to it.**
 15 Q. Were you asked to provide this statement by Dr Sullivan,
 16 or did you volunteer it?
 17 **A. I think the original diocese -- the safeguarding**
 18 **coordinator had talked about taking a statement from me.**
 19 **I was not particularly keen to give my statement**
 20 **directly to someone from the church. I thought that**
 21 **Dr Sullivan might be more of an independent person, and,**
 22 **in that sense, I felt a bit happier giving my statement**
 23 **to him. So I had been asked for a statement, but I had**
 24 **volunteered to give it to him.**
 25 Q. The feedback, or at least part of the feedback, that you

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1 **A. Or safeguarding officer, I think.**
 2 Q. Something like that?
 3 **A. Yes.**
 4 Q. Certainly within the safeguarding office?
 5 **A. Yes.**
 6 Q. It was she who sent you the one-line email you have just
 7 told us about?
 8 **A. Yes.**
 9 Q. Have a look, please, at your paragraph 58, the second
 10 half --
 11 **A. Yes.**
 12 Q. -- where you say the "One Church" approach was totally
 13 lacking?
 14 **A. Yes.**
 15 Q. "Instead of a compassionate approach, the safeguarding
 16 officer", and you name her again, "Alex Keramidas
 17 confirmed" -- because you made a complaint about this;
 18 is that right?
 19 **A. Yes, I complained about the lack of willingness to share**
 20 **information with me.**
 21 Q. What was her response to that?
 22 **A. She said that she had taken -- the safeguarding office**
 23 **had taken advice from Kathy. I didn't know who Kathy**
 24 **was, but I think that was the solicitor.**
 25 Q. For the insurer?

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1 **A. For the insurer, and they had said that it was not**
 2 **advisable that any information relating to the risk**
 3 **assessment should be shared with me.**
 4 Q. Right.
 5 **A. Then that is what Westminster then advised the**
 6 **Servite Order. Because, in the end, it was for the**
 7 **Servites to make that decision.**
 8 Q. This was one of several complaints that you made about
 9 how Westminster was treating you?
 10 **A. Yes.**
 11 Q. What happened was, if my memory serves me correctly,
 12 did -- was a decision made for there to be an
 13 independent investigation into your complaint?
 14 **A. There was eventually, when I'd been passed from pillar**
 15 **to post. Westminster -- eventually, it came out -- had**
 16 **no complaints procedure. When I originally raised my**
 17 **concerns, I was getting absolutely nowhere with the**
 18 **safeguarding office, so I wrote to Vincent Nichols,**
 19 **as -- you know, not as cardinal, but because it was his**
 20 **diocese. He referred me back, or his private secretary**
 21 **did, to Chris Pearson. I had already met with Chris --**
 22 Q. Chris Pearson is the chair of the NCSC?
 23 **A. Yes.**
 24 Q. We are going to look at these emails in due course.
 25 **A. Right, okay.**

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1 Q. We will look at all of the relevant bits, but can we --
 2 you have probably got it in your file, and let's see if
 3 this works. If you haven't, we can put it up on screen.
 4 I can't see immediately you do. Let's put up on screen,
 5 if we can, INQ004720, please. We see that this is the
 6 front page of Karen Abrams' report of 7 November,
 7 commissioned, we can see, by CSAS, at the top,
 8 "Complaint against Westminster". So it looks like it
 9 was commissioned by CSAS. If we go to page 009 to begin
 10 with, and that will come up for you.
 11 In fact, there were three -- perhaps let's go back
 12 to page 5, or _005, so we can just see how this works.
 13 Have you seen this report before?
 14 **A. I have, yes.**
 15 Q. We can see at paragraph 6 "Findings and conclusions",
 16 and it begins with "Findings complaint 1". That's not
 17 what I wish to look at now. Let's go on, please, to
 18 page 9, because we there find "Findings complaint 2" at
 19 the bottom. Do you see that?
 20 **A. Yes.**
 21 Q. First of all, there is an overarching complaint:
 22 "The complainant [that's you] feels that Westminster
 23 dealt with her case in a defensive and legalistic way
 24 making her question who the church is safeguarding -
 25 itself or victims and survivors."

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1 Q. Let's perhaps cut it short for a moment, because I think
 2 we can put it back in context, because the way you deal
 3 with it in your statement is rather thematically. But
 4 have I got this right, that it was as a result of your
 5 engagement with Chris Pearson that he -- he being chair
 6 of the NCSC, together with Dr Limbrick, who is the
 7 director of CSAS --
 8 **A. Yes.**
 9 Q. -- did they effect an independent investigation into
 10 your complaint?
 11 **A. I think they were approached by Peter Houghton, who is**
 12 **the chair of the Westminster Safeguarding Commission.**
 13 Q. Yes, Peter Houghton --
 14 **A. Yes.**
 15 Q. -- H-O-U-G-H-T-O-N.
 16 **A. Yes.**
 17 Q. The long and the short of it is that there was an
 18 independent investigation commissioned?
 19 **A. Yes.**
 20 Q. To look into several complaints made by you, and the
 21 report by Karen Abrams --
 22 **A. Yes.**
 23 Q. -- was finalised on 7 November 2017. I just want to
 24 look at one aspect.
 25 **A. Right.**

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1 If we go to the next page, we have got "(a) verbal
 2 feedback about admissions of abuse". That's something
 3 you have told us about already?
 4 **A. Yes.**
 5 Q. Then on the next page, at the top, page 11, "(b)
 6 information that the perpetrator was not living in".
 7 That was another part of the complaint. I think you
 8 wanted to know something about his residence?
 9 **A. I just wanted to know where he was not.**
 10 Q. Where he wasn't?
 11 **A. Yes.**
 12 Q. So you wouldn't meet him?
 13 **A. Yes.**
 14 Q. Then we have the conclusions of complaint 2(a) and (b),
 15 so the verbal feedback about admissions of abuse, and
 16 (b), information that the perpetrator was not living in.
 17 Let's just read those two paragraphs into the record.
 18 6.33:
 19 "The question of whether or not to make some verbal
 20 disclosure of admissions of abuse to the complainant was
 21 put to the solicitor for the insurance company ..."
 22 That's the "Kathy" who was named to you?
 23 **A. Right, yes.**
 24 Q. "... who advised against doing so. The evidence
 25 suggests the possibility that the question of whether to

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1 disclose that the perpetrator was not living in
 2 [a particular place] was also put to the insurance
 3 company and that the issue was referred to the
 4 Westminster Safeguarding Commission. There is no
 5 evidence that it was the police and/or LADO [the local
 6 authority designated officer] who were advising on
 7 either point.
 8 "6.34. Again, I recognise that the safeguarding
 9 team was complying with legal advice. I also recognise
 10 that it may be reasonable not to disclose information at
 11 particular stages of a case such as this, but if the
 12 complainant had been advised that the police were
 13 refusing to disclose information because it might
 14 prejudice the case, I am confident she would have
 15 accepted that explanation. The evidence indicates that
 16 decision making on the two matters raised by the
 17 complainant was driven by the insurance company rather
 18 than the police and/or LADO. This inevitably raises
 19 legitimate concerns for the complainant about whose
 20 interests the decision-making process is supporting and
 21 this complaint is therefore upheld."
 22 That's what you deal with in your paragraph 59, and
 23 I've just shown you, really, the report from which -- or
 24 that part of the report from which you, yourself, quote.
 25 **A. Yes. Could I just add there that every single one of my**

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1 **A. Yes.**
 2 Q. Let's just read it together, and then I will ask you
 3 some questions about it:
 4 "Dear ...
 5 "I write to acknowledge all that you have stated
 6 about my involvement in your life. Please accept my
 7 sincere apologies and deep regret for any harm I have
 8 caused you. I ask your forgiveness and hope this
 9 apology will help to free you from the distress you have
 10 suffered because of my actions.
 11 "You reported your concerns to the church
 12 authorities last October ..."
 13 So that's a reference to 2016?
 14 **A. Yes.**
 15 Q. "... and I was withdrawn from all priestly ministry
 16 immediately and have been undergoing forensic analysis,
 17 which is continuing at this present time. It has been
 18 my wish to formally apologise to you, and in February
 19 I did write an apology but my request to send it was
 20 overruled. I regret this especially as the delays
 21 involved in the ongoing process have caused you even
 22 more distress. This grieves me and I apologise for the
 23 delays as well as for all my inappropriate involvement
 24 in your life and its after-effects.
 25 "In particular, I want to apologise and ask

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1 **complaints was upheld, and I think, you know, that needs**
 2 **to be said, that there was nothing that I challenged**
 3 **Westminster about -- that actually, in the end, I was**
 4 **vindicated, that they were all valid points, and this**
 5 **independent report shows that from an independent**
 6 **perspective.**
 7 MR ALTMAN: Chair, I am going, in any event, to adduce this
 8 whole report, so can it be clear that INQ004720 should
 9 be adduced and in due course published in its entirety.
 10 You mentioned letters of apology before. So let's
 11 just have a look, please, if we may, at those. The
 12 first of them is the letter of apology from RC-F500.
 13 Can we put up on screen, please, INQ004665. You have
 14 probably got this in your third tab, but it will come up
 15 on screen as well. Can we zoom in on the whole thing,
 16 please, because it is slightly difficult to read. It is
 17 quite a small scale on the screen I have got. The date
 18 we just lost in zooming it in, but I think the date --
 19 although it looks like 21 June, it is probably
 20 21 April 2017. It looks like a 6, but I think it is
 21 more likely a 4 for April of that year?
 22 **A. I think it was, yes.**
 23 Q. We can see top right, if we can just look at it, please,
 24 just above the "DPA", "Servite" -- does that say
 25 "priory"?

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1 forgiveness for all and any sexual activity towards you
 2 which I may have thought consensual, but which has come
 3 to be deemed nonconsensual and abusive, particularly on
 4 my return from Italy in the late 1980s."
 5 That's a reference to the rape allegation you make
 6 against him?
 7 **A. Yes.**
 8 Q. "You have made it clear that the whole involvement
 9 between myself and you has become the cause of continued
 10 and great distress in your life. I regret this and ask
 11 your pardon. I sincerely hope that you will be able to
 12 put all that involvement into the past and that you will
 13 be free to live peacefully in the future.
 14 "You reported my involvement with you as an abuse of
 15 power, both by my forceful personality and as a senior
 16 person in a role of trust and responsibility. I ask
 17 your forgiveness for this and for my failure to live up
 18 to the demanding requirements of a priest's consecration
 19 and service.
 20 "It will be for others to help in the healing of
 21 memories. Nevertheless, I pray for healing for everyone
 22 involved. I am doing my best to amend my life.
 23 I repeat my sincere apology to you and my sorrow for so
 24 much hurt.
 25 "Yours sincerely."

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<p>1 This is the letter you referred to a little earlier 2 as a sham? 3 A. Yes. 4 Q. Because he didn't take ownership of what he'd done? 5 A. Yes. 6 Q. Let's just look at some of the words that make you 7 arrive at that conclusion. So we go back to the first 8 page, towards the top. About three or four lines down, 9 "Please accept my sincere apologies and deep regret for 10 any harm I have caused you". It doesn't say "the harm" 11 but "any harm". Was that one of the things that 12 persuaded you that this wasn't him taking ownership of 13 what he had done? 14 A. I thought it minimised, totally, what had actually 15 happened to me. 16 Q. A little further down, in the next paragraph, four lines 17 down, he talks about undergoing forensic analysis? 18 A. Yes. 19 Q. Do you understand what that was a reference to? 20 A. I wasn't really sure. I wondered whether it meant that 21 he was having some sort of psychological treatment. 22 I don't know. 23 Q. Perhaps the risk assessment by Dr Sullivan? 24 A. Yes. 25 Q. Then a line or two below that:</p> <p style="text-align: center;">Page 41</p>	<p>1 "It's been my wish to formally apologise to you and 2 in February ..." 3 So that's a reference to a couple of months before 4 the date of this letter, in 2017: 5 "... I did write an apology but my request to send 6 it was overruled." 7 A. Yes. 8 Q. If that was an accurate and honest statement of fact, 9 he'd written a letter in February, but somebody had 10 overruled him? 11 A. I think that was on legal advice. 12 Q. Right. 13 A. Yes. 14 Q. Then, at the foot of the centre paragraph, you see the 15 last words, or the last sentence of that paragraph: 16 "This grieves me and I apologise for the delays as 17 well as for all my inappropriate involvement in your 18 life ..." 19 Did you regard that as a trivialisation? 20 A. Absolutely, yes. 21 Q. Then this, in the final paragraph on that page: 22 "In particular, I want to apologise and ask 23 forgiveness for all and any sexual activity towards 24 you ..." 25 "All and any", again the use of the word "any":</p> <p style="text-align: center;">Page 42</p>
<p>1 "... which I may have thought consensual, but which 2 has come to be deemed nonconsensual and abusive ..." 3 Did you deem it to be nonconsensual and abusive or 4 was it nonconsensual and abusive? 5 A. It was nonconsensual and abusive. 6 Q. Did the word "deemed" -- 7 A. "Deemed", that was the word which really made me think 8 that this was, you know, not worth the paper that it's 9 written on. 10 Q. Did you regard this as a fulsome acknowledgement and 11 apology or just weasel words? 12 A. I thought it was -- he was going through the motions, 13 perhaps to make himself feel a little bit better that 14 he'd, you know, asked for forgiveness, but there was 15 absolutely no ownership by him of what he had actually 16 done. 17 Q. On the final page, you will remember he prayed for 18 healing for everyone involved? 19 A. Yes. 20 Q. Who was the "everyone"? 21 A. Well, I mean, that, you know, seemed to imply that he 22 and I were in this together. 23 Q. So he was equating his acts and his abuse of you with 24 you being a victim of him? 25 A. Yes.</p> <p style="text-align: center;">Page 43</p>	<p>1 Q. How did that make you feel? 2 A. Well, as I say, it was, you know, the receipt of that 3 letter and where I was at with Westminster which made 4 me -- at that point, when the police approached me 5 again, made me realise that I just needed to hand things 6 over to other people. 7 Q. By whom you mean ...? Who do you mean by "other 8 people"? 9 A. That's when I said to the police that I would give 10 a statement. 11 Q. Perhaps before we break, with the chair's permission, 12 can we then look at the second apology that you 13 received, in June. It is INQ004666. You have it in 14 your file at tab 4. If we can, again, please expand it 15 at the top to begin with. You remember you spoke 16 a little earlier about the Isles? 17 A. Yes. 18 Q. It is the Friar Servants of Mary, Province of 19 the Isles -- that's the title. But we can actually see 20 the prior Provincial address for Father Addison was in 21 the mundane Fulham Road in SW10? 22 A. Yes. 23 Q. Dated 22 June. Father Paul M Addison, prior Provincial 24 to you, re apology and acknowledgement: 25 "Dear ...</p> <p style="text-align: center;">Page 44</p>

1 "This is Father Paul, newly-elected Provincial of
 2 the Servite Friars in England and Ireland (elected
 3 30 May 2017). I write to you with a humble heart in
 4 response to your letter to Father Vincent ..."
 5 Now, Father Vincent was the same
 6 Father Vincent Coyne --
 7 **A. Yes.**
 8 Q. -- who used to socialise with you and F500 when you were
 9 15 and 16 and ply you with alcohol?
 10 **A. Yes.**
 11 Q. Right. Just so we are clear about who the
 12 "Father Vincent" is. So he is still around, all these
 13 years later, in 2017:
 14 "My predecessor is acting Provincial ..."
 15 So he, himself, had become acting Provincial, as you
 16 told us originally when we started with your evidence:
 17 "... where you brought to our attention the unhappy
 18 story of ..."
 19 An "unhappy story". How did those words make you
 20 feel?
 21 **A. Again, it just made me feel that it was trivialising and**
 22 **avoiding facing up to what had actually happened to me.**
 23 Q. "... the unhappy story of F500's wrongdoing towards you
 24 in your teens and young adulthood.
 25 "Your report was many months ago, 23 October 2016.

1 and love to the people in their care as part of building
 2 up the 'community of the faithful', there are
 3 well-defined boundaries for appropriate behaviour. In
 4 his dealings with you, [he] has crossed these boundaries
 5 continually and in ways that are deemed seriously
 6 unacceptable.
 7 "Furthermore, you rightly describe [his] behaviour
 8 as an abuse of power by someone in a position of trust.
 9 So it is, since the 'father figure' of our priests in
 10 pastoral service requires them to resist all semblance
 11 of power-domination, especially in relating to people.
 12 We ask your forgiveness for this wrongdoing.
 13 "Furthermore, the wrongdoing has clearly had
 14 a terrible effect on your life, with much suffering.
 15 This formal acknowledgement from myself and the
 16 Servite Order may just help to alleviate that suffering,
 17 opening the way to the closure that you so much need.
 18 That is my hope and my prayer.
 19 "You have been in regular contact with
 20 Father Vincent Coyne ..."
 21 I can see you shaking your head. Why are you
 22 shaking your head?
 23 **A. Because I hadn't been in regular contact. In fact,**
 24 **I had said that, because I knew him from those years**
 25 **ago, that I felt uncomfortable being in contact.**

1 While I know that complex machinery is set in motion by
 2 such reports, it disturbs and distresses me to imagine
 3 how horrendous it has been, and remains, for you to be
 4 waiting and waiting for some resolution. I now learn
 5 that F500 was quite ready to communicate a proper
 6 apology and acknowledgement to you last February ..."
 7 So that's a reference to what F500 himself said in
 8 his letter of apology, that he had wanted to write but
 9 had been stopped --
 10 **A. Yes.**
 11 Q. -- for the reasons you understood: legal advice:
 12 "... but was cautioned to wait as the procedures
 13 evolved. He is still determined to present the apology
 14 and acknowledgement without further delay."
 15 Which rather suggests Father Addison had no idea
 16 he'd done it:
 17 "For my own part, I am writing you this apology and
 18 acknowledgement as provincial of the Servite Order.
 19 With my council, we ask your forgiveness and apologise
 20 for the ways you have been wronged by [him] in sexual
 21 behaviour towards you as a teenager and young adult.
 22 I have no difficulty stating that, as you yourself
 23 expressed, this is something that should never have
 24 happened by an adult in a position of responsibility.
 25 While our Servite priests must always relate with faith

1 **I think there was one phone call, I spoke to him once by**
 2 **the phone, and perhaps by email, but I was not in**
 3 **regular contact.**
 4 Q. So you have been in regular contact, according to this
 5 letter, with Father Vincent Coyne:
 6 "... who was acting Provincial for last year and
 7 remains our 'safeguarding officer' ..."
 8 So the very man who, together with F500, all those
 9 years ago, was plying you with drink in order to groom
 10 you has become the Servite Order's safeguarding officer
 11 by now?
 12 **A. When I first reported the abuse, they didn't seem to**
 13 **have a safeguarding coordinator at that stage.**
 14 Q. You mean the Servite Order?
 15 **A. The Servites, yes.**
 16 Q. So Coyne fitted the bill, did he?
 17 **A. Yes.**
 18 Q. "... for friars in England. Do please feel free to stay
 19 in touch with him. He has been obliged to pick up other
 20 people's tasks in a very burdensome way over the last
 21 year, including the parish [which is named] with F500's
 22 removal so that coping with the complex web of
 23 procedures in church and state for complaints of abuse
 24 has been very stressful for him, possibly annoying you
 25 because of delays. I, too, am beginning to be enmeshed

1 in that web, but I will do my utmost to see that you are
 2 being heard and treated with great respect.
 3 "Please receive sincere apologies and genuine sorrow
 4 from myself with the Provincial Council of the Order for
 5 what you have suffered and suffer still."
 6 Were you annoyed by delays? There is a mention in
 7 that letter "possibly annoying you because of delays" at
 8 the top of the second page?
 9 **A. I think that probably refers to delays when I was asking**
 10 **Westminster's view on things and they had to keep**
 11 **referring to the order, so, yes, the word "delay" is**
 12 **there.**
 13 Q. Were you bothered by Father Coyne's stresses and
 14 burdens?
 15 **A. No, I wasn't. No. I think this letter -- I don't know**
 16 **if you will come on to it later, but I did meet with**
 17 **Paul Addison, and while, in some ways, you know, it**
 18 **was -- he was one of the few people who has offered to**
 19 **meet with me, in the course of my conversation with him,**
 20 **I realised that he just didn't really get what this is**
 21 **all about and the impact of actually what had happened**
 22 **to me.**
 23 Q. No. It was an unhappy story?
 24 **A. Yes.**
 25 MR ALTMAN: Thank you for that. The chair and panel will

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1 adduce both of your statements, which will be able to be
 2 part of all of the sum total of information the chair
 3 and panel have available to them for their report later.
 4 First of all, can you confirm that in July 2017 you
 5 began a civil case?
 6 **A. Yes, I did.**
 7 Q. Against the church?
 8 **A. Against the Servite --**
 9 Q. The order?
 10 **A. Yes.**
 11 Q. The order itself. Settled in December of the following
 12 year?
 13 **A. Yes.**
 14 Q. But without any admission of liability?
 15 **A. Yes. And also that, if I had pursued it, they would**
 16 **have used limitation as a defence.**
 17 Q. Who told you that?
 18 **A. It was in the letter from the order's solicitors.**
 19 Q. So, had you actually contested the matter, they would
 20 have invoked the limitation defence --
 21 **A. Yes.**
 22 Q. -- to say you were out of time?
 23 **A. Yes.**
 24 Q. Thank you. Moving on, then, please, I want now to ask
 25 you about your experience of dealing with Westminster.

