

<p>1 Thursday, 13 December 2018 2 (9.30 am) 3 Welcome and opening remarks by THE CHAIR 4 THE CHAIR: Good morning, everyone. I am Alexis Jay and I'm 5 the chair of the Independent Inquiry into Child Sexual 6 Abuse. With me are the other panel members of 7 the inquiry: Ivor Frank, Professor Sir Malcolm Evans, 8 and Drusilla Sharpling. 9 On behalf of the inquiry, I welcome you all to the 10 resumption of the hearing in respect of the Archdiocese 11 of Birmingham case study. As you know, this case study 12 is one of two case studies being considered by the 13 inquiry as part of its examination into the extent of 14 any institutional failures to protect children from 15 child sexual abuse within the Roman Catholic Church in 16 England and Wales. 17 The investigation into the Roman Catholic Church is 18 itself part of the inquiry's wider investigation into 19 institutional failures in connection with the sexual 20 abuse of children in England and Wales. 21 As you all know, the public hearing began on 22 12 November. Cardinal Nichols was due to give evidence 23 on 13 November, but ill-health prevented him from 24 attending and arrangements were made for his evidence to 25 be heard today.</p> <p style="text-align: center;">Page 1</p>	<p>1 On behalf of the inquiry, I am, as always, grateful 2 to all core participants and their legal teams for their 3 assistance in accommodating this hearing. Core 4 participants were given the opportunity of making 5 a closing statement on 16 November in relation to the 6 evidence that had been heard up to that point. 7 Following the cardinal's evidence today, core 8 participants will have an opportunity to make a further 9 short closing statement of up to 10 minutes in duration 10 this afternoon. Please also note we will take 11 a 15-minute break at around 10.45 am and a further short 12 break at around midday. We will break for lunch at 13 1.00 pm, returning at 2.00 pm, and we intend to sit 14 until 4.00 pm with a mid-afternoon break at around 15 3.00 pm. 16 The hearing transcript is recorded simultaneously on 17 screens throughout the room, and will be published at 18 the end of today on the inquiry website. 19 Ciphering and redactions have also been used in 20 relation to the evidence in accordance with the 21 inquiry's redaction protocol and restriction order, both 22 of which are available on the website. If there is any 23 inadvertent breach of a restriction order, I will ask 24 that the simultaneous recording be stopped briefly so 25 that the issue can be addressed as appropriate.</p> <p style="text-align: center;">Page 2</p>
<p>1 Please go ahead, Ms Carey? 2 MS CAREY: Thank you, chair. Chair, the core participants 3 are represented, as they were at the public hearing 4 in November. Since the conclusion of that hearing, the 5 inquiry has received some additional material, some of 6 it very recently, but all of which has been disclosed to 7 the core participants. This includes an additional 8 statement from the complainant core participant RC-A1, 9 and his statement at INQ003684 will be published on the 10 inquiry website. 11 During the course of the evidence, the inquiry 12 considered the archdiocesan response in respect of four 13 individuals: Samuel Penney, James Robinson, 14 Father Tolkien and RC-F167. 15 In relation to Samuel Penney, you will recall, 16 chair, that in July 1991, Eamonn Flanagan, one of his 17 victims and a complainant core participant, told the 18 church that he'd been abused by Penney. At that stage, 19 Mr Flanagan didn't want the police informed, and 20 by September of that year, the archdiocese had sent 21 Samuel Penney to Heronbrook House. That was 22 a therapeutic centre for clergy. They told 23 Samuel Penney not to have any contact with his former 24 parish. 25 Heronbrook was not a secure unit, and Penney was</p> <p style="text-align: center;">Page 3</p>	<p>1 free to come and go. Unbeknownst to the archdiocese, 2 Penney did in fact return to his former parish and 3 continued to abuse RC-A357 in a sexual manner. 4 From Heronbrook, Penney went to the 5 Gracewell Institute for the treatment of child abuse, 6 and he was at Gracewell from May 1992 until March 1993. 7 In 1993, he appeared before the Crown Court, he pleaded 8 guilty to sexually abusing seven children, and was 9 sentenced to seven and a half years' imprisonment. 