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1 have a break of around 15 minutes and then we will
 2 resume. Thank you.
 3 THE CHAIR: We will return at 12.05 pm.
 4 (11.46 am)
 5 (A short break)
 6 (12.05 pm)
 7 MR ALTMAN: Chair, before I resume with the witness, just
 8 before the break, you will remember me saying to the
 9 witness, "So the very man who, together with F500, all
 10 those years ago, was plying you with drink in order to
 11 groom you has become the Servite Order's safeguarding
 12 officer by now", which was a reference to Father Coyne.
 13 If it be thought, or if there is any interpretation to
 14 be made from what I was saying that I was suggesting
 15 that Vincent Coyne was a groomer, I was not. That was
 16 a direct reference to F500.
 17 Let's carry on. Do you still have your statement in
 18 front of you?
 19 **A. I do, yes.**
 20 Q. I am going to take the rest very shortly. Please don't
 21 think that is any discourtesy to you, because there are
 22 other things that are quite important that I do want to
 23 come to within the time we have. So I am going to skate
 24 over some things, but what I am going to invite the
 25 chair to do at the end of your evidence is for us to

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1 I am just going to take this very shortly. You cover it
 2 in your paragraphs 63, 64 and 65. But in sum, looking
 3 at the final few lines of your paragraph 63, do you say
 4 that, really, in early 2017, the church was beginning to
 5 feel like some faceless institution, tied up in its own
 6 processes, but insensitive and unsympathetic to the
 7 needs that you had, in the course of the process?
 8 **A. Yes. That was certainly my experience. I think**
 9 **sometimes the church wasn't even clear among themselves**
 10 **what their processes were, and that caused me further**
 11 **distress as well.**
 12 Q. Were you told in particular -- paragraph 64 -- that if
 13 you wanted to meet with anyone from Westminster,
 14 a representative from the Servite Order would also need
 15 to be present, and that was something you found
 16 objectionable, for obvious reasons?
 17 **A. Yes. I made it really clear that it would be -- it**
 18 **would cause me a lot of anxiety to have to be in the**
 19 **same room as a Servite priest.**
 20 Q. Was there something about a conversation you had with
 21 the safeguarding coordinator at the time, an Eva Edohen,
 22 which you found patronising and intimidating?
 23 **A. Yes. When -- I asked Alex if I could speak to Eva.**
 24 Q. That's Alex Keramidas?
 25 **A. Yes, just to make it really clear that I found the idea**

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1 of meeting with someone from the Servites would be very,
 2 very difficult for me, and I was also trying to get
 3 a meeting to be sooner rather than later, and so I asked
 4 to speak to Eva, because she seemed to be the one to
 5 make decisions rather than Alex, and that was the only
 6 time I spoke to her, and I came off the phone, and that
 7 was probably one of my lowest points in the whole
 8 process, because of the manner in which she spoke to me.
 9 It was -- there was no attempt at all to be
 10 understanding, to be compassionate, and she used
 11 a phrase that reminded me of my abuse. She kept saying,
 12 "Let me finish, let me finish", she wouldn't let me
 13 speak, and cut through me, and when I came off the
 14 phone, I was in a very distressed state.
 15 Q. This was one of the other complaints you made. We don't
 16 have to go back to the Abrams report. We have it and it
 17 has now been adduced in evidence and we can all see it.
 18 But this was one of the other complaints which you deal
 19 with in your paragraph 65 --
 20 A. Yes.
 21 Q. -- which found that, according to Ms Edohen, the
 22 requirement the representative from the order attend
 23 being made on the basis of legal advice, this was
 24 despite the view of Peter Houghton, the chair of
 25 Westminster Safeguarding Commission, who said he didn't

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1 a whole thing of what their values were -- active
 2 listening, et cetera, et cetera. It just didn't exist.
 3 Q. You felt that all of this made a mockery of national
 4 guidelines and policies?
 5 A. Absolutely. They were just not being adhered to at all.
 6 Q. Now moving, please, to the foot of the page of your
 7 statement that we are looking at, and paragraph 66, you
 8 then deal with the Episcopal Vicar for Safeguarding --
 9 this was Jeremy Trood, whom you have referred to
 10 already. You have told us in short already about
 11 a conversation you had when you mentioned to him that
 12 another diocese did things this way and he refused to
 13 comment on that and said, "I'm not prepared to comment
 14 on what other dioceses do", in other words, "This is
 15 what we do", and he wasn't prepared to engage with you
 16 on that topic?
 17 A. He wasn't going to engage with me at all, I think is the
 18 truth, really.
 19 Q. He passed you over to Alex Keramidis at one point?
 20 A. He passed me back to Alex. Alex had already told me
 21 that she was the messenger, you know, she didn't make
 22 the decisions, and I understood that. That's why
 23 I asked to speak to Jeremy Trood. He was the line
 24 manager of the safeguarding office. I wasn't asking him
 25 to be involved on a day-to-day basis, but, you know, as

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1 think the order had to be there, his view being, "We
 2 shouldn't have to confront the victim with people from
 3 the same order as the perpetrator?"
 4 A. Yes. I wasn't sure why you've got the chair of
 5 the Westminster Safeguarding Commission with a different
 6 perspective from the safeguarding office and that that
 7 confusion then affected, you know, how I was treated by
 8 Westminster.
 9 Q. Although I'm not going to put it up on the screen, this
 10 was complaint 1, the way in which the complainant was
 11 spoken to by Eva Edohen on January 12, 2017", which was
 12 the actual date.
 13 A. Yes.
 14 Q. Without going through all of the findings which were in
 15 the report, if anybody wants to read them, the
 16 conclusions were that there was an insufficient attempt
 17 on her part in this specific conversation to engage with
 18 you in a warm and supportive manner?
 19 A. Yes.
 20 Q. This was a failure to respond appropriately to you and,
 21 therefore, that aspect of your complaint was also
 22 upheld?
 23 A. Yes, and it made a nonsense, you know, of -- if you look
 24 at when the annual report comes out from the NCSC, when
 25 their report comes out, I think that year they had

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1 you would normally, go to somebody's line manager, and
 2 he said that Alex was best placed to respond to me.
 3 Q. So here, were you being pushed from pillar to post?
 4 A. Yes.
 5 Q. Was it that that led to your writing to
 6 Cardinal Nichols, or at least his office?
 7 A. Yes, it was, because when I got nowhere with
 8 Jeremy Trood, I thought, well, his line manager is
 9 Vincent Nichols, so I wrote to him, and that was when
 10 I got the response from his private secretary,
 11 suggesting that I go to Chris Pearson. Chris Pearson
 12 I had met with. I found -- you know, Chris did listen,
 13 but Chris was very clear to me that he had no
 14 jurisdiction over individual dioceses. He could have
 15 conversations with people, but he couldn't actually
 16 formally do anything. So I then wrote back, I think to
 17 Vincent Nichols, and said, you know, "Actually,
 18 Chris Pearson isn't the person for me to go to. Where
 19 do I go?", and there was no complaints procedure in
 20 Westminster.
 21 Q. You were going around in circles, being pushed from
 22 pillar to post?
 23 A. Absolutely, yes.
 24 Q. We're going to look at what you wrote to
 25 Cardinal Nichols, but before we do, in December 2018,

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1 you made a subject access request --
 2 **A. Yes.**
 3 Q. -- against the church. Did that confirm your suspicions
 4 about how it viewed and treated you as a survivor?
 5 **A. It did -- well, it was probably worse, you know, than**
 6 **I had suspected. To read what I read and that people**
 7 **were saying about me in the safeguarding office --**
 8 **I think Jeremy Trood in particular, but there were**
 9 **a whole range of comments that were made.**
 10 Q. We are going to look at them. Let's look at them. I'm
 11 not going to ask you to memorise them. Let's go through
 12 each and every one. INQ004697. What we are going to
 13 see is really a schedule of what was provided to you by
 14 way of the product from the subject access request you
 15 made. We can see in the top box, under the heading on
 16 the tab "Schedule of extracts", "Eva Edohen to
 17 Alexandra Keramidas", two names you have mentioned
 18 already in the safeguarding office, and we can see what
 19 the subject line is there. The date is
 20 12 December 2016:
 21 "The victim is needy."
 22 **A. Yes.**
 23 Q. And that's you?
 24 **A. Yes. I thought this just had -- they had no**
 25 **understanding at all. If you look at the date of that,**

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1 **A. Yes.**
 2 Q. So, in other words -- what was that engagement about,
 3 in April?
 4 **A. That was when I had, I think, contacted him about**
 5 **sharing with me some verbal feedback from the risk**
 6 **assessment, because I knew that, you know, it was beyond**
 7 **Alex's remit, and I'd gone to Jeremy Trood, and that's**
 8 **when he had sent me back to Alex and then he'd obviously**
 9 **said to her that he wasn't going to engage with me over**
 10 **it.**
 11 Q. Did you ever have a face-to-face meeting with him?
 12 **A. I have never spoken to him. I asked to speak with him**
 13 **around that time, that episode. I emailed him and said,**
 14 **"It would be really helpful to have a phone conversation**
 15 **with you". That's when he emailed back and said Alex is**
 16 **best placed.**
 17 Q. So passed you over to her?
 18 **A. He refused to speak to me.**
 19 Q. So a phone conversation, let alone a face-to-face
 20 meeting?
 21 **A. Yes.**
 22 Q. Let's go to the next one, then, please: INQ004695. We
 23 can see, in fact, there are two emails for that day.
 24 The first at the top of the page, 24 May 2017 at
 25 6 minutes past 9 in the morning, Jeremy Trood to

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1 **I had made the disclosure in the October. You know,**
 2 **that was a massive thing to have done, to be making**
 3 **a judgment about me. I'm not particularly a needy**
 4 **person. I'm, you know, quite a resilient person. But**
 5 **I did want them to communicate with me properly.**
 6 **I wanted them to treat me with respect, with dignity,**
 7 **and the fact that because I persisted in asking for**
 8 **those things made me needy, I thought was an absolute**
 9 **travesty, to be honest.**
 10 Q. This is the safeguarding coordinator to the assistant
 11 safeguarding coordinator --
 12 **A. Yes.**
 13 Q. -- or an officer in the safeguarding office, it doesn't
 14 really matter which?
 15 **A. Yes.**
 16 Q. Let's then go to the next one, please, INQ004692. This
 17 is several months on. This is 10 April. We are looking
 18 at the box at the top. This is the Episcopal
 19 Safeguarding Vicar --
 20 **A. Yes.**
 21 Q. -- Father Trood. Again, to Alex Keramidas.
 22 10 April 2017:
 23 "I don't intend to engage with her over this."
 24 **A. Yes.**
 25 Q. The "her" is you?

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1 Eva Edohen, Alex Keramidas and Peter Houghton, the
 2 safeguarding commission chair of Westminster, subject
 3 line, "Strategy meeting", so it was obviously something
 4 about a meeting:
 5 "This woman is deeply manipulative. Her email to
 6 Alex is inappropriate."
 7 Now, it's always difficult to be subjective about
 8 oneself, but do you regard yourself as being deeply
 9 manipulative?
 10 **A. I don't at all. Jeremy Trood has used that word in**
 11 **several emails about me, which I think, you know,**
 12 **borders on the slanderous, to be honest. He's never met**
 13 **me, he's never spoken to me. I was deeply, deeply --**
 14 **well, distressed and re-traumatised when I saw how --**
 15 **you know, how he was talking about someone who had come**
 16 **forward to disclose abuse, and he was now abusing me by**
 17 **the way he was speaking about me.**
 18 Q. The second sentence:
 19 "Her email to Alex is inappropriate."
 20 Do you know what email is being discussed?
 21 **A. I can't remember what that was. It may have been --**
 22 **because there was obviously some strategy meeting. The**
 23 **police had been quite happy to tell me when there was**
 24 **a strategy meeting. Westminster were not happy to**
 25 **share. I wasn't asking, you know, again, I wasn't**

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1 **asking for anything to be shared with me that shouldn't**
 2 **have been done. And perhaps -- I can't remember what**
 3 **that email to Alex was, but it was around asking just**
 4 **for some information.**
 5 Q. Let's just read on:
 6 "The strategy meeting is the LADO's meeting ... if
 7 she wanted input to the meeting, she should contact the
 8 LADO herself.
 9 "In my experience, the contents of the LADO meeting
 10 are confidential and should not be reported back to
 11 anyone without the LADO's agreement. Once again, if she
 12 wants to know what happened, she needs to contact the
 13 LADO.
 14 "The fact she copied Chris Pearson in to the email
 15 is part of her passive aggressive threat to us that if
 16 we don't do what she wants, she will make trouble."
 17 What do you think of that?
 18 **A. I just think it's absolutely appalling. This is**
 19 **a Catholic priest who is writing like this about**
 20 **a survivor. I just can't get my head around it. It's**
 21 **absolutely appalling.**
 22 Q. Then we can see that just below that, if we can just
 23 scroll up a bit, because it straddles two pages, we have
 24 got Peter Houghton to Eva Edohen, Jeremy Trood by way of
 25 response at 24 minutes past 10 that same day,

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1 **A. -- meeting I was present at, no. This was a meeting**
 2 **that had gone on to him.**
 3 Q. Quite right. But this is the same Paul Addison who is
 4 the Provincial of the Servite Order?
 5 **A. Yes.**
 6 Q. Father Vincent Coyne, who we have referred to already,
 7 "EE", Eva Edohen, "JT", Jeremy Trood, and "MC",
 8 Mary Collier?
 9 **A. It could be, yes.**
 10 Q. "Written by ..." it looks like she took the notes:
 11 "Fathers Paul and Vincent attended Vaughan House."
 12 What's Vaughan House, do you know?
 13 **A. I think that's where the safeguarding office is.**
 14 Q. "Father Paul stated his questioning of what the victim
 15 had to say on occasion. They feel that they have
 16 written letters of apology and that should suffice but
 17 feels the victim is being vindictive."
 18 **A. Yes, that refers to me then pursuing a civil claim.**
 19 Q. So that's the pursuit of the civil claim which you began
 20 and settled at the end of December 2018. That was why
 21 you were being vindictive?
 22 **A. Yes.**
 23 Q. So, in other words, an apology should have done it?
 24 **A. Yes, and, as we have seen, the apologies, you know, were**
 25 **lacking anyway.**

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1 24 May 2017:
 2 "Agreed". So this is the chair of the Safeguarding
 3 Commission:
 4 "Agreed - we need to keep playing the good practice
 5 card if we are to contain this person's manipulative
 6 behaviour."
 7 Did you regard this as a game, playing the good
 8 practice card?
 9 **A. I was equally appalled to see that he could refer to any**
 10 **of this as a game and to think that I was playing**
 11 **a game. This -- you know, this was my life, and this is**
 12 **how they were dismissing it. Again, he talks about my**
 13 **manipulative behaviour. He has never spoken to me, he's**
 14 **never met me. I don't know anyone who knows me who**
 15 **would describe me as a manipulative person. Again,**
 16 **it's -- I don't know if it's libellous, but it's**
 17 **slanderous, it's appalling.**
 18 Q. Then I think the last in this series, we have INQ004700.
 19 We are looking at 12 September 2017. If we can just
 20 push the page a little to the right, it is not an email,
 21 it is actually an attendance note of a meeting between
 22 Father Paul Addison -- so this is the meeting you
 23 referred to before, I think?
 24 **A. This is not the --**
 25 Q. Oh, it is not that meeting?

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1 Q. Just pulling back from what we have just looked at, what
 2 did that make you feel about Westminster and its
 3 approach to survivors?
 4 **A. That they're not fit for purpose; that they have no idea**
 5 **at all of how to engage with survivors; that I was seen**
 6 **as a nuisance; that I was -- you know, the terms in**
 7 **which they talked about me, their philosophy of**
 8 **safeguarding is completely warped. How they think that**
 9 **they are safeguarding or are fit to be involved in**
 10 **safeguarding is beyond me, to be honest.**
 11 Q. Can we then focus, please, on your engagement with
 12 Cardinal Nichols in his office. If you turn back to
 13 your statement at paragraph 69, you will find that
 14 that's where you deal with it. But we'll look again at
 15 some documents.
 16 The first document I would, please, like to ask you
 17 about is one which is dated 11 May 2017, which you refer
 18 to in your paragraph 69. We will put it up on screen,
 19 please: INQ004670. I just want your help with what this
 20 is. We are not going to look at all of it. Am I right
 21 in thinking that this is a summary of events, including
 22 the first letter that you wrote or the first email you
 23 sent to Cardinal Nichols?
 24 **A. Yes.**
 25 Q. The first email you sent -- this just a replication,

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<p>1 I think, of what you sent, or you've cut and pasted it 2 into another document? 3 A. It was because Jeremy Trood eventually said to me, when 4 they had decided how my complaint was going to be dealt 5 with, that there were three different people or parties 6 who would be involved and could I put all my complaints 7 into one letter. So this was the letter. 8 Q. So this is the letter. That's right. He said, "Put it 9 all into a single place and consolidate all of your 10 complaints?" 11 A. Yes. 12 Q. So this is what this letter represents? 13 A. Yes. 14 Q. "Dear Cardinal Nichols, 15 "I am writing to complain about the way in which the 16 Westminster Safeguarding Office has dealt with me as 17 a survivor of clergy abuse. I have attached a copy of 18 the letter I sent to the Bishop of Salford and the 19 Provincial of the Servite Order last October so you can 20 read the context of my case. 21 "I had dealings initially with the safeguarding 22 coordinator of Salford, who first handled the case, and 23 I am receiving pastoral support from the safeguarding 24 coordinator of my own diocese here in Birmingham. I am 25 thankful that my interaction with these two coordinators</p> <p style="text-align: center;">Page 65</p>	<p>1 has been sensitive and survivor-led. Unfortunately, 2 that has not been my experience of the Westminster 3 office where I have found their default position to be 4 legalistic and defensive. The safeguarding coordinator 5 of Salford has used the word 'outrageous' in relation to 6 some of the ways in which I have been treated by 7 Westminster and the safeguarding coordinator giving me 8 pastoral support has, rightly, pointed out that the 9 support she is giving me now is no longer for the 10 original situation (the abuse I suffered) but for, in 11 her words, 'the abusive process' I now find myself in." 12 That's something you've mentioned before? 13 A. Yes. 14 Q. "I have tried to raise my concerns with 15 Father Jeremy Trood and asked him a few weeks ago by 16 email if I could speak with him. He declined and 17 directed me back to Alex Keramidis [which you have told 18 us] but the issues I wanted to discuss fell outside of 19 the remit of her job. Having nowhere else to go, 20 I would be grateful if I could speak with you. 21 "I have many grievances about this process but the 22 issues which have caused me most distress are the 23 reluctance of Westminster to share information with me 24 where appropriate and their lack of willingness to 25 engage with me."</p> <p style="text-align: center;">Page 66</p>
<p>1 You talk about their lack of respect or concern for 2 your well-being, "saddens me greatly". Can I please 3 skip to the next paragraph? 4 A. Yes. 5 Q. "I have been at great pains to stress that I am not 6 pursuing a criminal case or compensation but am only 7 seeking some peace of mind ..." 8 That was true at that point? 9 A. It was, yes. 10 Q. "... for myself sooner rather than later. When I have 11 raised this in emails, highlighting the anxiety the 12 position Westminster is taking is causing me, I have 13 received no acknowledgement of this at all. 14 "I am conscious as I write this that the church will 15 soon be called to the Independent Inquiry Into Child 16 Sexual Abuse. For all that the church would like to 17 believe that things are better now, my own experience of 18 Westminster's dealings with me leaves me bewildered and 19 shocked - as though no lessons from the past have been 20 learnt." 21 You continue in that vein to over the page, 22 including your comments that you made to us earlier 23 about the words that were said to you in that meeting 24 which re-traumatised you: 25 "I draw all this to your attention in the hope that,</p> <p style="text-align: center;">Page 67</p>	<p>1 as Archbishop of Westminster, you can address some of 2 the failings I have encountered in your diocese and, as 3 cardinal, you can influence change for the better in the 4 future. 5 "I would welcome an opportunity to discuss things 6 further ..." 7 So that was the letter? 8 A. Yes. 9 Q. The rest of the document is really what you sent to -- 10 did you send the whole thing or just that letter to 11 Cardinal Nichols? 12 A. No, I think I sent -- there are three areas of 13 complaint -- 14 Q. They were also sent as well? 15 A. Yes. 16 Q. So the whole thing? 17 A. Yes. 18 Q. And the areas of complaint are those -- I think we have 19 already covered some of them, at least -- 20 A. Yes. 21 Q. -- in summary. Then, please, can we look at 22 INQ004671_001-002. So that was 11 May. We need, first, 23 actually, to look at the second page first, because we 24 are reading up from the bottom. So here we have 25 a response email from the private secretary to</p> <p style="text-align: center;">Page 68</p>

<p>1 Cardinal Nichols, who was Father Alexander Master; is 2 that correct? 3 A. Yes. 4 Q. He emails you back on 13 May: 5 "Thank you for your email of 11 May to 6 Cardinal Nichols. The cardinal has asked me to 7 acknowledge receipt of your email and to reply. 8 "The cardinal is sorry for the difficulties you 9 describe and for the pain that has marred your life. He 10 assures you of his prayers. 11 "He also asks me to point out that supervision of 12 the processes and work of safeguarding in the church is 13 part of the role entrusted to the National Catholic 14 Safeguarding Commission. He suggests that this is the 15 appropriate place to which you can address your 16 complaints." 17 Did you think you were going back to square one? 18 A. I did. What I also found quite troubling about this was 19 that Vincent Nichols didn't seem to know that 20 Chris Pearson actually was not the person for me to go 21 back to, and it wasn't appropriate, and Chris Pearson 22 had already told me that he had no jurisdiction, that, 23 you know, the national bodies -- and I think that's the 24 crux of the matter -- do not have the authority or the 25 power to make dioceses compliant and, therefore, this</p> <p style="text-align: center;">Page 69</p>	<p>1 was misinformation, and it was a bit shocking that the 2 cardinal didn't realise that. 3 Q. Then you respond, on the same day, a couple of hours 4 later, if we start at the foot of page 1: 5 "Dear Father Alexander, 6 "Thank you ... 7 "Please could you clarify for me if it is the NCSC 8 who will formally deal with my complaints. I am 9 slightly confused ..." 10 This is where you say what you just told us: 11 "... as I met with Chris Pearson before Easter and 12 had a conversation which was very supportive, but Chris 13 made it clear that he did not have jurisdiction over 14 individual dioceses and therefore was limited in what he 15 could do. Is it Chris or Colette Limbrick of the CSAS 16 who I should be contacting? Or is there a complaints 17 procedure within the Westminster diocese itself? To be 18 advised by the cardinal to go back to the NCSC makes me 19 feel as though I am being passed from pillar to post. 20 Any clarification on the complaints procedure would be 21 really welcome." 22 Two days later, do you receive the email at the top? 23 We forget right at the top, because obviously you were 24 forwarding these on to Richard Scorer, who represents 25 you, so we ignore the details at the top. But it is</p> <p style="text-align: center;">Page 70</p>
<p>1 your email, so this is 15 May, this is the second time 2 now that you have written or emailed a personal letter 3 to Cardinal Nichols: 4 "I would be really grateful if you could provide me 5 with an answer to my email below. I have not had 6 a response from Father Alexander and I would like to 7 pursue my complaints about the treatment of me by your 8 safeguarding office but need to know how to progress 9 matters. Going back to the NCSC is not going to be 10 effective for the reasons I give below. I had presumed, 11 when I wrote to you, that there would be some 12 accountability for how the Westminster Safeguarding 13 Office operates within the diocese itself. 14 "I am feeling increasingly let down by your diocese 15 and frustrated by being passed from one place to 16 another. I have been adamant from the start of this 17 process that I did not want to take any legal action and 18 feel it unfair that the reluctance on the part of 19 Westminster to engage with me puts me in the position of 20 even considering whether legal action is a better 21 option. I was warned by a solicitor before the 22 beginning of this process to have nothing to do with the 23 church - he told me 'The police will look after you 24 better than the church'. I could not believe that could 25 be true and chose to ignore his advice. I am hoping</p> <p style="text-align: center;">Page 71</p>	<p>1 still that that is not the case but I do feel incredibly 2 let down and ignored by Westminster." 3 And you welcomed the opportunity to speak with him 4 or someone on his behalf. So that's your second email, 5 separated by four days from the first. 6 Then, if we go to the same reference number, but 7 this time pages _003-005, and we begin, inevitably, on 8 page _004, this is an email from you to 9 Alexandra Keramidas. This is 24 May. Is that correct? 10 A. Yes. 11 Q. It is copied in to, among others, Jeremy Trood and 12 Christopher Pearson? 13 A. Yes. 14 Q. "Dear Alex, 15 "In the same way that it was disappointing to have 16 had no contact with you before the strategy meeting ..." 17 This is something we saw in the subject access 18 request subject lines? 19 A. Yes. 20 Q. At the very time that you were being characterised as 21 manipulative -- 22 A. Yes. 23 Q. -- this is what is going on front of house rather than 24 in the back office, if you like? 25 A. Yes.</p> <p style="text-align: center;">Page 72</p>

<p>1 Q. "... it is equally disappointing to have had no feedback 2 after it today. 3 "I spoke this afternoon to the police officer who 4 attended ..." 5 So this is when you mentioned earlier the police 6 were happy to share with you, but not the church? 7 A. Yes. 8 Q. "... and who was surprised that no-one from the church 9 had been in touch with me. It speaks volumes when the 10 statutory bodies involved are more willing to share 11 information with me than Westminster is. I hope that 12 I might hear from you tomorrow." 13 A. I think that might be the email that Jeremy Trood says 14 is inappropriate. 15 Q. Yes, to share with Chris Pearson? 16 A. Yes. 17 Q. Then what we have, if we go to the top of page 1, is we 18 have, this time, your third communication, or attempted 19 communication, with Cardinal Nichols. It is 25 May. 20 But you forward to it, at the foot, something that 21 Christopher Pearson sent to you the previous day, and 22 just a part of that email, I think, is what you 23 forwarded. Do I understand that correctly? 24 A. I think so. 25 Q. If we go to the top of page _004, we can see what it was</p> <p style="text-align: center;">Page 73</p>	<p>1 you forwarded: 2 "... certainly discussion I had at my last contact 3 with the chair was that the NCSC cannot investigate 4 a complaint that remains with the diocese or religious 5 order." 6 That is what you have been saying all along, has no 7 authority or jurisdiction: 8 "All I can do is to express the concerns you have 9 raised to the right people in order to get a suitable 10 and timely response for you. It would seem I am not 11 doing very well in that at the moment, but I will 12 continue to press matters on your behalf so this whole 13 experience ceases to be a negative one for you." 14 Just pausing there, as far as Christopher Pearson is 15 concerned, what was your view about him? Was he 16 helpful, supportive? 17 A. I found Chris supportive and very willing to listen, 18 but -- no fault of his -- ineffectual, in the sense of 19 that he cannot have influence over dioceses to make them 20 compliant and, in that sense, it makes me question the 21 point of having these national bodies, because dioceses 22 can just do as they want, and even from one diocese to 23 another, you know, that's my experience. 24 Q. So here you are forwarding that little snippet from what 25 Chris Pearson had emailed you to Cardinal Nichols,</p> <p style="text-align: center;">Page 74</p>
<p>1 25 May. So we are looking at the top of page _003, 2 please. This is your third email to Cardinal Nichols in 3 a fortnight: 4 "Dear Cardinal Nichols. 5 "I am forwarding you part of an email I have 6 received from Chris Pearson which makes it clear that 7 the NCSC is not the appropriate place to take my 8 complaints about Westminster Safeguarding Office. 9 Please could you advise me where I go now in terms of 10 having my complaints investigated? There must surely be 11 some accountability and a complaints procedure within 12 the diocese itself? It is incredibly frustrating to 13 still be no further on in all of this. 14 "My case falls under the scope of the Independent 15 Inquiry into Child Sexual Abuse and I have been invited 16 to attend the Truth Project to share my experience of my 17 abuse in the church but also the response the church has 18 made to me as a survivor coming forward to the church. 19 It saddens me that I will give such a negative account 20 of how Westminster has treated me. 21 "I hope you can soon let me know who will deal with 22 the issues I raised in my original letter to you." 23 Any response? 24 A. I think that just echoes -- I mean, when I say -- 25 Q. No, I mean did you get any response to the email?</p> <p style="text-align: center;">Page 75</p>	<p>1 A. Oh, did I get any response to that? No, I don't think 2 I did get any response to that. 3 Q. Thank you. So then we turn on, please, to 4 INQ004671_006. We are just focusing on the top. We 5 have already seen the bottom. This is 4 June, and so, 6 a few days later, you sent your fourth email to 7 Cardinal Nichols, of 4 June: 8 "I am sorry to email again but this is my fourth 9 email asking for the complaints procedure to pursue my 10 concerns outlined in my letter to you on 11 May ..." 11 So that was the beginning of this series of 12 communications? 13 A. Yes. 14 Q. "... in relation to the Westminster Safeguarding Office. 15 I have had no response from anyone in relation to any of 16 the issues I raised (apart from the suggestion that 17 I contact Chris Pearson which, for the reasons detailed 18 below, is not the appropriate place to go). I would be 19 very grateful if you could let me know who will deal 20 with my concerns and when I might expect some response. 21 If there is no complaints procedure, I would be very 22 grateful if you could advise me of this and also 23 reassure me that this is something the church will look 24 to rectify in order to have some accountability for the 25 actions of individual dioceses."</p> <p style="text-align: center;">Page 76</p>

1 So did you receive any reaction to this one?
 2 **A. No, I didn't. No.**
 3 Q. So no reaction to the three emails we have just looked
 4 at, and, apart from the cardinal's good wishes in the
 5 email sent to you by his private secretary on 13 May to
 6 your original email of 11 May, apart from that, no
 7 substantive response to any of your complaints?
 8 **A. No.**
 9 Q. Do you remember phoning his private secretary?
 10 **A. Yes. Eventually I thought, you know, how on earth am**
 11 **I going to get any sort of response? So just on the**
 12 **off-chance, I phoned his private secretary, who picked**
 13 **up, and he said that he would pass on my concerns to**
 14 **Jeremy Trood, so I was just -- as I say in my statement,**
 15 **I was back at square one, and that was then, I think,**
 16 **eventually after that, when Jeremy Trood asked me to put**
 17 **all my complaints into --**
 18 Q. The single letter?
 19 **A. Yes.**
 20 Q. We do have a series of emails between you and
 21 Cardinal Nichols' office, his private secretary, from
 22 between 19 June and, indeed, between you and
 23 Jeremy Trood, which go on to 26 June. I'm not going to
 24 go through them all now.
 25 **A. No.**

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1 **being manipulative.**
 2 Q. One of the other problems is, nobody could also tell you
 3 whether there was a complaints procedure?
 4 **A. No, and it actually transpired that there wasn't.**
 5 Q. There wasn't.
 6 **A. I think there might be now, but there wasn't, no.**
 7 Q. As a result of which, that was part of the third
 8 complaint you made, which was investigated by
 9 Karen Abrams, and she upheld that complaint as well?
 10 **A. Yes. I felt, in all of this, that I was, you know, just**
 11 **bringing to light what was true, and it was an enormous**
 12 **struggle to get to that truth.**
 13 Q. Did you decide around this time to return to the police?
 14 **A. I did, because the police had been back in contact with**
 15 **me to say that phrase, you know, the risk assessment had**
 16 **opened a can of worms, there might be other people and,**
 17 **basically, would I be prepared now to give a statement.**
 18 **And at this stage, I was so worn down by my interaction**
 19 **with the church that I thought, I can't do any more,**
 20 **I just need to hand this over, yes.**
 21 Q. Go, if you would, to paragraph 71 of your statement,
 22 please. You say:
 23 "I didn't deal again with Vincent Nichols
 24 until September 2018."
 25 **A. Yes.**

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1 Q. But what I am going to do is adduce them formally --
 2 INQ004669. But one of the things you will remember
 3 saying on 26 June -- we don't have to put this up. But
 4 in an email to Jeremy Trood copied to
 5 Christopher Pearson:
 6 "I am not raising these issues to be awkward or
 7 difficult, but to share my perspective on how survivors
 8 may experience their dealings with the church."
 9 Is that what you felt?
 10 **A. I did feel that, and I think, because I was persistent,**
 11 **I was made to feel that I was a nuisance and the subject**
 12 **access request confirmed, you know, how the church or**
 13 **how Westminster were viewing me and, in fact, in,**
 14 **I think, documents that were disclosed -- was it**
 15 **yesterday? -- from Westminster in response to my**
 16 **statement, they several times in that document have**
 17 **talked about my case or me being an exception, in the**
 18 **sense of how often I wanted them to engage or how much**
 19 **I was asking for, and that this was an exceptional case**
 20 **in those terms, which makes me think, again, that they**
 21 **were seeing me as being a nuisance, an exception to the**
 22 **rule, because I wasn't prepared for them not to**
 23 **communicate with me and not share information that I had**
 24 **a right to know. But I certainly do think that they**
 25 **thought I was, at best, being a nuisance and, at worst,**

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1 Q. Was that to forward him a copy of the findings of that
 2 report, the Abrams report?
 3 **A. Yes, it was, yes.**
 4 Q. Because you were keen for him to give some response as
 5 archbishop of the diocese?
 6 **A. Yes.**
 7 Q. You recalled receiving a very brief email saying:
 8 "He noted the report was made final in 2017 and that
 9 the safeguarding office had responded."
 10 **A. Yes. It was as though he was just shutting it down and**
 11 **saying, "Why are you sending this to me now?" What he**
 12 **didn't acknowledge was that it had taken months and**
 13 **months for me to have any response to the report and**
 14 **I had to chase and chase and got a very inadequate**
 15 **three-line response from Jeremy Trood, which was seen to**
 16 **be inadequate by Colette Limbrick, and I then got**
 17 **a fuller response, but it took months, and then I'd had**
 18 **my own personal thing -- my father had not been well, so**
 19 **I explained to Vincent Nichols that's why there was**
 20 **a delay in sending it to him, but yeah.**
 21 Q. You say that there was no warmth or a suggestion that he
 22 wished to engage with you?
 23 **A. No, there was no attempt to do that at all. It was just**
 24 **a very brief email, basically saying, "I have noted the**
 25 **date and the safeguarding officer dealt with it".**

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1 Q. Did you email back asking if he might meet with you, as
 2 you felt the findings of the report and your experience
 3 would be helpful for the bishops' meeting, which clearly
 4 you knew was to be held in Rome in February 2019. That
 5 was protection of minors?
 6 **A. Yes, I thought it would be a really good opportunity to**
 7 **be able to meet with him and say, "Look, this is the**
 8 **experience of a survivor coming forward now, you know,**
 9 **in the same period of time that this meeting in Rome is**
 10 **going to go on", and to be able to give my experience.**
 11 **But I noted also in the statement that the current**
 12 **Episcopal Vicar sent to the inquiry that they have**
 13 **explained in that that Vincent Nichols was meeting with**
 14 **other survivors, but, really, because he was wanting to**
 15 **listen to their stories rather than meet with me because**
 16 **I was concerned about procedures and processes, but,**
 17 **actually, those procedures and processes were part of my**
 18 **story.**
 19 Q. What you're referring to, so that there is no mystery,
 20 is paragraph 89 of the fairly recent statement of
 21 Seamus O'Boyle, who went through your safeguarding file?
 22 **A. Yes.**
 23 Q. At Westminster, to be fair to him. He replaced
 24 Father Trood on 1 October of last year, 2018, as the
 25 Episcopal Safeguarding Vicar for Westminster. The point

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1 **coming forward.**
 2 Q. Eventually, I think, at the back end of January -- so
 3 this is just before the February meeting -- we have, and
 4 I'm not going to put these up on screen, but, again,
 5 they can be adduced into evidence -- INQ004702 -- emails
 6 passing between you and Ellen Dunleavy, who was a member
 7 of Cardinal Nichols' private office; is that correct?
 8 **A. Yes.**
 9 Q. The first email of which, on 28 January, reminded her
 10 that it had been over six weeks since she had emailed
 11 you to reassure you that everything was being done to
 12 respond meaningfully to your correspondence sent to
 13 Cardinal Nichols. Had you emailed his office for
 14 Ellen Dunleavy to respond to you in that way? Did you
 15 have to chase him or did an email come to you out of
 16 the blue reassuring you that your correspondence to
 17 Cardinal Nichols was being considered?
 18 **A. I think when I emailed, at some point I must have had**
 19 **a response from her to say that the matter, you know,**
 20 **was being dealt with and there would be a substantial**
 21 **response, and then six weeks went on and there was**
 22 **nothing, and then I emailed again.**
 23 Q. One response you got on 29 January from Ellen Dunleavy,
 24 thanking you for emails of 3 January and indeed
 25 28 January, so, clearly, you had emailed at least on the

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1 he was making was, and it appears to be his opinion,
 2 that, because Cardinal Nichols' priority was to meet
 3 with survivors who wished to talk about the impact of
 4 abuse, your wish, however, was different because you
 5 wanted to discuss with him the shortcomings of members
 6 of staff at Westminster Diocese. Can I ask you this:
 7 that's the distinction that Father O'Boyle is making.
 8 **A. Yes.**
 9 Q. Was that a distinction that anybody ever explained to
 10 you? Even if it was a valid one, did Cardinal Nichols
 11 ever say to you, "This is the reason why I am not going
 12 to meet with you, because you don't fall into the same
 13 category of survivor"?
 14 **A. No, he didn't, no. And it's an artificial distinction**
 15 **to make anyway, that he feels he can categorise me as,**
 16 **you know, having less of a story. All of this is the**
 17 **continuation of an awful, awful experience.**
 18 Q. In other words, does it, in your way of thinking,
 19 understand the fact that the processes you went through,
 20 as indeed the original safeguarding coordinator well
 21 understood, was in fact abuse all over again of
 22 the relationship that you had with Westminster?
 23 **A. Absolutely, and that's why I felt it was so important**
 24 **for that meeting in Rome, that he was aware of, you**
 25 **know, that experience now in the church with a survivor**

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1 3rd:
 2 "The cardinal has had a number of meetings with
 3 survivors of childhood sexual abuse prior to the meeting
 4 in February."
 5 So before he went off to Rome, presumably he met
 6 some survivors:
 7 "His Eminence's diary is very full between now and
 8 that meeting. However, if you wish to note in writing
 9 any key points that you would like the cardinal to bear
 10 in mind for the meeting, I'm sure he would be grateful
 11 to receive them."
 12 Do you think that you had already done that?
 13 **A. Sorry, could you repeat that?**
 14 Q. Had you already set out some points for the cardinal to
 15 think about or were you happy to receive an email from
 16 his private office asking you to set out some key points
 17 for him to take to the meeting in Rome?
 18 **A. No, I think I responded by saying that I was very**
 19 **disappointed with that response, and I did, I think,**
 20 **outline or give a kind of brief summary of what I felt**
 21 **was disappointing about it.**
 22 Q. You did?
 23 **A. Yes.**
 24 Q. Perhaps, contrary to what I said earlier, let's just put
 25 this up on screen. INQ004702_001, please:

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<p>1 "It is very disappointing to receive this response 2 from the cardinal and it is not the 'meaningful 3 response' that you reassured me of back in December." 4 You talk about where you reside: 5 "... Archbishop Longley has said quite publicly that 6 he would meet with any survivors of abuse in the 7 diocese. I am reminded again, also, of the cardinal's 8 words at the inquiry in December ..." 9 That was a reference to his evidence before the 10 chair and panel in the Archdiocese of Birmingham case 11 study, when he gave evidence in December last year: 12 "... when he talked about the difficulty of making 13 contact with survivors - yet he declines to meet with me 14 when I offer to do so, especially when I have such 15 current experience of safeguarding in his own diocese." 16 Then you talk about sending him the report that we 17 have looked at and referenced: 18 "Highlighting my concerns about the way Westminster 19 dealt with my case; it upholds all my complaints. 20 I would ask that the cardinal reads the report and takes 21 the recommendations it makes to the meeting in Rome as 22 these are not just particular to my case -- in 23 particular, the findings that highlight the part that 24 the church insurers play in influencing dealings with 25 victims/survivors. The report raises the question --</p> <p style="text-align: center;">Page 85</p>	<p>1 who is being safeguarded/protected - the church or the 2 survivor?" 3 You say, signing off: 4 "It would be really helpful to think that the church 5 today is willing to listen to survivors and is not just 6 dismissing us. Sadly, that is not my experience at all 7 and the cardinal declining my offer to meet highlights 8 this even more." 9 When he returned from Rome in February, I think you 10 communicated again; is that right? 11 A. Yes. I asked, once he was back, that if he was now less 12 busy, would he be able to meet. 13 Q. Did you send him the product of your subject access 14 request? 15 A. Yes, I did. 16 Q. Those emails and meeting notes that we have looked at? 17 A. Yes. 18 Q. In the meantime, were you aware that a newspaper had 19 written an article about Cardinal Nichols declining to 20 meet you? 21 A. Yes, I was, yes. 22 Q. How did they know about that? Do you know? 23 A. Because I told them. 24 Q. It was then, was it, that you received an invitation to 25 meet?</p> <p style="text-align: center;">Page 86</p>
<p>1 A. Yes. It was after the newspaper article, and I don't 2 know if that's what made the difference. I think 3 perhaps more likely it might have been the comments that 4 were made about me in the subject access request, 5 because that was very much a focus of the conversation 6 when I did meet with Vincent Nichols. 7 Q. A meeting you did on 12 April -- 8 A. Yes. 9 Q. -- 2019, which was followed up by a letter of apology? 10 A. Yes. 11 MR ALTMAN: I am going to pause there for a moment, because 12 I see the time. Chair, I am not going to finish in 13 a couple of minutes. I reckon I've got 15/20 minutes 14 left. So I'm entirely in your hands. 15 Are you all right to come back at 2.00 pm, if the 16 chair decides we will sit again at 2.00 pm? 17 A. Yes. 18 THE CHAIR: Yes, we will take our break now and return again 19 at 2.00 pm. 20 MR ALTMAN: Thank you very much. 21 (1.00 pm) 22 (The short adjournment) 23 (2.00 pm) 24 MR ALTMAN: We left it at 1.00 pm with me asking you about 25 the meeting that you in fact had with Cardinal Nichols</p> <p style="text-align: center;">Page 87</p>	<p>1 on 12 April of this year, about which you made a second 2 statement -- is that right? -- and you should have that 3 there. I'm going to adduce these two statements in 4 evidence, for completeness, because I have simply just 5 not been able to go through everything. But you made 6 a second statement. What I want to ask you about is 7 what you felt about the meeting that you had with him. 8 I suppose I should, first of all -- I'm not going to 9 ask you where it took place because perhaps that doesn't 10 matter overmuch. But who else was present? 11 A. So there was myself, the cardinal and there was a lady 12 with him who he had told me was his private secretary, 13 so was nothing to do with safeguarding, so she was just 14 there as a third person. 15 Q. Was it Ellen Dunleavy, with whom you had been 16 corresponding? 17 A. I don't think it was. It was somebody called Sarah, but 18 I don't know her second name, yes. 19 Q. What did you think about the meeting? How did it go? 20 A. I mean, I put in my statement, you know, in the sense 21 of, perhaps it was helpful that I had actually now met 22 with him face to face, in that sense being helpful, but 23 I was very mindful of perhaps the reasons for meeting at 24 that particular point, you know, and I think the fact 25 that it had come about and had been arranged so soon</p> <p style="text-align: center;">Page 88</p>

<p>1 after the subject access request data made me think that 2 that was probably a motivating factor. 3 Q. There were two things, weren't there: there was the 4 subject access request, which had produced all of these 5 emails; and the second thing was that the press had now 6 reported that his diary was too full for him to meet 7 you? 8 A. Yes. 9 Q. So there were two things, as it were, that were out 10 there: one was private and the other was public? 11 A. Yes. 12 Q. Did you sense from him whether either or both of those 13 was, as the case may be, a motivating factor for him 14 finally meeting you? 15 A. My impression particularly, I think, was perhaps about 16 the remarks that had been made about me, and perhaps 17 because I had already spoken with the press once, you 18 know, I had now more information that was perhaps even 19 more alarming than him just not meeting with me. I had 20 this information about how I was being spoken about. 21 Q. You say in the second statement in your second 22 paragraph: 23 "It felt as though the meeting was about damage 24 limitation." 25 What do you mean by that?</p> <p style="text-align: center;">Page 89</p>	<p>1 A. At one point, he said to me, "How can we help to bring 2 this to a close?", and I, you know, thought about that 3 afterwards and I thought, "Who is this bringing 4 a close -- who is that for?", because, for me, that 5 meeting was not going to bring closure to all that I had 6 experienced in the historic abuse because that's, you 7 know, something that I live with every single day of my 8 life, and the hurt and the trauma that had been caused 9 by Westminster, again, is something that's not going to 10 just kind of go away with, you know, a one-off meeting 11 with somebody. Again, that's work now for me to have to 12 cope with going forward. 13 I also thought in the meeting that he tried to 14 explain the difficulty of my case, in the sense of it 15 involved a religious order and Westminster being the 16 diocese that they were aligned to for safeguarding, and 17 that that brought its own problems. I mean, that's 18 indicative, you know, in a wider kind of scale of 19 the problems of religious orders and safeguarding and 20 their arrangements, and he said, while acknowledging, 21 you know, the hurt and the comments that should never 22 have been made, that there was perhaps some confusion 23 about communication with me, because of that specific 24 setup, and there was work to do on that. 25 But that didn't -- it didn't answer fully for me,</p> <p style="text-align: center;">Page 90</p>
<p>1 even if that were the case, that Westminster were 2 advising the religious order from this default legal 3 advice position. So, you know, that didn't answer that 4 for me. 5 Q. Did you ever understand -- you have mentioned advices 6 you understood had come from the insurers. Did you 7 understand whose insurers they were -- the order's or 8 the diocese's? 9 A. No, I wasn't clear on who the insurers were. 10 Q. Looking back at paragraph 2 of the second statement, you 11 say: 12 "The cardinal wanted to know what he could do to 13 make things better for me. He suggested writing 14 a letter of apology about what had been said about me." 15 So that's a reference to those -- 16 A. Yes. 17 Q. -- emails which you saw. You said -- before you come on 18 to say, "When I suggested an apology from Jeremy Trood", 19 you refer to him as one of the main culprits? 20 A. Yes. 21 Q. "When I suggested an apology from Jeremy Trood would 22 help, the cardinal said he would apologise for him." 23 What did you think about that? 24 A. I just thought that that avoided the issue, really. 25 There was no accountability on the part of Jeremy Trood</p> <p style="text-align: center;">Page 91</p>	<p>1 and, you know, apart from, as I say, a three-line 2 response to that whole Karen Abrams report which said, 3 "We apologise unreservedly if you felt that we did not 4 meet the high standards of safeguarding", and as I, you 5 know, pointed out, it wasn't what I felt, it was what 6 actually the findings of the report were. So I've never 7 had any meaningful apology from Jeremy Trood about 8 anything. 9 Q. Overall, what is your assessment of Cardinal Nichols' 10 sincerity, or level of sincerity, during the course of 11 the meeting? 12 A. At one level, there was an apology, but it was an 13 apology, I think, because they had been found out, and 14 I don't think -- in some ways, you know, that apology 15 has a limited value to me because it only came about 16 because they were found out, and the bigger issue is 17 that it's -- you know, those remarks and the cardinal's 18 unwillingness to engage with me should actually never, 19 ever have happened, and I think that's the scandal of 20 it, really. 21 Q. You say, "The cardinal should never have engaged with 22 me". We saw the remark from Jeremy Trood in one of 23 those first emails -- I think, if my memory serves 24 me, April 2017 -- "I don't intend to engage with her". 25 Tell us about the cardinal refusing to engage with you.</p> <p style="text-align: center;">Page 92</p>

1 **A. So I think, also, from the subject access request, there**
2 **came up a couple of extracts where he had said, "I don't**
3 **intend to respond to these emails", and I think the very**
4 **latest one that they overlooked to give me the first**
5 **time and then appeared --**
6 Q. It appeared during a subsequent --
7 **A. Yes, very recently.**
8 Q. -- submission?
9 **A. That in that one I think he said he had taken --**
10 **something like he had taken advice and would not be**
11 **engaging with me, and I presume that advice came**
12 **directly from Jeremy Trood.**
13 Q. I think it has been disclosed and we can identify the
14 exact email in due course and produce it. A note can be
15 taken of that.
16 So that's 12 April. Followed up by a letter, five
17 days later, on the 17th; is that correct?
18 **A. Yes.**
19 Q. If we can put up on screen, please, INQ004668. That's
20 the letter to you from Cardinal Nichols himself:
21 "Thank you for coming to meet with me at
22 Archbishop's House ..."
23 That tells us where it was, on the Friday:
24 "I was glad to have this conversation with you.
25 I am sorry that it has taken so long ...

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1 Karen Abrams will continue to be developed in
2 partnership between the Diocese of Westminster ... CSAS
3 and the ... NCSC. You and I are both familiar with the
4 way in which the Westminster Safeguarding Commission has
5 reflected on these recommendations and the additional
6 reflections of the NCSC, all expressed in
7 Christopher Pearson's letter to you of
8 24 September 2018."
9 He wrote to you --
10 **A. Yes.**
11 Q. -- and made some further comments. If we go over the
12 page:
13 "There is much work to be done here so as to avoid
14 the lack of clarity which contributed to the hurt that
15 you have experienced in the course of the work that was
16 done in response to your reporting of abuse. That lack
17 of clarity touched not only the initial response that
18 you received from Westminster, but also the manner in
19 which Westminster safeguarding, the Servite Order and
20 you related to one another. This meant that, at times,
21 the processes were not clear to you. This I regret and
22 I hope that we can learn from all that has happened over
23 the last 18 months or so. I also regret that at times
24 the response you received did not include explanations
25 which might have helped to make clear certain decisions

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1 "In the course of our conversation, we reviewed
2 together some of the emailed comments made about you by
3 members of the safeguarding personnel here in the
4 Diocese of Westminster."
5 Pausing there, when he says "we reviewed together",
6 did you actually look at the emails? Did you have them
7 in front of you?
8 **A. No.**
9 Q. So it was just a verbal review?
10 **A. Yes.**
11 Q. "Some of the words used were harsh and profoundly
12 hurtful. I very much regret that they were part of an
13 internal discussion here and appreciate how they may
14 well have reinforced the initial harm that was done to
15 you.
16 "I apologise sincerely for the language that was
17 used in those emails and I regret deeply the hurt that
18 those words have caused you. I make this apology
19 recognising that a far greater sensitivity is needed in
20 everything we do, say and write to those who live with
21 the pain and damage of childhood abuse.
22 "I would also like to assure you that, with
23 Peter Houghton ..."
24 He is the chair of the commission in Westminster:
25 "... the recommendations of the report presented by

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1 that were taken, not least with regard to the handling
2 of data.
3 "At our meeting, the question on which we were
4 pondering was the question of what can be done to help
5 you to find some closure of this painful and distressing
6 period in your life. I hope that this letter is
7 a contribution to that as I hope it enables you to know
8 that your voice is being heard and that lessons are
9 being learned both in the manner of responses and in the
10 framework and procedures of those responses, especially
11 in a situation such as this where a religious order is
12 being advised by a diocese to which it is aligned.
13 "Thank you again for coming and speaking so honestly
14 with me", and so on.
15 Are you content with the content of that letter?
16 **A. It didn't really have a massive impact on me, in the**
17 **sense of, as I say, bringing closure. I think that it**
18 **just highlighted, in some ways, that the processes are**
19 **so in place -- or are not in place -- are not good**
20 **enough, basically, and that if -- particularly, you**
21 **know, that confusion between Westminster and the**
22 **Servites, if that's where the church is in its**
23 **safeguarding policies, it's not working, and it's**
24 **causing further damage to survivors such as myself.**
25 Q. Of course, this is very recent?

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1 **A. Yes.**
 2 Q. This isn't Nolan 2001, it's not Cumberlege in 2007, this
 3 is 2019?
 4 **A. Yes, and, you know, on other occasions I had to tell**
 5 **Westminster when they were incorrect, even in**
 6 **implementing the policies, and, in fact, on one occasion**
 7 **I think it was actually CSAS itself didn't know its own**
 8 **policy when they wouldn't share recommendations of**
 9 **the safeguarding plan with me. I was absolutely**
 10 **distracted by that because I had been led to believe**
 11 **they would, and then I read, that weekend, the CSAS**
 12 **handbook, and I highlighted and sent off, and the**
 13 **present Episcopal Vicar for Safeguarding said it was**
 14 **regrettable that he had to hear from me that their**
 15 **processes hadn't been followed.**
 16 Q. Which safeguarding plan was that, do you remember?
 17 **A. This was the safeguarding plan that was put in place for**
 18 **the priest after the risk assessment. It was something**
 19 **that I wasn't happy with, and I think my statement says**
 20 **I pursued and pursued that and, again, only just**
 21 **on October 1, now, after months of pursuing it, have**
 22 **they come up with a more robust safeguarding plan, which**
 23 **worries me, in the sense that if I hadn't pursued and**
 24 **pursued and pursued, there would be a safeguarding plan**
 25 **that still talked about future ministry.**

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1 **I think it was when someone went around from the local**
 2 **paper to the priory, were told that he was on**
 3 **sabbatical. Parishioners thought he was off sick. And**
 4 **I just thought there needed to be some honesty and**
 5 **transparency, and I gave Westminster every single**
 6 **opportunity. I remember the day before I decided to**
 7 **speak to the reporter, I emailed them yet again just to**
 8 **say -- not -- just to say, "Is there any update?" "No,**
 9 **there isn't any update". So that was then when**
 10 **I went --**
 11 Q. That was the final straw, as it were.
 12 **A. Yes.**
 13 Q. You went to the media. Did that force the order then to
 14 make a statement to the parish?
 15 **A. It did, yes. That weekend, I then got an email, I think**
 16 **from Paul Addison, to say this statement was going to be**
 17 **read out at all the masses, yeah.**
 18 Q. What was the nature of the statement?
 19 **A. I can't remember it word for word.**
 20 Q. No, no, but just the gist of it?
 21 **A. It was basically that an allegation had been made, that**
 22 **the priest and the order had fully cooperated with the**
 23 **police investigation, no criminal conviction had been**
 24 **brought, and -- I can't remember --**
 25 Q. But that was the effect, that he was subject to

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1 Q. It segues rather nicely into your paragraph 81, because
 2 that was the next topic before we conclude with some
 3 concluding remarks that I wanted to ask you about,
 4 because it was a year ago to this month that you wanted
 5 to find out also what the parish had been told.
 6 **A. Yes.**
 7 Q. And what recommendations there were for his future
 8 ministry, which is what you have just mentioned.
 9 **A. Yes.**
 10 Q. And what your views were about it. I think, because you
 11 were told nothing, am I right, that it was in January of
 12 this year that you went to the media about it?
 13 **A. Yes.**
 14 Q. That was because -- probably obvious to us now, but why
 15 did you go to the media about what safeguarding there
 16 was for this priest within his parish? What were you
 17 concerned about?
 18 **A. Well, I was concerned that if there was a safeguarding**
 19 **plan and that he was a risk but nobody knew that, that**
 20 **then he really was a risk, and I thought, it can't be**
 21 **possible that people don't know, and so I had been**
 22 **asking and asking, you know, "What's going to be said?".**
 23 **The civil case had come to a conclusion. I felt that**
 24 **some sort of statement could, you know, now be put out**
 25 **to the parish. I knew that people in the parish --**

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1 allegations --
 2 **A. Yes.**
 3 Q. -- although he hadn't been convicted?
 4 **A. Yes.**
 5 Q. That was the effect of it?
 6 **A. Yes.**
 7 Q. You told us earlier that you met Father Addison. You
 8 deal with that actually in your paragraph 82.
 9 **A. Yes.**
 10 Q. What was that meeting for?
 11 **A. I think at some point he had suggested, you know, he**
 12 **would always be open to meeting with me, which I thought**
 13 **was an improvement, you know, from other experiences of**
 14 **people not wanting to meet with me. So I did agree to**
 15 **meet with him, and we met in the presence of**
 16 **the safeguarding officer or coordinator of the diocese**
 17 **where the parish was. Do you want me to say a little**
 18 **bit about, you know, in the course of that conversation,**
 19 **it became really clear to me, however willing he was to**
 20 **meet and apologise, and he said, "I want you to know**
 21 **that I'm hearing you", that, actually, he could give me**
 22 **no guarantee. Again, I was really hung up on this**
 23 **phrase of "future ministry", because I thought how can**
 24 **there, you know, be a -- how could that be included in**
 25 **any possible -- going forward, and I said to**

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1 Paul Addison, "So you can't guarantee that there will be
 2 no future ministry?", and he said, "No, I can't", and
 3 I said, "So I could turn up at mass and this priest
 4 could be saying mass?" And he said, "Well, in theory,
 5 yes". And I said -- and I used this word, I said, "So
 6 a rapist could be there saying mass when I go into
 7 church?", and Paul Addison said, "Oh, I don't like that
 8 word", and I said, "Well, I'm sorry, but, you know,
 9 that's the truth of the matter".

10 And I heard after the meeting from the safeguarding
 11 coordinator that Paul Addison had approached the bishop,
 12 once there wasn't a criminal conviction, to ask perhaps
 13 about the possibility of him returning to ministry, and
 14 that's why I pursued and pursued and pursued Westminster
 15 for a more, you know, robust safeguarding plan, which
 16 eventually, as I say, was shared with me on 1 October.

17 Q. You've mentioned a little earlier about the police
 18 returning to you, and I think -- did I hear this
 19 correctly? -- you made a further statement or
 20 a statement to them?

21 A. I then made a statement to them.

22 Q. What became of all of that? Was there a prosecution?

23 A. There wasn't a prosecution, no. No. I think that's,
 24 you know, in some ways, typical of the percentage of
 25 cases of this nature that are successful.

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1 Q. And to this day, you have not seen the risk assessment
 2 or any part of it or even had it gisted to you?

3 A. No. I think that picks up, you know, in the audit
 4 that's been done as part of this inquiry, I picked up
 5 out of that that that was not just particular to me, and
 6 that the author of that audit has said, you know, that
 7 it's questionable, that practice, and it is in danger of
 8 re-traumatising the victim to withhold that sort of
 9 evidence which could be redacted.

10 Q. The final thing that you deal with is your views. I am
 11 going to ask you in short if you would just focus your
 12 eye on your paragraphs 87 through to 91, just to tell
 13 us, from all of your experiences, and because they are
 14 so recent they are highly significant, what do you
 15 think, considering all of that, should be done?

16 A. Well, when I look at them now, paragraph 88, I think
 17 I've kind of changed my view on that, in fact, that this
 18 "One Church" approach I think now is actually not
 19 a possibility. I think it has to be an independent body
 20 to investigate safeguarding allegations.

21 Q. You mean independent of the church entirely?

22 A. Yes, because I think the church has had so many
 23 opportunities to change and to improve, and, as you
 24 said, we are talking about my experience today, and
 25 I think what I would also like to say to the inquiry is

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1 Q. I won't ask you more about that. But what I do want to
 2 ask you, really, in concluding your evidence, is your
 3 final two pages of the statement, the major, original
 4 statement that you made, under the heading "Where am
 5 I now?"

6 A. Oh, yes.

7 Q. Things have moved on, of course, from that statement,
 8 because that was July and you have told us you heard
 9 a little more about the safeguarding plan more recently.