10 Chair, I remind you of the background in relation to 11 Penney's admission to Gracewell, because the inquiry has 12 received a statement from Father Gerard Doyle, with the 13 reference CHC001677, which relates directly to Penney 14 and his time at Gracewell. I propose to read that 15 statement now. 16 Statement of FATHER GERARD DOYLE (read) 17 MS CAREY: Father Doyle says as follows: 18 "I am the parish priest of the Church of the 19 Immaculate Conception and St Dominic in Stone, in the 20 Archdiocese of Birmingham. I was ordained a priest of 21 the Archdiocese of Birmingham on 12 September 1982. 22 "I was the parish priest of Our Lady of Perpetual 23 Succour Church in Wolverhampton from 1988 to 1999. 24 During that time, I was in residence in the presbytery 25 with my housekeeper, Ms Bridget Keaveney. Ms Keaveney</p> <p style="text-align: center;">Page 4</p>

<p>1 passed away in 2015.</p> <p>2 "I am writing this statement to explain an incident</p> <p>3 which took place in the early 1990s. I cannot remember</p> <p>4 exactly when it happened, but I believe it was about</p> <p>5 25 years ago. It has been difficult for me to recollect</p> <p>6 the details of this incident because it took place so</p> <p>7 long ago.</p> <p>8 "The Vicar General, Monsignor Daniel Leonard, phoned</p> <p>9 me at the presbytery during the day. I was not</p> <p>10 expecting a phone call from him. The Vicar General had</p> <p>11 interviewed me when I joined the archdiocese and I had</p> <p>12 met him several times when he visited a bishop in</p> <p>13 a parish where I had been the assistant priest, but it</p> <p>14 had been several years since I had spoken with him</p> <p>15 one-on-one. It was not usual for the Vicar General to</p> <p>16 phone me.</p> <p>17 "The Vicar General told me that Father Samuel Penney</p> <p>18 was in therapy at a treatment centre in Birmingham.</p> <p>19 I believe the treatment centre was called Gracewell.</p> <p>20 The Vicar General said that Father Penney was about to</p> <p>21 be arrested and charged by the police. At the time,</p> <p>22 I was not aware of any complaints about Father Penney</p> <p>23 and I did not know of any reason why he would be</p> <p>24 arrested. I did not he was in a treatment centre until</p> <p>25 the Vicar General mentioned this and I was not aware of</p> <p style="text-align: center;">Page 5</p>	<p>1 the nature of the treatment offered by Gracewell. I did</p> <p>2 not ask the Vicar General how he knew Father Penney</p> <p>3 would be arrested or what he was going to be arrested</p> <p>4 for.</p> <p>5 "I had met Father Penney, but I did not know him</p> <p>6 well. I believe he had performed baptisms in my parish</p> <p>7 several times and I was aware that his family lived</p> <p>8 nearby.</p> <p>9 "The Vicar General told me to visit Father Penney at</p> <p>10 Gracewell. He told me not to go in clerical dress, but</p> <p>11 to wear lay clothing. He told me to take several</p> <p>12 hundred pounds with me and to give it to Father Penney.</p> <p>13 He did not say where I should get the money or what it</p> <p>14 was for. I did not have several hundred pounds</p> <p>15 available to me at the time and he did not offer to</p> <p>16 provide it.</p> <p>17 "Monsignor Leonard told me to inform Father Penney</p> <p>18 that he was going to be arrested and to tell him to make</p> <p>19 his way to Ireland and from there to travel to America.</p> <p>20 I did not speak much during the phone conversation, as</p> <p>21 it mostly consisted of the Vicar General giving me</p> <p>22 instructions. I was in shock. I couldn't believe what</p> <p>23 I was being told to do. I do not remember telling him</p> <p>24 that I would do as he asked.</p> <p>25 "I was upset and stunned by Monsignor Leonard's</p> <p style="text-align: center;">Page 6</p>
<p>1 request. When the conversation ended, I put the down</p> <p>2 the phone in a state of shock and confusion. I had</p> <p>3 never been asked to do anything like that before and</p> <p>4 I have never been asked to do anything like that since.</p> <p>5 "I thought about what the Vicar General had asked me</p> <p>6 to do. I was in a daze and a state of disconnection</p> <p>7 because I felt it was fundamentally wrong to go in</p> <p>8 secret to give Father Penney money and to tell him to</p> <p>9 leave the country when he was going to be arrested. It</p> <p>10 went contrary to who I was as a person, but I felt in</p> <p>11 conflict because of my sense of obedience to my</p> <p>12 superior.