10 A. Yes.

11 Q. Are there still outstanding questions for you?

12 A. I think -- I mean, I've had that shared with me and I've
 13 never had so much information -- not that there's
 14 a lot -- shared with me, and I wonder whether it's in
 15 the light of the inquiry, me being here today. I've
 16 still not had any sharing with me around the risk
 17 assessment, apart from, you know, the verbal feedback
 18 that Joe Sullivan was eventually able to give to me.

19 Q. Forgive me, pausing there.

20 A. Yes.

21 Q. What did he tell you that F500 had said? Had he made --

22 A. He said to me, basically, "All you need to know is that
 23 everything you have said in your statement, he has
 24 admitted is true", and that statement is basically the
 25 first part of this statement.

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1 that, in all of this, although I'm very fortunate to
 2 have been able to come and speak today, my experience is
 3 not unique, and in the reading that I've done of other
 4 witness statements and of following, you know, over the
 5 process of inquiries, what I'm saying today is what is
 6 being said over and over and over again by other people,
 7 and I think that's really important to note.

8 I think there has to be a radical shift in culture
 9 in the church, because, you know, an organisation that
 10 is fit for purpose has core values, and you expect to
 11 see those core values cascaded from the top down, and my
 12 experience has been that that's been totally lacking,
 13 and I think that's a real indictment on the church.

14 Q. Did you have a view about the accessibility of
 15 the guidelines which you looked at? Are they easy to
 16 understand or are they confusing?

17 A. They're absolutely confusing. I mean, CSAS themselves
 18 don't understand them, you know, and, in fact, when
 19 I read through and sent emails off with the bits that
 20 I -- I mean, there were some bits that seemed to
 21 contradict other bits, and, as I say, there was
 22 confusion from Colette Limbrick herself on the advice
 23 she gave to Westminster, which I then pointed out was --
 24 I pointed out to Colette Limbrick that her advice was
 25 wrong. You know, it's unbelievable. Unbelievable.

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1 Q. Although you didn't have direct experience of this, the
 2 defence of limitation?
 3 **A. Well, I mean, in some ways, I did have experience of**
 4 **that, because -- and that's one of my recommendations,**
 5 **because, when the civil case was going on, we had that**
 6 **letter saying, if this is pursued, they will use that**
 7 **defence.**
 8 Q. I agree. But what I meant was, in the end, because they
 9 settled, they didn't invoke the defence directly, but it
 10 was a threat?
 11 **A. Yes, and I think that, you know, that needs to be**
 12 **removed in cases of historic abuse, and due regard be**
 13 **given to the reasons it takes survivors so long to come**
 14 **forward and for a church that says it's a listening**
 15 **church, you know, that particular ploy contradicts what**
 16 **the church is saying, that "We are listening, we are**
 17 **survivor led, putting survivors at the middle, but,**
 18 **actually, no, we're not, because we are using the**
 19 **defence of limitation". I think that's outrageous.**
 20 MR ALTMAN: Thank you very much. I am going to ask the
 21 chair and panel -- those are all the questions I have --
 22 if they have any questions for you.
 23 THE CHAIR: No, we have no questions, but I would like to
 24 thank the witness very much for her courage in coming
 25 here today and telling us about her experiences,

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1 you.
 2 (2.30 pm)
 3 (A short break)
 4 (2.35 pm)
 5 (In Open Session)
 6 MS CAREY: Chair, we are moving this afternoon to start with
 7 some reading in this case, and I think in your little
 8 blue bundle you have a summary of evidence of
 9 Frank McGinnis. He, as Mr Enright told you in opening,
 10 was formerly F10, a core participant in this
 11 investigation, and he sadly passed away, I think earlier
 12 this year. We are going to read a summary of his
 13 evidence into the record. Mr McGinnis says as follows:
 14 "My full name is Frank McGinnis. I was born in
 15 Scotland in 1952.
 16 "I was born into a Catholic family and both my
 17 parents were very devout Catholics. I was brought up to
 18 believe that Catholic priests were almost like saints.
 19 "I remember getting into trouble at the school quite
 20 a lot during my younger days as a result of standing up
 21 to bullying at school. I believe this made my parents
 22 decide that it would be better for me to go to
 23 a Catholic-run establishment rather than a state school.
 24 "I remember that, when I was 11, I came home from
 25 school one day and found an Italian priest sitting there

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1 particularly in such an articulate and detailed fashion,
 2 and covering so many years. Your evidence has been
 3 illuminating and helpful to us and the inquiry. Thank
 4 you.
 5 MR ALTMAN: Chair, thank you. Before the witness goes, and
 6 so that she hears me do it, I am going to invite that
 7 the two statements she makes are adduced in evidence in
 8 full, the first being INQ004560; the second being
 9 INQ004706.
 10 Finally, we need also to adduce and publish the
 11 statement of Monsignor, as he is, O'Boyle. In relation
 12 to him, he is, you will remember, the current Episcopal
 13 Vicar for Safeguarding at Westminster. He provided the
 14 inquiry with a comprehensive statement reviewing the
 15 safeguarding file, as I said earlier, in this witness's
 16 case. I made reference to him yesterday in the course
 17 of my opening statement, including the fact that, on
 18 behalf of the diocese, he sincerely apologises to this
 19 witness for the service she received and the distress
 20 caused to her, and the inquiry will publish his
 21 statement CHC002106 in full. Thank you.
 22 **A. Thank you.**
 23 **(The witness withdrew)**
 24 MR ALTMAN: Chair, can I ask you, please, to rise for a few
 25 minutes so that we can clear the inquiry room? Thank

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1 with my parents. He represented a Catholic order called
 2 the Verona Fathers. They have subsequently changed
 3 their name to the Comboni Order after their founding
 4 priest, Daniel Comboni, who was from Verona in Italy.
 5 "Up until the visit of this Catholic priest, I had
 6 always been in state education and I had never attended
 7 any kind of religious school. I had been brought up to
 8 agree with what grownups said to me. So when it was
 9 suggested to me by this priest that I go to a Catholic
 10 seminary school called St Peter Claver College in
 11 Mirfield in Yorkshire, I simply agreed to go along, even
 12 though I had no ambitions whatsoever to become a priest.
 13 It was clear that my parents wanted me to go there and
 14 I felt that I had no option other than to confirm to
 15 their wishes and to agree to go.
 16 "I was actually 12 by the time I attended the
 17 college in 1964."
 18 He goes on to describe the college and says this:
 19 "I remember that the seminary consisted of one large
 20 building. There was a newer extension and an older
 21 original section. I remember that the classrooms were
 22 all on the lower floor and the dormitories were on the
 23 upper floor. There was a chapel on the top floor.
 24 "The priests' rooms were predominantly in the older
 25 part of the building. However, the room of the priest

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<p>1 that abused me whilst I was at the seminary was located 2 in the newer section of the school near to the junior 3 boys' dormitory. 4 "Really, I was totally aghast upon arrival at the 5 seminary, as I really didn't want to be there. I had no 6 real religious leanings at all, although I came from 7 a very devout family. I found it very hard to adjust to 8 the fact that it seemed to me like there were students 9 wandering around the school with bibles, or a crucifix 10 in their hands who obviously aspired to be members of 11 the priests and really wanted to be there. I felt that 12 I was completely different and that it was totally alien 13 environment for me, as I had no desire to become 14 a priest. 15 "The school had a very strict, austere regime. 16 "At any one time there could be up to 90 pupils at 17 the seminary and about 12 priests. Although the priests 18 did teach some lessons, such as history and geography 19 and religious education, they were not qualified to 20 teach all subjects, so between 5.00 pm to 7.00 pm we had 21 teachers come in from other Catholic schools in the area 22 to teach us the subjects priests could not teach. 23 "The school was divided into two sections. I was in 24 the junior school for the first two years and the senior 25 school for my final year. There was a priest in charge</p> <p style="text-align: center;">Page 109</p>	<p>1 of the junior section and another priest in charge of 2 the senior section. These priests were called 3 vice-rectors and would be on call 24/7." 4 Mr McGinnis then describes the abuse that he 5 suffered at St Peter Claver College, starting firstly 6 with the cipher known as RC-F338: 7 "F338 held a position in the junior school. He was 8 still relatively young, being only in his 20s. 9 "Within a few weeks of my arrival at Mirfield 10 in September 1964, F338, who was one of my teachers, 11 tapped me on the shoulder and told me to report to his 12 room later that day. I was fearful of having done 13 something wrong and I thought I was going to be 14 punished. When I attended his room, F338 asked me 15 whether I knew about the facts of life. I was only 12 16 at the time and told him that my father had gone through 17 things with me. 18 "F338 seemed to ignore what I said and told me to 19 take my clothes off. I was absolutely terrified but did 20 what I was told as F338 was a priest and we were not 21 allowed to question their orders. 22 "I was completely naked and F338 used a pencil to 23 inspect my penis and testicles on the pretext of telling 24 me what happened in human reproduction. He did this for 25 approximately five minutes. He then fondled my penis</p> <p style="text-align: center;">Page 110</p>
<p>1 and testicles until I got an erection. He then 2 masturbated me until I ejaculated. I had never done 3 this to myself before and I did not really know what he 4 was doing. F338 cleared up the semen with tissues he 5 had available in his room. He then became very friendly 6 and told me about people being special and continued 7 trying to explain parts of the reproduction process. He 8 asked me if I had done it before and I told him that 9 I had not. The inspection with the pencil took about 10 five minutes and the attack took between 15 to 11 25 minutes. 12 "Over the next two years, F338 would summon me in 13 this way, the tap on the shoulder, many times. I would 14 say that during the first two years at the seminary, 15 F338 took me into his room and masturbated me at least 16 30 times. 17 "I lived in fear of the tap on the shoulder. 18 I lived in a state of constant fear throughout my first 19 two years and into the beginning of my third year, 20 knowing that I could be called by F338 at any time 21 during the day or night." 22 He then goes on to outline the position in relation 23 to F339: 24 "During my third year, I attended the infirmary as 25 I cut my knee, which was bleeding profusely. A priest</p> <p style="text-align: center;">Page 111</p>	<p>1 called RC-F339 was involved in the infirmary and he 2 advised me to remove my clothes when I walked in. 3 I only remember removing my trousers just to give access 4 to the injury. However, F339 ignored my knee and 5 instead he started fondling my penis and testicles. 6 I protested, at which point F339 became very agitated 7 and attempted to remove my underpants. I resisted this, 8 picked up my trousers and fled the room. I got out of 9 the room so quickly that I left my shoes behind. F339 10 opened the door of the infirmary and threw the shoes at 11 me, shouting in Italian and then slamming the door shut. 12 "I remember about three days or so later, I was 13 getting changed after a football game. F338 was present 14 in the changing room and I remember that he said to me, 15 'Don't leave your shoes this time'. There was no reason 16 for F338 to say this, unless he had been told this by 17 F339. 18 "To me, that provided proof that the two priests, 19 F338 and F339, were talking about what they were doing 20 to the pupils in their care, and F339 must have told him 21 that I had run away from the infirmary just a few days 22 earlier leaving my shoes behind. 23 "The abuse that I suffered repeatedly at the hands 24 of F338 left me very confused. I hated F338 touching me 25 and knew that somehow it was wrong. However, at the</p> <p style="text-align: center;">Page 112</p>

<p>1 same time, I had been brought up to believe that priests 2 were almost saints, that they were good people and would 3 not do any bad things to you. I think it was this 4 confusion more than anything else that led me to raise 5 these matters at our evening confessions. 6 "We had confession every evening and I tended always 7 to go to the same two priests", one of whose name has 8 been redacted. The other is Father Wade. 9 "During these confessions, I told both of these 10 priests that I was confused. I told them what was 11 happening to me with F338 and that I was confused 12 whether or not it was right. They both just told me 13 yes, I was confused, but also told me that it was 14 unbecoming and sinful for a seminarian to question any 15 actions of any of the ordained Verona Fathers. 16 "About a year or so later, I remember having another 17 confession with another priest who was called 18 Father Fulvi. He was the spiritual director at the 19 school. I told him I was confused about what was 20 happening to me and I told him what F338 was doing. 21 I got the same response, that I was just confused and 22 that I shouldn't be questioning the actions of an 23 ordained priest. 24 "I therefore reported that I was being sexually 25 abused by F338 a series of times to priests of</p> <p style="text-align: center;">Page 113</p>	<p>1 the order. Not only did they not do anything to protect 2 me and stop the abuse, they told me that I was confused 3 and should not question the actions of my abuser, 4 because he was a priest. 5 "I really thought at the time that I was only the 6 only one that F338 was molesting. I never discussed the 7 abuse with any other pupils when I was at the school. 8 I now know that many boys were abused at the school, 9 including by F338 and F339. 10 "Given that I reported the abuse to three different 11 members of the order at the school, including one who 12 went on to head the order in the UK, I am certain that 13 both the priests at the school knew of the abuse and 14 that the order more widely knew of the abuse. 15 "I think ultimately it was my ability to stand up 16 for myself more and refuse his advances, as I got older 17 in the third year, that led to the abuse stopping. 18 I certainly do not think that any priests there did 19 anything to try and prevent children from being abused 20 at the seminary." 21 He went on then to set out how he came to leave 22 St Peter Claver College. He says: 23 "I was expelled at the age of 15 at the end of 24 the summer term in 1967. I was called into the office 25 of the head of the college, Father Fraser, and he held</p> <p style="text-align: center;">Page 114</p>
<p>1 up a letter addressed to my parents. He said that there 2 were various reasons why I was being expelled; he told 3 me some of them, such as disruptive behaviour, swearing, 4 smoking. 5 "I became angry and I told him that anything I was 6 doing was nothing compared to the sexual abuse that 7 I suffered from F338 and F339. I made it clear to him 8 what had been done to me by F338 and F339. He refused 9 to listen, called me a liar and marched me off the 10 premises. 11 "I am certainly that Father Fraser would have known 12 of the abuse that I was suffering. This was a small, 13 closed seminary community. I had reported my abuse to 14 three of the approximately 16 priests at the seminary. 15 I am sure that Father Fraser would have become aware of 16 my reports. 17 "Even if he was not, and I do not believe this, his 18 immediate response to my report to him of abuse was to 19 simply call me a liar. 20 "Because I was expelled, I left the seminary without 21 any formal academic qualifications at all. I was a very 22 angry young man with an almost instinctive distrust of 23 anyone in authority or of anyone who told me what to do. 24 "Over the last 40 years or so, I have written about 25 20 letters to the Verona Fathers about the abuse that</p> <p style="text-align: center;">Page 115</p>	<p>1 I suffered at their hands. Initially, I wrote letters 2 to the school and then subsequently to their 3 headquarters in the UK in Sunningdale. Some of these 4 were just letters which were outpourings of my anger, 5 but in many of the letters I set out what had happened 6 to me and how it had ruined my life. 7 "I did not receive any response whatsoever from the 8 Verona Fathers to any of my letters until 2012. On 9 27 November 2012, I wrote to the Verona Fathers 10 requesting that my earlier letters were answered. 11 I said that if I did not receive a response within 12 14 days, I would contact the police, my MP and the 13 papers. I received a response from them on 14 13 December 2012." 15 If possible, can I call up onto screen, please, 16 INQ002000_046-047. Perhaps if we can just expand it 17 slightly. This is the reply that Mr McGinnis received 18 from the Reverend Devenish on 13 December 2012. He 19 starts in the first paragraph by saying: 20 "Firstly, let me say I am very saddened by what you 21 have described in your correspondence and I am truly 22 sorry for your evident distress." 23 He went on to explain that they hadn't received 24 perhaps some of the earlier correspondence. In the 25 third paragraph, he said this:</p> <p style="text-align: center;">Page 116</p>

<p>1 "We treat all allegations of abuse we receive 2 extremely seriously and I have personally done what 3 I can to look into the matters you have reported. You 4 are correct that F338 is dead and it is not therefore 5 possible to question him about the matters you have 6 raised. Of those priests whom you say were aware of 7 F338's 'activities', I have questioned Father Fraser, 8 the only one still alive and in a fit state of health to 9 answer questions about these matters. Father Fraser 10 categorically denies ever having been informed about, or 11 aware of, any allegations of abuse by F338. You also 12 state that you told priests in the confessional about 13 these matters. Again, of the three priests you name, 14 [the names have been redacted] only one of them is still 15 alive and although he could not specifically remember 16 you, he vehemently denies ever having been informed of 17 any allegations against F338." 18 He says this: 19 "Given the passage of such considerable time and the 20 deaths of those involved, there is little more that 21 I can do to address the matters you have reported, but 22 I would like to sincerely apologise to you for any harm 23 that you state you suffered at our seminary, which 24 should have been a place of care and nurture for you." 25 In that letter he goes on to explain that the</p> <p style="text-align: center;">Page 117</p>	<p>1 seminary itself has closed, that the charity, in fact, 2 is no longer working with children in the UK, and the 3 letter concludes by saying that if Mr McGinnis wanted to 4 go to West Yorkshire Police, that the order would 5 provide every co-operation and assistance to them. He 6 concludes by saying this on the second page of 7 the letter: 8 "May I again say I am deeply saddened by what you 9 have described and I am genuinely sorry for your obvious 10 pain." 11 Mr McGinnis says this: 12 "In my view, this letter doesn't contain any 13 acknowledgement at all that there was ever a problem 14 with the school. It is just a denial on the basis that 15 the people I had accused were dead and the one surviving 16 witness denied anything had ever been said to him. By 17 2012, I had become involved in an online community 18 involving other former pupils at St Peter Claver 19 Seminary. I found out that I was not the only child to 20 have been sexually abused at the college and I found out 21 that complaints had been made to West Yorkshire Police 22 and I found out about a group action being taken for 23 civil compensation by former pupils at the seminary. 24 I participated in a civil action against the 25 Verona Fathers Order, although it had already started</p> <p style="text-align: center;">Page 118</p>
<p>1 before I got involved. The Verona Fathers issued 2 a defence denying liability. The order also raised what 3 is called a limitation defence which said that all of 4 our cases were out of time and should not be allowed to 5 proceed by the court. I recall that, despite not 6 admitting liability, the representatives of 7 the Verona Fathers eventually offered each of us a flat 8 payment of £5,000. We all refused this and said that 9 each settlement should be an individual settlement. The 10 Verona Fathers eventually offered me 14,000 to settle 11 the claim. I was advised by my solicitors that I only 12 had a 50/50 chance of winning the case. I was told this 13 because there was still this limitation defence that had 14 been raised by the Verona Fathers and I was advised that 15 if the judge accepted that, then the case would be 16 struck out regardless of its other merits. I think 17 there was also a risk that if we did not accept the 18 offers, we might end up paying the legal costs of 19 the case ourselves if we didn't accept the offers. We 20 were told by the representatives of the Verona Fathers 21 that all of the claimants had to accept their 22 settlements. Even if one person rejected the offers, 23 then they would all be withdrawn and the case would have 24 to go to court. Eventually, everyone did accept the 25 offers of settlement.</p> <p style="text-align: center;">Page 119</p>	<p>1 "I must say that I felt very disappointed with the 2 outcome and didn't really feel that justice had been 3 done. In my case, two of the Fathers that I reported 4 the abuse to are both still alive. I really wanted my 5 day in court. I wanted those two leading members of 6 the order to come to court and be challenged about what 7 they knew about the abuse that was going on and why they 8 did nothing to protect me and other children. The 9 settlement deprived me of the opportunity for that to 10 happen and I still feel a sense that justice has not 11 been done. It also upsets me that the offers were made 12 without any admission of liability at all and at no 13 stage have the Verona Fathers ever accepted that any 14 abuse ever happened at the St Peter Claver Seminary. 15 They have never offered an apology. 16 "I think many of our group felt the same as I did at 17 the outcome of the civil case. That is to say we were 18 deeply dissatisfied. The representatives of the 19 Verona Fathers did not insist on the inclusion of 20 a confidentiality clause in any of the settlements that 21 they reached with us. If they had, I believe we would 22 have rejected the settlement. That meant we were free 23 to talk to the press about what happened. 24 "We approached a freelance journalist who covered 25 our story in a newspaper. I appear in the article but</p> <p style="text-align: center;">Page 120</p>