</p> <p>13 "At the time, I was a young priest in my first</p> <p>14 parish. For the Vicar General to be phoning me was in</p> <p>15 some ways like receiving a phone call from God, in that</p> <p>16 we held him in the highest regard. He had immense</p> <p>17 authority and was a physically commanding man. He was</p> <p>18 in many ways a kind and fatherly figure to priests, but</p> <p>19 nonetheless, at that time it was not acceptable for</p> <p>20 a young priest to refuse instructions from the</p> <p>21 Vicar General.</p> <p>22 "I had originally been a member of a religious</p> <p>23 missionary order before joining the archdiocese. In</p> <p>24 such an order, the priest is asked to leave his culture,</p> <p>25 his language and his family. These are difficult</p> <p style="text-align: center;">Page 7</p>	<p>1 sacrifices to make. The priest has to suspend his own</p> <p>2 aspirations if they are in conflict with the decision</p> <p>3 and has to trust that his superior's decisions are the</p> <p>4 right ones for the priest. It would be God's will.</p> <p>5 Once a decision was made, you were expected to cooperate</p> <p>6 and obey. It could not be debated. This meant that</p> <p>7 I was taught deference and obedience to my superiors</p> <p>8 from my earliest training. It was inculcated in me that</p> <p>9 my superiors knew the best way forward and the system</p> <p>10 rested on the priest's obedience to do what was asked of</p> <p>11 him.</p> <p>12 "I do not know whether the archbishop had any</p> <p>13 involvement in this incident or whether he was aware of</p> <p>14 it. The Vicar General did not mention this. However,</p> <p>15 I understood that instructions from the Vicar General</p> <p>16 were to be treated with the same respect as instructions</p> <p>17 from the archbishop.</p> <p>18 "After the call end, I told Bridget what the</p> <p>19 Vicar General had asked me to do and she was shocked.</p> <p>20 We stood together for some time in silence and in</p> <p>21 turmoil, not knowing what to do. I was in crisis and</p> <p>22 felt torn between my seminary training to respect my</p> <p>23 superior and my instinct that what I was being asked to</p> <p>24 do was wrong. Bridget agreed that it was wrong and</p> <p>25 I knew in my mind that I could not go through with it.</p> <p style="text-align: center;">Page 8</p>

<p>1 "Before I could phone the Vicar General to say that 2 I could not do as I had been instructed, he called me 3 again. This second phone call would not have been more 4 than 10 or 15 minutes after the first call. 5 "He told me that he had reviewed the matter and 6 decided that I should not go to visit Father Penney. 7 Instead, he told me to contact Father Penney's sister, 8 who was living near my parish. The Vicar General told 9 me to inform her that Father Penney was going to be 10 arrested and charged. He said that if she asked for the 11 source of the information, I was not to say who had told 12 me. He did not ask me to give her any money, only to 13 tell her the information. 14 "I did not ask him why he had changed his mind. 15 I felt very relieved that the Vicar General was no 16 longer asking me to visit Father Penney incognito and to 17 give him money. 18 "I did not know Father Penney's sister at the time 19 and I cannot now remember her name. Shortly after the 20 Vicar General ended the call, I phoned Father Penney's 21 sister. I cannot recall how I obtained her telephone 22 number. 23 "Our conversation was very short. I told her my 24 name and my parish. She indicated that she knew who 25 I was from my ministry. I told her that her brother was</p> <p style="text-align: center;">Page 9</p>	<p>1 going to be arrested and charged. She was upset. She 2 asked me how I knew this and I said that I couldn't tell 3 her the source of the information. 4 "She asked me what she was expected to do with the 5 information, and I said I didn't know, that I was just 6 doing what I was told. I really don't know what 7 I expected her to do with the information. I was still 8 in a state of shock and very confused. I did not know 9 what Father Penney had done or whether it was serious, 10 but I certainly did not intend to help him to avoid the 11 consequences. That was why I would not have carried out 12 the Vicar General's first instructions. I made the call 13 to his sister and passed on the information because 14 I had been instructed to do so and because I was 15 relieved that my superior, the Vicar General, did not 16 now expect me to visit Father Penney and give him money. 17 "Father Penney's sister told me that she was 18 disappointed in me. I think she meant that she had 19 a perception of me before the call and that being 20 involved in the passing on of the information had 21 diminished her view of me. It was a difficult and 22 embarrassing conversation and I was both upset and 23 relieved when it ended. I had no further contact with 24 Father Penney's sister. I do not know what she did with 25 the information I had given her, if anything. I did not</p> <p style="text-align: center;">Page 10</p>
<p>1 believe that what I had done was wrong, but I was 2 uncomfortable in making the call to Father Penney's 3 sister because of the extremely unusual circumstances 4 which were outside anything I had encountered before. 5 "I did not phone the Vicar General back after my 6 phone call with Father Penney's sister. I never 7 contacted him to tell him whether I had done what he had 8 asked. I just wanted to clear my head of this incident 9 altogether. It was a nightmare. Afterwards, I was 10 never asked about it by the Vicar General or anyone 11 else. 12 "Bridget and I never spoke about this incident 13 again. I had no further involvement in the case of 14 Father Penney and I never spoke with the Vicar General 15 in private again. I subsequently became aware that 16 Father Penney had been arrested, but I do not know how 17 long afterwards that occurred. 18 "I have been trying to think back and understand why 19 the Vicar General chose to call me, of all people, but 20 I just do not know. We had not spoken in quite a long 21 time when that phone call was made and I did not know 22 Father Penney very well. 23 "The incident came to light again because of 24 the Independent Inquiry into Child Sexual Abuse. 25 I attended a Deanery meeting of Stafford priests at</p> <p style="text-align: center;">Page 11</p>	<p>1 Aston Hall in Stone on 13 November 2018. It was poorly 2 attended, with only six or seven people present. 3 Someone was playing part of the live stream of 4 the Archdiocese of Birmingham inquiry hearings on their 5 phone and we began to talk about the inquiry. Someone 6 wondered how such things could happen. I told the group 7 that I had had an experience related to Father Penney 8 and then I told them what happened, though with less 9 detail than the account set out above. 10 "When I told the story at the meeting, I wondered 11 aloud whether Monsignor Leonard had been in consultation 12 with another or other priests before reaching a decision 13 and phoning me the second time. I also wondered whether 14 those priests could still be alive. My remarks were not 15 thought through and were on a subject which I hadn't 16 given thought to for many years. I think I said I felt 17 another priest could have been involved in the second 18 call. This was only speculation, but I am concerned now 19 that I may have given the impression that another priest 20 was actually involved. This is not correct. The second 21 phone call was from Monsignor Leonard and I am not aware 22 of any other priest being involved. It has been a long 23 time since these events took place, but since I was 24 asked to make a statement I have tried my best to 25 remember the events clearly and to unmesh any</p> <p style="text-align: center;">Page 12</p>

<p>1 speculation from what happened. 2 "I am not sure why I decided to share this now, 3 after all these years. I have never been comfortable 4 with what happened. I think I emotionally blacked it 5 out as best I could. It may have been something which 6 was growing inside as the inquiry was discussed and 7 I decided to share it at the meeting. 8 "At the time when this happened, in the very early 9 1990s, safeguarding was not something which people knew 10 about. Father Penney was the first of the cases of 11 child sexual abuse in the archdiocese that 12 I subsequently became aware of. I had not been given 13 any training in safeguarding at the seminary and child 14 protection was an unfamiliar concept at the time. 15 "I do believe that the situation in the archdiocese 16 is different now and I am a different priest, twice the 17 age I was then. If I were asked today to do something 18 which I believed was wrong, I would feel comfortable 19 speaking with the safeguarding team, with the auxiliary 20 bishop or even with the archbishop to say that I felt 21 that what I was being asked to do was wrong and to seek 22 advice." 23 Chair, we turn now, please, to the evidence of 24 Archbishop Vincent Nichols, and may he be sworn. 25</p> <p style="text-align: center;">Page 13</p>	<p>1 ARCHBISHOP VINCENT GERARD NICHOLS (sworn) 2 Examination by MS CAREY 3 MS CAREY: Archbishop, your full name, please, for the 4 inquiry? 