<p>1 I was given an alias. The article repeats my belief 2 that both F339 and F338 were aware of each other's 3 activities." 4 Finally, Mr McGinnis comes to deal with the effect 5 of the abuse on his life. He says this: 6 "I feel that the abuse that I suffered has affected 7 my entire life. After leaving the seminary at 15, 8 without any qualification at all, I did not return to 9 school. I was a very angry and confused young man and 10 for the next three years, I drank very heavily. 11 I didn't feel that I could talk to anyone about what 12 happened to me. I certainly could not talk to my 13 parents. They were both devoutly religious and I simply 14 didn't think that they would ever believe that a saintly 15 priest could be an abuser. 16 "I had real problems with people in authority; if 17 anyone that tried to tell me to do anything I would 18 become very argumentative. I did eventually get 19 a career as an electrician, but this argumentative 20 streak that I had, together with a distrust of authority 21 and acting under directions or being told what to do, 22 has always caused me difficulties. I have clashed 23 repeatedly with work colleagues, sometimes come to blows 24 with them. I have lost jobs as a result of my combative 25 nature that has led to periods of unemployment and</p> <p style="text-align: center;">Page 121</p>	<p>1 depression. Fortunately, I have never really been in 2 trouble with the law. 3 "The abuse affected my relationships with my wife. 4 I finally met my now ex-wife in 1971. As a result of 5 the abuse that I suffered, I had real problems with 6 intimacy. I did not like being touched, cuddled, kissed 7 or even holding hands. We did nevertheless become very 8 good friends and decided to marry. Before our marriage, 9 I decided that I had to tell her what had happened to 10 me. She was the first person that I ever told about 11 what had happened to me. 12 "Despite the problems with our relationship, we did 13 have three children and I would say that, as 14 a consequence of the problems that I had when I was 15 young, I was a very protective father. 16 "Although I have suffered from depression, I have 17 never sought any counselling at all for any of 18 the problems that I have faced as a consequence of being 19 abused as a child. 20 "Finally, I think I would like to say that despite 21 a settlement being reached with the Verona Fathers, as 22 far as I am concerned, I still have no closure. I feel 23 that the settlement in many ways deprived me of 24 the chance to have the surviving leading members of 25 the order held to account for their failure to protect</p> <p style="text-align: center;">Page 122</p>
<p>1 me and others in a court of law. 2 "Although the St Peter Claver School closed down 3 some time ago now in 1984 and the Verona Fathers, now 4 called Comboni Fathers, restrict themselves only to 5 charity fundraising in the UK, I am aware that they 6 still seminary schools in Africa and in South America. 7 "My own view is that unless and until they 8 acknowledge the abuse suffered by children in their care 9 in Mirfield, and unless they demonstrate that they can 10 be trusted around children, they should simply not be 11 allowed to care for any children anywhere in the world. 12 "I do not think that this is an extreme view. 13 I know that very many boys were abused by members of 14 the order. I know that the order knew of the abuse. 15 I know that the order covered it up and allowed it to 16 continue. It is for the order to demonstrate to society 17 that, despite this appalling history, it can be trusted 18 around children." 19 That concludes the summary of Mr McGinnis's 20 statement and may we continue hearing the evidence in 21 relation to St Peter Claver College by calling 22 Mark Murray. Chair, you will find his evidence behind 23 the "Mark Murray" tab. 24 Whilst the witness is coming in, may I deal with one 25 revision to the timetable. Today, we are going to deal</p> <p style="text-align: center;">Page 123</p>	<p>1 with the evidence of Mr Murray and Mr Kirby and tomorrow 2 morning we are going to deal with the evidence of F6, 3 who is also known as RC-A49. 4 MR MARK STEPHEN MURRAY (sworn) 5 Examination by MS CAREY 6 MS CAREY: Mr Murray, sit down, and if you wouldn't mind 7 opening up your bundle in front of you so that you have 8 your witness statement from August 2019 in front of you, 9 as that's the one I am going to primarily use as a guide 10 to your evidence this afternoon. 11 I may call up a couple of documents on screen, but 12 can we start with some basics, please? 13 A. Yes. 14 Q. I think you are Mark Stephen Murray; is that right? 15 A. Yes. 16 Q. Born in 1955? 17 A. Yes. 18 Q. You work as a family liaison worker, working with 19 children who have difficulties within their families, 20 and you also do work supporting autistic young men? 21 A. Yes. 22 Q. I think -- is this right -- you were born of parents who 23 were Catholics? 24 A. Yes. 25 Q. Went to a Catholic prep and grammar school?</p> <p style="text-align: center;">Page 124</p>

1 **A. Yes.**
 2 Q. And that, whilst at that grammar school, a missionary
 3 priest came, spoke about St Peter Claver College -- we
 4 also know it as Mirfield -- and inspired by their
 5 missionary work, the decision was made for you to go to
 6 Mirfield?
 7 **A. Yes, that's correct.**
 8 Q. We can put some dates on it. I think you went to
 9 Mirfield in September 1969. You were 13 or 14. Is this
 10 right, you stayed there until June 1974. Is that right?
 11 **A. Yes.**
 12 Q. Prior to going to Mirfield, had you lived away from home
 13 at all?
 14 **A. Prior to going to Mirfield, no. I'd spent all my life**
 15 **in Liverpool --**
 16 Q. Right.
 17 **A. -- going to school at St Edward's College. So I hadn't**
 18 **been away before.**
 19 Q. What was it like, having been at home for most of your
 20 life and then moving to Mirfield?
 21 **A. When the vocations director for the Verona Fathers came**
 22 **to St Edward's College to talk about the missions and**
 23 **a vocation to the missions, I felt very excited. I was**
 24 **actually looking forward to going away to the seminary.**
 25 **It may sound strange, because a 13-year-old already knew**

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1 paragraph 9, I'd like to ask you about a gentleman
 2 called Father Romano Nardo?
 3 **A. Yes.**
 4 Q. I think you say this, that he groomed you and abused you
 5 effectively over quite a long period of time, and is
 6 this right, that late at night, almost every night, over
 7 a period of three or four months in 1970, you would have
 8 to go to his room, he would kiss you, fondle your
 9 genitals and cause you to fondle his?
 10 **A. I did go to his room very late at night/early in the**
 11 **morning. Prior to doing that, there was an element**
 12 **of -- there was a progressive grooming process. It was**
 13 **obvious to anyone who -- any adult that was living at**
 14 **Mirfield that I was very unhappy and very homesick.**
 15 **I think it was a classic case of grooming, where you**
 16 **home in on somebody who is vulnerable, somebody who is**
 17 **unhappy, and try and replace that unhappiness with**
 18 **comfort, compassion, love, and I think that's what Nardo**
 19 **did.**
 20 Q. Did Nardo know of your homesickness and your unhappiness
 21 at being at Mirfield?
 22 **A. Everyone would know about. It wasn't something that**
 23 **I could hide. I was often going around in floods of**
 24 **tears. I would go and speak to one priest in particular**
 25 **about my homesickness. So priests did know that I was**

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1 **what he wanted to be. So I felt I really did want to**
 2 **become a priest.**
 3 **I went to Mirfield for a weekend break prior to**
 4 **going there full time. The weekend break went very**
 5 **well. It was very good. I was very settled, I was very**
 6 **happy, we did a lot of sport. But when it came to going**
 7 **to Mirfield proper in 1969, and when my parents and**
 8 **siblings were driving down the long drive away from the**
 9 **college, I realised what a massive, massive mistake**
 10 **I had made in going to Mirfield.**
 11 Q. Were you homesick? Is that one way of putting it?
 12 **A. Homesick, yes. And even now, I don't think people**
 13 **realise the pain that homesickness can cause. Many**
 14 **people don't. I was absolutely gut-wrenchingly lonely,**
 15 **and looking back now, from my studies in depression and**
 16 **counselling, I know that I was suffering massively from**
 17 **chronic depression as a child of 13.**
 18 Q. All right.
 19 **A. It was very hard being there.**
 20 Q. I ask you about that because I want to just deal briefly
 21 with what you say happened to you at the college, and
 22 then I want to come on to deal with efforts you have
 23 made to report it and more recent matters. So it just
 24 provides a little context to what happened.
 25 Really, Mr Murray, if we start, please, at your

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1 **homesick.**
 2 Q. I think you also explained a little more about what
 3 Father Nardo would do. You said he would invite you to
 4 his bedroom to pray, would wash feet, re-enacting what
 5 Jesus did at the Last Supper, but that eventually
 6 progressed to washing your whole body and, in doing so,
 7 touching your genitals, and he made you wash him. Is
 8 that right?
 9 **A. Yes, it progressed to that. Prior to getting to that,**
 10 **it was -- there was a group of us called "The God**
 11 **Squad", and we were particularly vulnerable. A lot of**
 12 **the group, certainly three members of the group, were**
 13 **homesick. A lot of the group were quite prayerful, had**
 14 **that -- they didn't have the same boisterousness and**
 15 **athletic interest that maybe some of the other lads had**
 16 **at Mirfield. So it was like a prayer group, and Nardo**
 17 **would use this group as a form of grooming, so he would**
 18 **get the group together in his room and we might sing**
 19 **hymns or we might pray a bit. He would also take us in**
 20 **the chapel, where he would use the Brevary, which is**
 21 **a Catholic priestly prayer book, and it is usually only**
 22 **read by priests who have taken their Holy Orders or**
 23 **vows. It is not usually read by children. So he would**
 24 **use that in a way to make us feel special.**
 25 Q. Right.

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1 **A. So there was an element -- before we got to the stage of**
2 **him washing me and me washing him, there was two or**
3 **three weeks -- or months of gearing us up to letting him**
4 **do things to us.**
5 Q. I think you also said in your statement that he was
6 a visitor in your own home on an occasion. I think you
7 said it was 1970 and you went home because you were not
8 very well and he would come to visit, stayed over and,
9 indeed, came to your bedroom at night; is that right?
10 **A. That is right, but what you have just said isn't**
11 **completely right. It was Easter holidays, and all the**
12 **children -- all the pupils, all the seminarians, would**
13 **go home during Easter holidays. I don't know whether**
14 **Nardo asked me if he could come home to our house or**
15 **whether I said, "Do you want to come to our house?", I'm**
16 **not sure. Anyway, he came to our house during Easter**
17 **holidays. During that Easter holiday, I was sick with**
18 **a stomach bug, or something like that, and I was in bed.**
19 **He came upstairs to the bedroom and then he abused me in**
20 **the bedroom in my mum and dad's house.**
21 **What is particularly sad about that visit is the**
22 **pride that my mum and dad had in having this priest**
23 **living with us. He would abuse me -- or he abused me**
24 **and then, that night, or the next morning, he would be**
25 **saying mass in our front lounge, and you can imagine,**

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1 **A. Yes.**
2 Q. On this occasion that Father Cocchi caught you, are we
3 looking at 5 or 6 o'clock in the morning, something like
4 that?
5 **A. Yes.**
6 Q. Did he say anything to you when he saw you leaving
7 Father Nardo's room, "What are you doing? Are you okay?
8 Why have you been in there?", anything like that?
9 **A. No. It is one of those memories and photographs I can**
10 **see, or pictures I can see in my mind of coming out of**
11 **Nardo's room, glancing down to the end corridor, which**
12 **was Cocchi's room, and then he looked at me, I looked at**
13 **him, and I just carried on around then to the dormitory.**
14 **Nardo's room was -- funnily enough, Nardo's room was the**
15 **same room as [redacted] had --**
16 Q. Can I pause you there? It might be necessary to stop
17 the live feed for the moment just to make sure there are
18 no inadvertent difficulties with ciphering that's been
19 applied.
20 **A. Sorry.**
21 Q. Not at all. Just to stop you there and we will pick up
22 the account again.
23 Mr Murray, you were just telling us about the
24 occasion when you were leaving Nardo's room and
25 Father Cocchi saw you. Really, what I wanted to know

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1 **from a strong traditional Catholic family, to have**
2 **a priest saying mass in your house, it was all my mum's**
3 **prayers answered.**
4 Q. I want to ask you about one other occasion with
5 Father Nardo, looking, Mr Murray, at your paragraphs 12
6 and 13. I think you said there was an occasion,
7 possibly in June or July -- so that would be after the
8 incidents that happened at the family home -- where you
9 were leaving Father Nardo's bedroom in the early hours
10 and you were seen by a priest called Father
11 Luigi Cocchi?
12 **A. That's right, yes.**
13 Q. Tell me, what time of night or early morning are we
14 talking about?
15 **A. I can't be exact on that. The programme and the**
16 **timetable for getting up was governed by a bell.**
17 **Everything in the seminary was governed by bells --**
18 **bells for prayer in the morning, bells for lunch, bells**
19 **for tea time, bells for going to bed. I think the alarm**
20 **bell in the morning for getting up would probably go at**
21 **about 7.00. So I may have gone to Nardo's bedroom,**
22 **I don't know, at 2 o'clock in the morning, 1 o'clock in**
23 **the morning, and generally I'd be out -- I'd be coming**
24 **out by 6 o'clock, so I would be back in bed --**
25 Q. Back in your bed before the bell went?

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1 was this: were there any questions asked of you, either
2 early that morning or perhaps at 9 or 10 o'clock the
3 next day, about what you had been doing coming out of
4 a priest's room in the early hours?
5 **A. No.**
6 Q. I think you went on to say, though, that within two days
7 of you being seen leaving Father Nardo's room,
8 Father Nardo left the college?
9 **A. Yes.**
10 Q. Was there any explanation given to the boys at the
11 seminary about why Father Nardo had left?
12 **A. I certainly wasn't aware of any explanation. I think --**
13 **he was only in Mirfield for -- he was only ever going to**
14 **be in Mirfield for a short period of time in preparation**
15 **of going to the missions, Uganda. And that was going to**
16 **be around about the September or October of the year.**
17 **But as it turned out, Nardo left in June, which was**
18 **the --**
19 Q. So coming up towards the end of the school year?
20 **A. Yes.**
21 Q. He was going to be going off in the autumn, in any
22 event?
23 **A. Yes, but he went two or three months early.**
24 Q. Understood. Clearly, that brought to the end his abuse
25 of you. Did you say anything, whilst you were at

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1 Mirfield, to any of the other priests or teachers about
 2 what Nardo had done to you?
 3 **A. No.**
 4 Q. Can you help us with why you didn't speak out at that
 5 stage?
 6 **A. I think subconsciously I was very, very afraid that what**
 7 **he did to me was going to have a massive impact on my**
 8 **future life, and also it just didn't feel -- although**
 9 **I wasn't aware of the abuse in a specific way, I also**
 10 **felt as if there was something not right with everything**
 11 **that we'd done together, and I didn't want to talk about**
 12 **it, really, to mention it to anyone else.**
 13 Q. And you didn't discuss it with any other boys at the
 14 seminary?
 15 **A. No. There was -- the rector at the time gave a homily**
 16 **in the chapel, and he said something along the lines**
 17 **that, now Nardo has gone, he doesn't want to hear the**
 18 **word "Nardo" mentioned again or "the God Squad", which**
 19 **is what the group were called, he didn't want that,**
 20 **anyone to mention that.**
 21 Q. Two other individuals I would like to ask you about in
 22 relation to Mirfield. I think you said in your
 23 statement at paragraph 15 that you were also sexually
 24 abused by an older boy, who has been ciphered as
 25 RC-F502. I think on that occasion you had gone to the

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1 a brother in the order?
 2 **A. Mmm-hmm.**
 3 Q. Can you just help the chair and panel with why, having
 4 been through what you have just told us about, you
 5 nonetheless decided that you wanted to come on and stay
 6 and be a missionary with them?
 7 **A. Yes. After leaving Mirfield, or leaving the fifth form**
 8 **at Mirfield, I went to live in Liverpool again with my**
 9 **family, family home. I felt so -- I think I'd been**
 10 **institutionalised with Mirfield, and I felt that**
 11 **I couldn't cope being outside that institution, so**
 12 **I went back. But there was also this feeling, and it**
 13 **had started to -- around about that time, that because**
 14 **I'd been abused myself, I had this fear that I was going**
 15 **to start abusing children.**
 16 **I did think the best place for me to be when this**
 17 **started -- I mean, you've got to bear in mind this is**
 18 **quite a long -- not an -- a very quick process, it was**
 19 **all going over periods of days, weeks, I don't know.**
 20 **I did begin to think that perhaps -- or it would be**
 21 **better that if I abuse, and when I abuse, I am in the**
 22 **order, and I would be safe. So I think that's a big**
 23 **reason why I went into the order.**
 24 **I didn't want to become a priest. I chose to become**
 25 **a brother. I had a passion for wildlife, nature,**

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1 infirmary with a cold when you were about 15 or 16, and
 2 on that occasion F502 fondled your penis; is that right?
 3 **A. Yes.**
 4 Q. And the other individual is a lay teacher at the
 5 college, known as Mr Michael Riddle, and when you were
 6 a bit older at the college, I think 16 or 17, studying
 7 for some exams, did you go to Mr Riddle's room in order
 8 to do extra preparation for the exams?
 9 **A. Yes.**
 10 Q. What happened in Mr Riddle's room, please?
 11 **A. He lived in the old house. I went into his room, stood**
 12 **next to him while he was sitting at the desk and he**
 13 **started to put his hands on my penis outside my trousers**
 14 **and moving them, his hands. I was aware -- I was older**
 15 **then, I was more aware, and I left his room and I never**
 16 **went back for individual lessons again, tuition again.**
 17 Q. Was that a one-off incident with Mr Riddle?
 18 **A. Yes.**
 19 Q. Again, did you tell anyone -- you were now a little bit
 20 older -- about what Mr Riddle had done to you?
 21 **A. No.**
 22 Q. Or the other boy, F502?
 23 **A. No.**
 24 Q. Aged 18, you said in your statement you decided to
 25 continue with the Comboni Missionaries and become

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1 **farmng, and so that would be the avenue that would best**
 2 **suit a brother in the Comboni Missionaries.**
 3 Q. I think you said you went actually off as a missionary
 4 to Uganda in the summer of 1978?
 5 **A. Yes.**
 6 Q. And returned to the UK and continued as a brother of
 7 the order until about 1981?
 8 **A. Yes.**
 9 Q. May I come forward in time to attempts to raise the
 10 abuse with the order, and I am coming now to the mid
 11 1990s, Mr Murray. Starting really with your
 12 paragraph 27, I think you said this, that in 1995 you
 13 instructed a local firm of solicitors to bring a civil
 14 action against the Comboni Order?
 15 **A. Yes.**
 16 Q. Can you help us, what prompted your decision to bring
 17 a civil claim?
 18 **A. I started studying a counselling diploma in a local**
 19 **college, and part of that training involved working with**
 20 **people who had been sexually abused. We had an outside**
 21 **speaker coming in called -- can I say his name?**
 22 Q. I don't think there is any difficulty, if you need to.
 23 **A. It doesn't matter. We had an outside speaker coming in**
 24 **to talk about his -- the counselling and therapy he did**
 25 **in relation to those who had suffered sexual abuse, and**

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1 he opened his presentation, his talk, by saying, "I work
 2 with people who have been sexually abused and
 3 I specifically work with people who have been sexually
 4 abused by the clergy", and that really -- it was a real
 5 bolt out of the blue. It thumped me in the heart,
 6 really, and I got quite a shock.
 7 Up until then, I had become very good at hiding my
 8 abuse from my psyche, from my mind, from my whole being,
 9 and every time it tried to get near me, I would run
 10 a bit faster and it would go away. But this time, on
 11 hearing this guy talk and say he specifically works with
 12 people who have been abused by the clergy, it had a big
 13 impact on me, and so much so that, in the course of that
 14 presentation that he gave, at the end of
 15 the presentation he asked, "Are there any questions?",
 16 and I put my hand up and I asked the question, "Is it
 17 true that those who have been abused go on to abuse?",
 18 and his answer was, "No, that is a myth". Now, this is
 19 something I've been frightened of for years, and I had
 20 never -- up until this point, I had never told anyone
 21 that I was abused at Mirfield. I was so frightened of
 22 abusing. In fact, I used to wake up in the morning and
 23 think, irrational as it may seem, "Is this the day I'm
 24 going to start abusing children?"
 25 Q. Can I just pause you there, because, if I have got my

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1 children, where he was. I didn't have a clue. It was
 2 a long time, nearly 20 years had passed, more than that.
 3 I knew he went to Uganda, but I didn't know if he was
 4 still there, where he was, if he was in Italy or if he
 5 was in a school or wherever.
 6 MS CAREY: Let me pause you there, because I want to look at
 7 quite an important document.
 8 Chair, I don't know if you want to have another
 9 mid-afternoon break, but if you do, I was going to
 10 suggest we deal with this document and, if you'd like
 11 a break, perhaps take a shorter break then or carry on,
 12 depending on how Mr Murray is and, chair, what you wish
 13 to do. But can we deal with the document and then take
 14 it from there?
 15 Can I call up on screen, please, INQ004655. It is
 16 behind your tab 3, chair. The solicitors dealing with
 17 the civil action were Swayne Johnson and Wight. This is
 18 a letter they received from Witham Weld, who were
 19 solicitors acting on behalf of the order. It is dated
 20 27 May 1997. We can see you're the subject matter of
 21 the letter and they say this:
 22 "Our clients instruct they have now received their
 23 confidential report by the person briefed to provide
 24 a professional and independent evaluation of
 25 Father Nardo in the light of your client's allegations.