5 A. My name is Vincent Gerard Nichols. 6 Q. You were the former Archbishop of Birmingham, now the 7 Archbishop of Westminster, and I think, in 2014, created 8 cardinal? 9 A. Correct. 10 Q. For the purposes of this hearing, I hope no offence will 11 be taken if I refer to you as Archbishop, as primarily 12 you are giving evidence in your former capacity as the 13 Archbishop of Birmingham? 14 A. No offence at all, and thank you for the accuracy. 15 Q. Can we start, please, with a little bit of background in 16 relation to you. Chair, and if it helps you, 17 Archbishop, behind your first tab is the first of 18 the archbishop's statements, and we are looking at 19 paragraph 15. 20 I won't go over all of your, indeed, qualifications 21 and various posts you have held, but I think it is right 22 that you studied for the priesthood at the Venerable 23 English College in Rome from 1963 to 1970; is that 24 correct? 25 A. Yes.</p> <p style="text-align: center;">Page 14</p>
<p>1 Q. At the time you studied, was there any explicit 2 safeguarding or child protection training whilst at the 3 seminary? 4 A. No. 5 Q. Ordained in, I think, December 1969, and by 1971, you 6 were chaplain to the St John Rigby Sixth Form College in 7 Wigan? 8 A. Correct. 9 Q. I think from there you were appointed to St Anne's 10 parish in Toxteth, Liverpool? 11 A. Correct. 12 Q. In general, in the 1980s, did you remain within 13 St Anne's parish? 14 A. I did. I had a role of fostering adult education in 15 that area, and therefore established an adult education 16 centre in the Toxteth area for people who had had very 17 poor educational opportunities in their youth. 18 Q. I think in 1984 you were appointed General Secretary of 19 the Bishops' Conference in England and Wales? 20 A. Yes. 21 Q. And by the 1990s, were an auxiliary bishop to 22 Westminster with responsibility for North London? 23 A. Correct. 24 Q. In 1998, you became the chair of the Bishops' Conference 25 Department for Catholic Education and Formation and</p> <p style="text-align: center;">Page 15</p>	<p>1 chair of the Catholic Education Service? 2 A. Correct. 3 Q. Then we come to March 2000, and you were appointed 4 Archbishop of Birmingham, being installed on 29 March? 5 A. Correct. 6 Q. By 2001, you were chair, as we know, of 7 the Implementation Committee for the Nolan Report? 8 A. Yes. 9 Q. And you became chair of the management board of 10 the Catholic Office for the Protection of Children and 11 Vulnerable Adults, known as COPCA? 12 A. Indeed. 13 Q. You remained as Archbishop of Birmingham until 14 3 April 2009 when appointed Archbishop of Westminster. 15 In April, again of 2009, elected President of 16 the Catholic Bishops' Conference; cardinal 17 in February 2014; and I think in 2016, you were elected 18 vice-president of the Council of the Bishops' 19 Conferences of Europe for a five-year term. Can I just 20 ask you about that, because it is not a body that we are 21 familiar with. 22 A. Okay. 23 Q. What is the Council of Bishops' Conferences of Europe? 24 A. It's an elected body -- it is a body that consists of 25 the presidents of the, I think, 37 Bishops' Conferences</p> <p style="text-align: center;">Page 16</p>

1 across Europe -- Europe in its broadest sense, including
 2 the archbishop in Moscow and fully Eastern Europe as
 3 well as all of Western Europe. We meet formally once
 4 a year and they have other aspects of their work, but
 5 there is a presidency consisting of a president and one
 6 vice-president from Western Europe and one from Eastern
 7 Europe.
 8 Q. In the Council of Bishops' Conferences for Europe, would
 9 that encompass discussions about child protection or
 10 safeguarding?
 11 A. Inasmuch as we have open sessions, where people can --
 12 the representatives can bring their anxieties, yes, we
 13 have.
 14 Q. I'd like to ask you a little bit about child protection
 15 or safeguarding training. You obviously told us that
 16 there was no explicit training whilst at the seminary.
 17 Once you were embedded in the parish in Toxteth, was
 18 there any training now in the mid '70s?
 19 A. I don't recall any.
 20 Q. Prior to you being appointed the
 21 Archbishop of Birmingham, was there any training on that
 22 subject throughout the '80s/early '90s?
 23 A. Yes, there was. I think the Bishops' Conference began
 24 its study and to address these issues in 1993, I think
 25 it was. Certainly by 1994, we'd worked with -- I was

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1 A. Yes.