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1 dates right, you left in '74?
 2 A. Yes.
 3 Q. And we are now talking about 1995. So for that 21, give
 4 or take, years, you hadn't told anyone about what had
 5 happened?
 6 A. No. I still hadn't -- anyway, this presentation,
 7 I asked the question, and he said, "No, it's a myth".
 8 But he said, "What is true is most people who abuse have
 9 suffered trauma and neglect", which is totally different
 10 from saying that you go on to abuse because you've been
 11 abused. And I arranged to see him for counselling
 12 sessions in Clatterbridge Hospital, where he was based,
 13 and I went to see him and I was an emotional wreck. He
 14 was the first person I told.
 15 I subsequently had other sessions with him, but
 16 I never turned up for them because I just -- I wasn't
 17 ready. But he did say, "You have" -- he did ask
 18 questions about Nardo. He asked me what he was doing,
 19 is he still around children, and I didn't know any of
 20 these answers.
 21 Q. Right.
 22 A. To come back to the point of why I contacted
 23 Swayne Johnson and Wight, it is because I would have
 24 more clout, more strength, in finding out if this --
 25 what this priest was doing, if he was still around

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1 We are instructed that Father Nardo offered his full and
 2 willing co-operation throughout. In view of the very
 3 long period of time which has passed since the actions
 4 are said to have occurred, there is a caveat as regards
 5 relying on recollections and memories. However, we are
 6 instructed that nonetheless it would appear that
 7 Father Nardo did act inappropriately towards your client
 8 [ie you, Mr Murray] but not with the intention
 9 deliberately to hurt him. Father Nardo deeply regrets
 10 any hurt that may, in fact, have resulted from his
 11 inappropriate action."
 12 They go on to say that neither the religious
 13 superiors of the order nor the trustees had any reason
 14 to be aware of what Father Nardo's actions were,
 15 wrongful or even awry:
 16 "Nonetheless, we are asked to express their profound
 17 sorrow that your client has suffered from the
 18 inappropriate action of a man who is a member of the
 19 order.
 20 "We are also instructed that the professional
 21 independent advice received by our client is that
 22 Father Nardo may return to active ministry at the end of
 23 his administrative leave next month."
 24 Can I ask you about your paragraph 30, Mr Murray,
 25 and what your view was, having received that letter as

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1 part of the correspondence in the civil case.
 2 **A. I don't think they took my view seriously.**
 3 Q. Did you take it as an admission by him that he had --
 4 **A. Yes.**
 5 Q. -- wronged you?
 6 **A. The inappropriate behaviour.**
 7 Q. That included sexual abuse?
 8 **A. The word "inappropriate behaviour" is a word that's used**
 9 **an awful lot in the sex abuse cases by the clergy, by**
 10 **clerics. Instead of using the word "sex abuse" they say**
 11 **"inappropriate behaviour".**
 12 **What upset me about this letter is the caveat of**
 13 **"memories lost" or "recollections". You don't forget.**
 14 **I don't forget abuse. You don't forget abuse. There**
 15 **isn't such a thing as a caveat of recollections and**
 16 **memories. You live it every day.**
 17 **So, you know, this letter obviously was not -- it's**
 18 **their lawyers writing this. It's not from the heart of**
 19 **the Combonis. It's not written from them, really. So**
 20 **I found it -- I found it quite insulting and not very**
 21 **helpful.**
 22 Q. I think, though, the solicitors acting for you then
 23 advised you not to pursue the matter further, you said,
 24 as there was nothing else they could do?
 25 **A. Yes.**

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1 **A. Yes.**
 2 Q. And Father Clark provided guarantees to you that, in
 3 2007, Nardo would never be allowed to be around children
 4 and would remain in the Mother House in Verona looking
 5 after the sick and the dying?
 6 **A. Yes.**
 7 Q. So that's what Father Clark told you and you understood
 8 to be the position?
 9 **A. As he was the safeguarding --**
 10 Q. For the or?
 11 **A. -- coordinator for the order, for the**
 12 **Comboni Missionaries in the UK.**
 13 Q. But I think then, as you say at paragraph 34, you then
 14 found photographs available online of Father Nardo
 15 celebrating mass in 2008 in his home town, leading the
 16 sermon, and the photographs show that he was clearly
 17 around children during the mass?
 18 **A. Yes.**
 19 Q. You saw other photographs of him taking part in a Youth
 20 Comboni Mission Programme in 2008 and 2009?
 21 **A. Yes.**
 22 Q. You said this in the statement:
 23 "He was therefore clearly still involved with
 24 children."
 25 **A. Yes.**

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1 Q. Although you think that perhaps they were not the firm
 2 that had the right expertise to try to take the civil
 3 claim further forward?
 4 **A. Maybe.**
 5 MS CAREY: Could you just pause there for one moment,
 6 Mr Murray.
 7 Would you like to take a short afternoon break at
 8 this point, chair?
 9 THE CHAIR: Yes. We will come back at 3.40 pm.
 10 MS CAREY: Thank you very much.
 11 (3.27 pm)
 12 (A short break)
 13 (3.40 pm)
 14 MS CAREY: Mr Murray, just before the break, we were looking
 15 at the letter of May 1997, which, at the conclusion of
 16 it, said that Father Nardo may return to active ministry
 17 at the end of his administrative leave next month.
 18 I want to, just bearing that in mind, jump forward in
 19 the chronology to I think it is 2007 when, through your
 20 local parish priest, and the Wrexham diocesan
 21 safeguarding officer, you met with the Comboni Order's
 22 child safeguarding officer, a gentleman called
 23 Father John Clark; is that right?
 24 **A. Yes.**
 25 Q. You told Mr Clark of what Father Nardo had done to you?

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1 Q. So the safeguarding officer of the order tells you one
 2 thing. Your research shows potentially him still being
 3 around and involved with children. At that stage, did
 4 you say or do anything about what you had come to learn
 5 about Father Nardo and his involvement with young
 6 people?
 7 **A. No, I didn't. I was very shocked when I saw these**
 8 **photographs. I was told, as you said, he would never be**
 9 **around children. What it -- to me, what it demonstrated**
 10 **is the fact that what the Combonis say in the UK and**
 11 **what's actually implemented in Italy in this case is**
 12 **totally at odds with each other. And it was very**
 13 **worrying that in one of the pictures he -- there are**
 14 **obviously children around him.**
 15 **It became apparent at this time as well that not**
 16 **only was he involved in celebrating mass and leading the**
 17 **sermon and being part of this youth group, Italian youth**
 18 **group, called (Speaks Italian) JIM [Comboni Missionary**
 19 **Youth Programme], he was actually quite a celebrity in**
 20 **his home town and in his home area for his life and good**
 21 **works in Uganda.**
 22 Q. Coming forward in time, it is an important aspect of
 23 your evidence I would like to deal with this afternoon.
 24 I want to come to April 2015. Is this the position,
 25 that you had tried to get the order to engage with you,

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1 they refused to acknowledge or apologise for their
 2 failures, and so you actually decided to travel to the
 3 Mother House in Verona? You wanted to speak with
 4 Father Nardo; is that right?
 5 **A. Yes.**
 6 Q. Had that Mother House been the Mother House when you
 7 were a brother of the order?
 8 **A. Yes, it's been the Mother House for many, many years.**
 9 Q. Just describe the Mother House to us? What are we
 10 envisaging?
 11 **A. I think there are three factions to the Mother House.**
 12 **There's a hospital, a very good hospital, attached to**
 13 **the Mother House, which is where sick and ill Comboni**
 14 **clerics will go to. There is also an area called**
 15 **Nigrizia, which I think is the magazine, the Comboni**
 16 **magazine, and lots of publishing is done there, and it's**
 17 **also the seat of the Comboni as in a sense is the**
 18 **Mother House where Daniel Comboni was from. It is**
 19 **a massive house. It's -- you get a picture of a house**
 20 **that's just like four or five bedrooms. This is**
 21 **phenomenally big. It is a mansion, a very, very big**
 22 **mansion.**
 23 Q. I think prior to you going to Verona, in the year or so
 24 in the run-up, you had been in contact with the head of
 25 the order in London to discuss matters. You wrote to

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1 "I am aware of the claim you recently brought
 2 against the London Province of the Verona Fathers in
 3 relation to the junior seminary at Mirfield and
 4 Father Romano Nardo. I note that you now want to have
 5 a meeting with Father Nardo. As I am sure you know,
 6 Father Nardo has been in very poor mental health for
 7 many years, largely as a result of having witnessed
 8 terrible atrocities in Northern Uganda during the fall
 9 of Idi Amin and the subsequent civil war there. I have
 10 consulted with the professionals responsible for
 11 Father Nardo's health, care and welfare and I have been
 12 advised that he is not fit to meet with you. You may be
 13 aware that these professionals have also advised that
 14 Father Nardo is not medically fit to assist the police
 15 in England with their enquiries.
 16 "Part of my work ... is to ensure that everyone who
 17 comes into contact with members of the Verona Fathers or
 18 the Comboni Missionaries is safe. I believe you are
 19 aware that, when you first made your claim in 1995,
 20 Father Nardo was recalled from Uganda and was required
 21 to undergo psychological assessment ..."
 22 That is probably a reference to what underpinned the
 23 letter in 1997 that we looked at:
 24 "... following which he was assigned to a community
 25 for sick and dying members of our order in Verona.

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1 the Superior General, who is the head of the order
 2 worldwide; is that right?
 3 **A. Yes. I wrote to -- he is not the head now, but he was**
 4 **the head when I wrote. Enrique Sanchez. I can never**
 5 **forget the last paragraph of this letter.**
 6 Q. Let's have a look. We have got it, so let's have a look
 7 at it on screen. Can I call up, please, INQ004680_107.
 8 It is a letter from Reverend Enrique Sanchez Gonzalez,
 9 who is the Superior General. It is dated
 10 31 October 2014. If we can enlarge it. This will
 11 perhaps provide the background and the context to your
 12 trip to Verona. You can see there the Superior General
 13 is writing further to your letter dated 24 October:
 14 "I understand that you recently made numerous
 15 telephone calls to both our house here in Rome and also
 16 to Father Devenish in Sunningdale ..."
 17 Which is, I think, the UK headquarters, you told us.
 18 Is that right?
 19 **A. Yes.**
 20 Q. "... asking to speak to me or seeking to relay a message
 21 to you. I understand that you were advised that I do
 22 not speak English and that is why you were asked to
 23 write to me. I thank you for doing this. Your letter
 24 has been translated for me, as has this, my reply to
 25 you.

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1 Father Nardo has remained in that community ever since
 2 with a limited and closely supervised ministry and with
 3 no access to children. I am satisfied that he does not
 4 present any safeguarding risk, which I am sure will be
 5 reassuring for you.
 6 "I appreciate this has been a very difficult time
 7 for you and I regret that I cannot be of any real help
 8 to you, but please be assured that you are in my
 9 prayers."
 10 And he signed the letter.
 11 **A. Yes.**
 12 Q. What did you think, Mr Murray, when you received the
 13 letter in those terms from the Superior General?
 14 **A. Once again, I felt, here is a man offering me prayers.**
 15 **There are so many -- there were so many people in the**
 16 **Comboni Order praying for me from the letters for months**
 17 **and years, and they all said the same thing, "We will**
 18 **pray for you". This isn't the letter I was referring**
 19 **to, actually, before. One of the letters that I wanted**
 20 **to mention is another letter I got off Father**
 21 **Enrique Sanchez, a letter that he wrote my parish priest**
 22 **and myself wrote to Enrique Sanchez, Father Comboni**
 23 **Sanchez, with a view of going over to Verona to meet**
 24 **with him and also Nardo.**
 25 **The reply was something along -- well, along the**

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1 lines of, "Once again, we will pray for you, but at the
 2 end of the day, we are all in God's hands", and I found
 3 that very insulting. In fact, I wrote back and replied,
 4 "Where were the hands of God when the hands of a Comboni
 5 priest were abusing me?" And I never got a reply to
 6 that.
 7 Q. Can you help us with this, Mr Murray: why did you want
 8 to go and confront or speak with Father Nardo?
 9 A. I think it's all part of my journey. Healing for me, or
 10 healing from abuse is a long journey. It is not
 11 a one-off incident or one-off occurrence. It is a long
 12 journey. I wanted to get back some power that I had
 13 lost or had taken away from me when I was a child. The
 14 person to do that -- I felt the person to do that the
 15 most or the person that would give me back most of that
 16 power was the priest that abused me.
 17 I also -- part of this journey was a journey of
 18 healing, part of this journey, and everyone who deals
 19 with abuse, sexual abuse, deals with it in different
 20 ways, but one way that everyone is the same is the need
 21 to be listened to, and so I wanted to -- not confront
 22 this man, I wanted to -- I wanted him to listen to me,
 23 to know what I had been through, and to know what I was
 24 going through, and I also, and this is -- some people
 25 find this very hard to understand. I also wanted to

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1 camera with Nardo, never my intention. I went to Verona
 2 with no camera. I went to Verona with no newspaper
 3 involved. It was a colleague of mine from the Comboni
 4 Survivor Group that said, "You had better get in touch
 5 with a newspaper because you could end up in prison, or
 6 you could end up being arrested". So I got in touch
 7 with La Repubblica and I met their Vatican correspondent
 8 and two photographers in Verona, and they said, "Put
 9 this watch on. It's got a camera in it". But it was
 10 never my intention to record, to video.
 11 Q. Whilst we are dealing with it, at this stage, did
 12 Father Nardo know that he was being recorded?
 13 A. No.
 14 Q. Let's play the clip and then we will come back and ask
 15 some questions about it.
 16 (Video played)
 17 MS CAREY: Pause the footage there. Mr Murray, are you okay
 18 to answer some questions?
 19 A. Yes, fine. I sometimes get -- when I see the pictures
 20 of the children at the beginning, it gets to me
 21 sometimes, and I see pictures of the old school.
 22 Q. The first clip, was that actually of Mirfield?
 23 A. Yes, the building you saw -- the first building you see
 24 where I'm walking up the drive is the Verona building
 25 and then you see a photograph of the old house.

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1 have the opportunity or to be in a situation where
 2 I could forgive him.
 3 Now, I know there are people who would -- just can't
 4 get their head around that, and that's fine, everyone
 5 deals with abuse in a different way, but I saw the -- if
 6 I was in a situation where, if I wanted to, I could
 7 forgive him, that is a very, very powerful place to be.
 8 And so I went to Verona for those two reasons, really:
 9 to meet him, to ask him why he did what he did and also
 10 as part of healing and to be in a position where --
 11 Q. Let's pause there.
 12 A. -- I could forgive him.
 13 Q. Let's pause there, because I want to see if we can show
 14 on screen now a clip of your meeting with Father Nardo.
 15 Just so that you know, chair, you can hear Mr Murray
 16 very audibly on the clip, less so Father Nardo. This
 17 actually was a video clip that was made public in Italy
 18 and so there are some subtitles in Italian along the
 19 bottom. It might be sensible to watch the clip and then
 20 I have a few questions for you arising out of different
 21 things we will see on the video?
 22 A. Can I just say something before people watch the clip
 23 and I think it is a very important thing to say. It
 24 could be said afterwards but I would prefer to say it
 25 now. It was never my intention to record my meeting on

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1 Q. A black and white photo?
 2 A. Mirfield seminary and then the dormitories.
 3 Q. On the clip, we can see you asking to speak to
 4 Father Nardo, and you're saying -- I think you're in the
 5 chapel. You gave the name Christopher. Why did you not
 6 give the name Mark Murray?
 7 A. Well, Christopher is my name, actually, it's my
 8 confirmation name. Mark Stephen Christopher Murray.
 9 Also, I -- in a previous -- a freelance journalist
 10 called Catherine Deveney did an article for The Observer
 11 or The Guardian, I think, and she interviewed a lot of
 12 the lads from Mirfield from the Comboni Survivor Group,
 13 and she talked to me at length on the phone, and in that
 14 article, I actually say, "I want an apology, and I will
 15 get one, even if it means going to Verona", and so the
 16 following year, 2015, I went to Verona, and I probably
 17 wouldn't have been stopped if I'd said my name was Mark,
 18 but I thought there's less chance of -- so I just --
 19 I called myself Christopher.
 20 Q. Can I pause you there. Is it possible if we can go back
 21 a tiny bit in the footage to where the little Italian
 22 subtitles come on and the conversation between you and
 23 Father Nardo. If you are able to, Mr Trial Director, we
 24 can perhaps pause it at various stages. Play from
 25 there, please.

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1 (Video played)
 2 MS CAREY: Pause there, please. That's obviously you.
 3 Father Nardo is obviously the blurry outline. At this
 4 stage, are you in the chapel?
 5 **A. Yes.**
 6 Q. Is it just the two of you?
 7 **A. Yes.**
 8 Q. Are you sitting, standing, how is the meeting?
 9 **A. Both sitting on chairs, just upright chairs.**
 10 Q. You have told him there that you were worried, as you
 11 told us moments ago, that you were going to actually
 12 wake up one day and abuse children yourself?
 13 **A. Yes.**
 14 Q. Play on, please, a little bit.
 15 (Video played)
 16 MS CAREY: Pause there. He says -- can you help us with
 17 what he said. It's in Italian. It says (speaks
 18 Italian). Do you know what he was trying to say to you.
 19 He was speaking in English to you, wasn't he?
 20 **A. "If what you say is true, I'm truly, truly sorry".**
 21 **I have to just mention, that word "if", I believe --**
 22 **well, I know he wasn't saying, "If you were abused", he**
 23 **was acknowledging the abuse, but he was saying, "If what**
 24 **you have suffered is because of the abuse, I'm truly**
 25 **sorry. If the trauma and neglect -- or the trauma and**

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1 very anxious and quite agitated being around him. Not
 2 because he could harm me; I was just nervous. And so
 3 I asked him to go and get the superior of the house, and
 4 as he got up to go, I said to him, "I forgive you", and
 5 I was -- for me, I was no longer -- I was no longer
 6 a child. I was the adult. I wasn't a child anymore.
 7 Forgiveness is -- it doesn't mean to say -- I still hate
 8 him, I'm still angry about him, I still despise the
 9 things he did, but to have the power to forgive someone
 10 is a massive feeling, and a massive regaining of
 11 the power that you lost through abuse. It helped me to
 12 completely construct my identity and completely
 13 rephrase -- reform -- rephrase Nardo's situation,
 14 Nardo's abuse, Nardo's manipulation of me. It was
 15 extremely, extremely powerful. I left that building
 16 as -- I left the chapel as a powerful man, but that was
 17 soon destroyed.
 18 Q. I want to come on to that, because I think you said you
 19 were invited to return the next day to see the superior
 20 of the order. You did go back, as invited. The
 21 superior was not there initially. You had to come back
 22 again, when, in fact, you did meet with the superior of
 23 the Mother House. Is that right?
 24 **A. Yes.**
 25 Q. Did you tell him about what Father Nardo had done to

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1 **harm that you have suffered is because of my abuse to**
 2 **you, I'm truly sorry".**
 3 Q. He wasn't denying what had happened?
 4 **A. No.**
 5 Q. Just play on. Stop there. I think you can actually
 6 just hear him now there say, "I am very, very sorry".
 7 Did he remain in that meeting sitting opposite you or
 8 did his position change at all?
 9 **A. We were sitting next to each other, and it's not very**
 10 **clear on the video, but when I said, "Do you realise the**
 11 **damage you've done to me and my family, and the harm and**
 12 **the hurt, and the fear I was going to wake up and become**
 13 **an abuser of children?", he -- and it is not clear, but**
 14 **he did do it, he got off his chair and knelt down in**
 15 **front of his chair, so he knelt down and said, "If what**
 16 **you are saying is true, I am very, very sorry".**
 17 Q. You told us that potentially one of the motivations for
 18 going to Verona was for forgiveness. Was there any
 19 discussion between you and him about that after him
 20 apologising to you for the harm he'd caused you?
 21 **A. Yes.**
 22 Q. Can you just describe a little bit about how that
 23 developed?
 24 **A. In hindsight now, I look back and I wish I'd spent**
 25 **longer in the chapel with him. I was very nervous and**