 2 Q. What did that training entail?
 3 A. Well, I think it was mostly trying to get the members of
 4 the COPCA board who were not professionals in this area
 5 or lawyers first of all familiar with the statutory
 6 framework in which we were working, and then more aware
 7 of the dynamics of how the abuse of children begins and
 8 gathers pace and becomes so damaging and so criminal,
 9 and also something about trying to understand the mind
 10 and the mental apparatus of the offender. That was --
 11 Q. Was the -- sorry, I'm interrupting. Was the training
 12 you received with the COPCA board different from the
 13 training you'd received within the archdiocese?
 14 A. Yes, because the COPCA board training was designed to
 15 help us in our fundamental task of freshening policies
 16 and procedures, whereas the training in the diocese was
 17 fundamentally aimed at equipping priests and nominating
 18 people in parishes to be aware, to know how to respond
 19 and to ensure, as far as possible, the safeguarding of
 20 the children and vulnerable people in their parishes.
 21 Q. I think you said in your statement, though, that you
 22 think one of the most important aspects of your training
 23 was being given the job of implementing --
 24 A. Yes.
 25 Q. -- the Nolan recommendations?

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1 not involved in it. There was work done with a group of
 2 victims and we produced a report called "Healing the
 3 Wound". I think that was in 1994. So during that time,
 4 most dioceses, and certainly Westminster Diocese, we
 5 began programmes of training for priests using people
 6 who were professionally competent in these areas.
 7 Q. Then I think, once you became the
 8 Archbishop of Birmingham, you say in your statement that
 9 you attended, I think, 13 safeguarding training
 10 sessions?
 11 A. Yes.
 12 Q. Was that full days, an hour? Give us an indication?
 13 A. Most of them were in the course of the day, so they
 14 would have gone probably something like the sittings of
 15 this inquiry.
 16 Q. Who was providing that training?
 17 A. Some of it was provided because of my role in the
 18 implementation group and COPCA, and all of it otherwise
 19 was provided either by the initial safeguarding -- well,
 20 they were child protection teams in the dioceses or by
 21 invited specialists.
 22 Q. Did Jane Jones provide you with any of that training?
 23 A. I have never been at a training day run by Jane.
 24 Q. I think you also had some six days of training provided
 25 to the members of the COPCA board?

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1 A. Yes.
 2 Q. I wondered if by that you meant, effectively, on-the-job
 3 learning?
 4 A. Absolutely. Every meeting was a challenge. There was
 5 a good combination of people on that board, some of whom
 6 were comparatively senior in their roles in the church,
 7 and others senior in their professional experience of
 8 safeguarding, largely taken from the social work
 9 profession, but we also had, I remember,
 10 a representative of a solicitors' firm as well.
 11 Q. Looking back now, do you think the amount of training
 12 you had as Archbishop of Birmingham was adequate?
 13 A. I was at a training day about two months ago for priests
 14 in Westminster Diocese, or with the priests in
 15 Westminster Diocese, and I'm still learning.
 16 Q. Do you think there was other training you would have
 17 liked to have had?
 18 A. We were very busy at the time. I don't think uppermost
 19 in my mind was a desire for more. I think I was just
 20 about coping with what we were doing and the progress we
 21 were trying to make in a very new area on very short
 22 timescales.