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1 you?
 2 **A. Yes. I would just like to go back a bit there, if**
 3 **I may. When I asked Father Nardo to leave the chapel**
 4 **and go and find the superior of the house, he went out**
 5 **and I was sitting in the chapel on my own for about**
 6 **five/ten minutes, and, in the end, I got up, and this is**
 7 **all on camera -- well, it is not on the video, it was**
 8 **shortened. In the end, I got up and went into the**
 9 **corridor and there was Father Nardo and this other**
 10 **priest or person. He didn't have a clerical collar on.**
 11 **This other person came down and I heard him saying, "C'e**
 12 **un problema". "We have a problem". "There is**
 13 **a problem". And I thought, that is how he sees it. I'm**
 14 **a problem. Maybe that isn't how he saw it, but that**
 15 **struck me, the words "C'e un problema: we have**
 16 **a problem".**
 17 **Anyway, so the vice superior came then and he wasn't**
 18 **a happy man. There were a lot of threats. But one**
 19 **thing I do remember him saying to me as I left -- as**
 20 **I left the house, and I have to -- you have to remember,**
 21 **this is only four years, five years ago, you can't use**
 22 **the excuse: well, it was such a long time ago, everyone**
 23 **was different then, and we all thought differently then.**
 24 **This was in 2015. As I was going out of this house**
 25 **where I had just forgiven the priest that abused me,**

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1 **this man on the step, the vice superior of the biggest**
 2 **house, the most important house the Combonis have in the**
 3 **whole world, shouted at me, "You and your lot are all**
 4 **money grabbers". Now, that was absolutely the pits,**
 5 **really, for me.**
 6 Q. After you left there, is this right, you then, in fact,
 7 received a notice of an intention to prosecute you
 8 brought by the Comboni Order for trespassing on their
 9 premises, ie, trespassing at the Mother House and
 10 interfering with private life and stalking; is that
 11 right?
 12 **A. That is right. But there is another important point**
 13 **that I'd like to make. I'd met the vice superior but**
 14 **I hadn't met the superior. He had to come back from**
 15 **Bari, south-east of Italy, where his family live, and**
 16 **the vice superior wasn't happy because he even said,**
 17 **"Your visit here has made the superior of the house come**
 18 **back sooner than he should do". But anyway, I saw the**
 19 **superior later on in the day and he went through a lot**
 20 **of stuff about Nardo being there and what happened at**
 21 **Mirfield. It's all documented.**
 22 **But one of the things, similar to -- there's**
 23 **a couple of statements, the one I have just said before**
 24 **about "You and your lot are all money grabbers", this**
 25 **other statement from the superior of the most important**

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1 **He said, "They're suing you because you know where**
 2 **Father Nardo lives. You came here and you know where he**
 3 **lives, and he has to move from the house where he's been**
 4 **living for 20-odd years, and so you are now the**
 5 **perpetrator and he is the victim", so, I mean, it's just**
 6 **mind-bogglingly unbelievable.**
 7 Q. I think there was a prosecution in Italy. You had to
 8 get an Italian lawyer to defend you at your own expense;
 9 is that right?
 10 **A. Yes.**
 11 Q. After many months, the case against you was dismissed by
 12 the Italian courts. The Combonis appealed the dismissal
 13 of the case, is that right, but their appeal was also
 14 dismissed?
 15 **A. Yes.**
 16 Q. Just help us, so we have the timeframe clear.
 17 April 2015 there is you meeting Father Nardo, dealing
 18 with both the vice superior and superior. You told us
 19 many months later you get served with the papers saying
 20 they were intending to prosecute you. How long did it
 21 take for them to bring the case, lose it and then lose
 22 the appeal?
 23 **A. I don't have those exact --**
 24 Q. Just give us a rough idea?
 25 **A. -- that exact timescale. I would think it would be --**

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1 **house that the Comboni Order have said to me -- I said,**
 2 **"I want an apology". His words to me were, "If you are**
 3 **waiting for an apology, you will be waiting a long time**
 4 **and your wait will be in vain".**
 5 Q. So we have got it clear, you see Father Nardo on the day
 6 that we have looked at. The next day, you go back and
 7 deal with both -- is it the vice superior who calls you
 8 effectively a money grabber and then the superior of
 9 the house who basically says "If you want an apology,
 10 you will be a long time waiting"?
 11 **A. Yes.**
 12 Q. Then they serve you with papers saying they intend to
 13 prosecute you for trespassing, stalking, interference
 14 with life. Is that the right order?
 15 **A. That's in the right order, but the gap from seeing the**
 16 **superior of the Mother House and serving those papers is**
 17 **maybe nine months, a year. But what is important in**
 18 **between that gap, what is important soon after my visit**
 19 **to Verona, the Vatican correspondent from La Repubblica,**
 20 **Marco Ansaldo, who did the story, in preparation for the**
 21 **story, he was contacting me quite a lot and he'd made**
 22 **contact with the Comboni Order and he said to me, "The**
 23 **Comboni Order are going to sue you". I said, "What are**
 24 **they suing me for?" He said -- these are his words, and**
 25 **he's a reporter of a very important newspaper in Italy.**

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1 **I went to speak at an Anglophone conference in Italy**
 2 **in June 2016. I think they served the papers before**
 3 **that.**
 4 Q. So it was going on into 2016?
 5 **A. Yes.**
 6 Q. Can you help us, please, with how this prosecution of
 7 you and the appeals process, how did that affect you,
 8 given everything you have told us about what
 9 Father Nardo had done?
 10 **A. It was a massive -- it frightened me, I suffered bouts**
 11 **of depression. I also have to add that I was admitted**
 12 **on two occasions to a psychiatric hospital for**
 13 **depression and suicidal ideation, and so this idea,**
 14 **trespass, interference with private life and the other**
 15 **charge -- trespass, interference -- yes, trespass,**
 16 **interference with a private life, I just couldn't**
 17 **understand where they were coming from. I couldn't**
 18 **understand how they could do it.**
 19 **It's such a blatant lie. Everyone who sees the**
 20 **video can see it's a lie. I spoke about this to**
 21 **Marco Ansaldo, the Vatican correspondent in**
 22 **La Repubblica. I said, "Why are they doing it?" He**
 23 **said, "Well, they're also bringing me down. They're**
 24 **also suing me for doing the story", and he said, "They**
 25 **want to send a message out to other people: don't mess**

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1 **with us, this is what happens". As I said, we are not**
 2 **talking about, "Oh, it was different 20, 30, 40 years**
 3 **ago", this is three or four years ago, when Pope Francis**
 4 **is giving all his decrees about supporting victims,**
 5 **supporting survivors, "Clerics should now do this and**
 6 **this is the way they should behave".**
 7 Q. Can I come back to this country, and I think there
 8 was -- you got a different set of solicitors, then, to
 9 the ones in 1997 to pursue a civil claim against the
 10 order. As we know, the claim settled out of court. Was
 11 there any admission during the course of that claim of
 12 liability by the order?
 13 A. No.
 14 Q. Was there any apology given, or offered to be given to
 15 you, during the course of that civil case?
 16 A. No. The civil case was -- their response, as people are
 17 well aware, but I'll say it anyway, their response was,
 18 "This is no admission whatsoever". I think it's
 19 Kathy Perrin, "No admission of liability whatsoever. We
 20 are doing this because we can't find our insurance
 21 company from the time the abuse happened and so we are
 22 doing this, settling now, so we don't have to incur
 23 massive legal bills if it all goes pear shaped and
 24 belly-up".
 25 Q. You have just told us that during the course of that

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1 investigation, wrote to the order asking for, amongst
 2 other things, a chance for some of you to meet with the
 3 order. We have here the reply written by the solicitors
 4 on behalf of the order. Sorry, it should be 4565.
 5 There may be a slight problem with the URNs. Take it
 6 down for one second and I will read out the short letter
 7 on behalf of the Comboni Order and we can sort out the
 8 publication of the letter in full. Let me read it out
 9 for you, Mr Murray, so you understand. It is dated
 10 17 July:
 11 "Dear Sirs,
 12 "We act on behalf of the sons of the Sacred Heart of
 13 Jesus, more commonly known as the Comboni Missionaries.
 14 We write further to your letters addressed to the
 15 Provincial Superior and the Superior General as well as
 16 your letter. We have taken instructions on two requests
 17 made in your letter and respond as follows. As
 18 a religious order the Comboni Missionaries take all
 19 matters relating to safeguarding extremely seriously and
 20 condemn unreservedly any action which causes harm or
 21 distress to others. They are very dismayed indeed to
 22 read the accounts of abuse made within the claims for
 23 compensation brought against the London Province. The
 24 Provincial Superior has publicly stated that the
 25 Comboni Missionaries are deeply sorry for any suffering

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1 civil case there was no apology, and if I can ask you,
 2 please, Mr Murray, about some of the things you say at
 3 paragraph 47 of your witness statement, you have set out
 4 there lessons that can be learnt from everything that
 5 you have gone through, and I think the first thing, or
 6 one of the things you say there is that you want
 7 a genuine, meaningful apology in relation to this. Can
 8 I ask you about who should give that apology, in your
 9 mind?
 10 A. I don't know. I am of the impression now, as much as
 11 I wanted an apology and believed a meaningful apology
 12 might happen and might be forthcoming, I don't think
 13 I believe that now. I don't know how much I would trust
 14 and find comfort in a Comboni apology. The heart of
 15 the institution, their institutional heart, isn't one
 16 that gives apologies freely. It's always -- it seems to
 17 be always with a reason, a caveat or, you know, "We're
 18 forced to give an apology". I don't want forced
 19 apologies. I want a genuine, real apology.
 20 So would I trust them to give an apology? Probably
 21 not.
 22 Q. I ask because, in more recent correspondence, and,
 23 chair, if we can look, please, at INQ004565 behind
 24 tab 4, in July this year I think Mr Enright, acting on
 25 behalf of a number of core participants in this

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1 experienced by individuals who attended their junior
 2 seminary at St Peter Claver College in Mirfield. Our
 3 clients understand and support the aims of
 4 the Independent Inquiry into Child Sexual Abuse and have
 5 and will continue to fully co-operate with all requests
 6 received from the inquiry. We note (your unidentified)
 7 clients request to meet the Superior General of the
 8 Comboni Missionaries. In the circumstances, and having
 9 considered the request carefully, our clients believe it
 10 would be best to allow the inquiry to conclude before
 11 they consider any engagement with your clients."
 12 Signed, "Yours sincerely".
 13 Would you like to meet with a member of the Combonis
 14 or, indeed, with the Superior General of
 15 the Comboni Order?
 16 A. I'd meet with anyone. But I don't know if I would trust
 17 or accept their apology. I don't understand that
 18 letter. I don't understand how they can send that
 19 letter. I see meeting victims of abuse by their priest
 20 as something totally separate from the inquiry. I don't
 21 know why they can't meet us. It's not -- asking to meet
 22 us is nothing to do with the inquiry. To say, "We won't
 23 meet with you until we see what is said about us in the
 24 inquiry", to me, it's just -- it's like saying -- it is
 25 a bit like quid pro quo: if you are nice to us, we will

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1 **be okay with you and we will acknowledge and speak to**
 2 **you.**
 3 Q. Chair, as you know, and as I think Mr Murray -- it has
 4 been explained to him, there's been no request by the
 5 independent inquiry that any meeting is delayed or
 6 deferred pending the conclusion of these proceedings.
 7 What would you like to achieve or what would be the
 8 outcome of such a meeting? What would it mean to you?
 9 **A. I don't know. I think if we had a meeting and we talked**
 10 **about -- I've said everything, really, that I want to**
 11 **say about what happened to me. There were -- they know**
 12 **very well what happened to me, the Comboni Missionaries.**
 13 **They know very well what happened to the Comboni**
 14 **Survivor Group. So for me to have a meeting with**
 15 **them -- I mean, I would have a meeting with them and I'd**
 16 **sit down with them and I'd speak with them and they**
 17 **could listen to me, but I don't know what I would say to**
 18 **them that would be different than what I've already said**
 19 **before or would be different from what they're aware of.**
 20 **Fundamentally, I don't trust them.**
 21 Q. Two other topics, if I may. You mentioned a little
 22 earlier in your evidence that you participated in the
 23 Anglophone conference in I think it was the summer of
 24 2016. Can I ask, please, that we look on screen, if it
 25 works, at CHC001736 behind tab 5, chair. Can you see on

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1 groomed for a time and sexually abused. The priest was
 2 much admired in his own family and was a repeated
 3 visitor to his home. When the priest was eventually
 4 discovered, he was sent back to Italy."
 5 Then how you left the seminary and the effects this
 6 had on you. You met the priest in Rome who asked for
 7 forgiveness -- I assume that's a reference to meeting
 8 Father Nardo -- but there is an ongoing legal battle now
 9 with the order. Is that a reference to their attempt to
 10 prosecute you or a reference to the civil case or
 11 potentially both?
 12 **A. I'm not 100 per cent sure, but I would suspect that**
 13 **would be a reference to them.**
 14 Q. Them, all right.
 15 **A. It was 2016, so the civil case had been settled then.**
 16 Q. There was an article about the case, you recorded the
 17 meeting. It says this:
 18 "The two dimensions are being abused as a child and
 19 then as an adult by being called a liar.
 20 "Asked what he wants to happen -- apology without
 21 conditions as the organisation is refusing to relinquish
 22 power."
 23 Insofar as you are able, Mr Murray, can you try and
 24 summarise for the inquiry the impact not just of
 25 the abuse on you as a child but on the subsequent

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1 screen, Mr Murray, there is reference to notes from
 2 a SAP meeting, the Survivor Advisory Panel meeting, held
 3 on 22 July 2016. Just so that everyone is clear, this
 4 was a meeting at which David Marshall was present, who
 5 we are going to be hearing from later in the inquiry,
 6 and there was another person present whose name has been
 7 redacted, and you. You are not actually a member of
 8 the Survivor Advisory Panel, are you, Mr Murray?
 9 **A. No.**
 10 Q. But you were asked to participate in the conference. So
 11 that everyone is clear, that's your only involvement
 12 with the Survivor Advisory Panel to date?
 13 **A. Yes, it was organised by a person who was on the**
 14 **advisory panel, who was retiring, and part of her wish**
 15 **or remit was to take some -- to go to Rome to the**
 16 **Anglophone conference with some victims or survivors of**
 17 **abuse so they could speak and talk about their**
 18 **experiences, with the view of people learning from them.**
 19 Q. You can see there it's summarised:
 20 "MM [that's you] indicated he was happy to speak and
 21 talked about his childhood, his influence in becoming
 22 a priest, attending the junior seminary of the brothers.
 23 Realised early on that he had made a mistake, was
 24 homesick, vulnerable and depressed" -- all of the things
 25 you have been telling us about this afternoon -- "was

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1 institutional response from the order? If you could sum
 2 that up for us, how would you describe it?
 3 **A. As I said, abuse and how people work through sexual**
 4 **abuse that they have suffered is different for everyone.**
 5 **I think, apart from everyone wants to be listened and**
 6 **believed, I think, for me, the impact of the response**
 7 **from the Comboni Order is worse than the abuse. I'm**
 8 **fortunate, I've worked through -- I have had years of**
 9 **therapy and I have worked through the abuse. I have**
 10 **worked through the abuse by Nardo, to the extent that**
 11 **I can forgive him. But the institutional abuse by the**
 12 **Combonis is still there, it's still raw, it's**
 13 **revictimisation, it's psychological revictimisation.**
 14 **It's had a big impact.**
 15 Q. One of the things you said in your statement was that
 16 you therefore suggest that the inquiry recommend that
 17 child safeguarding be taken out of the hands of
 18 Roman Catholic institutions. Can you expand on why you
 19 believe that's a recommendation that the inquiry should
 20 consider making?
 21 **A. I can expand on it. It is very simple answer. I think**
 22 **I have mentioned it before, really. I think time and**
 23 **time again it is my experience that their primary aim,**
 24 **especially with the Combonis, is to protect and**
 25 **safeguard their own institution -- their own image,**

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1 their own name, their money, their collections, their
 2 mission appeals. That is a primary aim, it seems to be,
 3 to me. It's far removed from any fundamental gospel or
 4 Christian meaning. Also, it's -- yes, it's very, very
 5 difficult.

6 I also believe that there are so many factions of
 7 the Catholic Church. The Catholic Church is made up of
 8 loads and loads of mini Catholic Churches and each one
 9 has their own way of governing. Even within orders, as
 10 we have seen before, the order of the UK were telling me
 11 that Nardo would never be around children, and yet the
 12 order in Italy, where this man is, he's going around his
 13 home town as some sort of celebrity and preaching and
 14 sermonising and working with youth groups. So I fail to
 15 see how they will be able to, without having some
 16 external agency to govern the safeguarding.

17 Q. I know that you have prepared a short set of remarks
 18 that you wanted to make. It may be some of them,
 19 Mr Murray, you have actually dealt with during the
 20 course of your evidence. But is there anything else
 21 that you would like to say by way of conclusion?

22 A. It's been a monumental thing that I've done today and
 23 yesterday and coming here. This is more or less what
 24 I'm saying in my statement, so I won't read my statement
 25 out. But it's been a monumental thing, and I'm very,

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1 everything is bad in the Catholic Church. There's
 2 a priest called Hans Zollner. He is a Jesuit priest, he
 3 is a psychologist, and he works in Rome at the Gregorian
 4 University and he is the President of Safeguarding, and
 5 he travels all around the world delivering workshops,
 6 seminars, on the safeguarding of children, and his
 7 specific role is the safeguarding of children within the
 8 Catholic Church.

9 He speaks all the time about the importance of
 10 listening to victims and survivors. So I'd just like to
 11 finish on --

12 Q. I was going to say, do you want to read out the quote --

13 A. Of his statement, if I may.

14 Q. Do.

15 A. So this is from -- I would like to finish with the words
 16 of Father Hans Zollner. Hans is a Jesuit priest,
 17 a theologian, psychologist and a professor at the
 18 Gregorian University in Rome where he is President of
 19 the Centre for Child Protection. Hans said, and
 20 I quote:
 21 "I listen to all the stories of hurt, harm and
 22 trauma. This is the centrepiece of all our work. You
 23 cannot do anything in the area of safeguarding if you
 24 don't listen to survivors."
 25 MS CAREY: Mr Murray, they are all the questions I wanted to

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1 very fortunate, massively fortunate, and many people who
 2 went to Mirfield and many people who were abused as
 3 children -- it doesn't matter where, wherever -- haven't
 4 had that fortunate life that I have, to deal with it.

5 I specifically name a person called Boy X, who
 6 I spoke with many, many times on the phone, and he died
 7 with -- he was a Comboni survivor. He died with
 8 a handful, two or three people, knowing that he'd been
 9 abused. He did not tell anyone. He suffered all his
 10 life because of the abuse that he had at Mirfield.

11 So, yes, I feel very strongly about my life, in the
 12 sense that I'm fortunate, because I've dealt with it,
 13 I'm still dealing with it, but I've got people around me
 14 to support me. Many people don't.

15 Q. No.

16 A. Another aspect of abuse that I had in this statement is
 17 the fact that it's the tentacles and the insidious
 18 nature of abuse, sexual abuse especially, especially in
 19 a Catholic family. It destroys faith, it destroys
 20 lives. There's very little pastoral care that seems to
 21 go towards those who are abused, and from a personal
 22 point of view, I know it's had an effect on my wife and
 23 my two children. It's impossible not to. It's
 24 impossible not to.

25 There's a statement here that -- it shows that not

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1 ask. Let me just see if there is any matter that the
 2 chair or panel would like to raise with you this
 3 afternoon?

4 THE CHAIR: No, we have no questions, but, on behalf of
 5 the panel, I would like to say we appreciate and value
 6 your evidence.

7 A. Thank you very much.

8 MS CAREY: Chair, I don't think it is going to be possible
 9 to start the next witness, Mr Kirby, given the time we
 10 are at, but if it is possible, would it be appropriate
 11 if we started at 10.15 am tomorrow and we can start with
 12 Mr Kirby's evidence then?

13 THE CHAIR: Yes, we will do that.

14 MS CAREY: Thank you very much, chair.
 15 (4.30 pm)
 16 (The hearing was adjourned to
 17 Wednesday, 30 October 2019 at 10.15 am)

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