 23 Q. You will be aware, Archbishop, that Adrian Child gave
 24 evidence to the inquiry, and I think he made reference
 25 to the fact that there is perhaps a need to train

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<p>1 bishops, and indeed archbishops, about their dual role 2 in supporting both the clergy and the victims, and there 3 was a training package prepared by Baroness Hollins that 4 has been developed and has been ready for delivery for 5 about two years? 6 A. My information -- sorry. 7 Q. Really, what I wanted to ask is, why has it taken two 8 years to not actually be put into effect? 9 A. Well, my information is that it's not been ready for two 10 years, that it's been revised until quite recently, 11 until Baroness Hollins was satisfied with it, and it is 12 now to be used this coming May for all bishops in 13 England and Wales. 14 Q. I think you also said in your statement that you had, 15 during your time as Archbishop of Birmingham, met 16 victims of child sexual abuse on 17 occasions -- roughly 17 two a year -- during your tenure. Did any of those 18 victims or their accounts form part of the training 19 within the archdiocese? 20 A. The impact of their accounts on me did. The accounts 21 themselves, no. I never repeated what I'd heard. 22 Q. How did you convey the impact of those accounts to those 23 who were present at the training sessions? 24 A. I think what I learned from those conversations, and 25 I readily admit there were not enough, I should have</p> <p style="text-align: center;">Page 21</p>	<p>1 made it easier for more people to come, but some who 2 came I learned to know well. Among them I would count 3 some friends now. But what I learned most of all was 4 the lasting, corrosive, destructive 5 influence/effect/impact of child sexual abuse. 6 I remember one young man -- well, not so young 7 now -- and his wife, and they talked to me heart to 8 heart about how the abuse suffered in childhood destroys 9 the capacity for trust and how it is a constant struggle 10 for this couple, and his wife is a valiant woman, to 11 maintain a stable and an open and a trusting 12 relationship, even within the context of a marriage, 13 even more so than with the wider circles of friends. So 14 they tended to live a quiet life. He held down a job. 15 He had quite a good job. 16 So it's this terrible struggle of someone who has 17 suffered in the destruction of their fundamental 18 capacity to trust, how, then, do you go through life, 19 when so much of our satisfaction, our achievements, come 20 through cooperation with others and a practical trust 21 with others? 22 I think the second thing I learned, and to me 23 I think fairly obviously, is very distressing, is that 24 any abuse committed by someone who represents the 25 Catholic faith is destructive of the trust that the</p> <p style="text-align: center;">Page 22</p>
<p>1 victim might have found in the truths of faith. 2 So it's destructive of one of the places in which 3 many people actually find succour and comfort and 4 encouragement. And, to me, that is why the abuse of 5 children in the context of a church, in the context of 6 faith, is such a terrible, terrible thing. 7 In a way, it poisons the very wells of our 8 salvation, and it is indeed something that breaks my 9 heart and will forever mark my ministry as a priest. 10 Q. If meeting those victims and survivors has had that 11 impact on you, but they are not part of the training 12 sessions themselves, either in person or providing 13 a written account, how do you adequately or 14 appropriately convey that destruction of trust to 15 everyone else at the session, if they don't hear it from 16 the victim themself? 17 A. I agree, and I would hope that we can pay more and more 18 attention to that live evidence. So I think you will 19 know that nationally we have set up a survivors advisory 20 panel and that that panel is stable and that that panel 21 will play a very significant part in the review of our 22 work of child protection nationally that we have 23 requested. It's always been structurally difficult to 24 find an effective working pattern between the 25 institutions of the church and groups of survivors.</p> <p style="text-align: center;">Page 23</p>	<p>1 I don't think we are alone in finding that difficult to 2 establish. As I said, our first attempt was in 1994. 3 I think slowly we have grown, and that, I think, is due 4 to a lot of patient work with survivors who are able, 5 and have made -- have kind of gathered strength enough 6 to offer cooperation to the church, which they still 7 see, obviously, as the source of the destructiveness 8 that was forced into their lives. So it is not an easy 9 partnership. 10 Q. We may come back to some of the accounts of the victims 11 and survivors when we look at, in particular, the case 12 of James Robinson and Father Tolkien. Before I come to 13 that, can I just ask you about what you learned when you 14 took up your post as archbishop and, if it helps you, 15 chair and Archbishop, I am looking now at paragraphs 21 16 onwards in the statement. 17 I think you said that when you took up your 18 appointment, you met with Monsignor John Moran, who was 19 the Vicar General at the time, to review safeguarding. 20 I think you also met with Father McArdle, who was the 21 bishop's delegate on the Child Protection Advisory 22 Group, as it was then called. You worked with both 23 Father McArdle and Monsignor Moran on safeguarding 24 issues. I think you also worked with Kevin Caffrey who 25 had become the leader of the Diocesan Safeguarding</p> <p style="text-align: center;">Page 24</p>

1 Commission and you liaised with Carmel Knowles, who was
 2 then child protection coordinator, and indeed would have
 3 come into contact with Jane Jones.
 4 You said in your statement that you recalled writing
 5 to Archbishop Maurice Couve De Murville, who was your
 6 predecessor. I think you said you wrote to him on
 7 10 July to ask him whether he had any information about
 8 cases concerning the abuse of children which had not
 9 been recorded or reported to the diocesan authority.
 10 Can you help us, please, Archbishop, with what he said
 11 in response to your letter?
 12 **A. I can't go much beyond what's in the statement here,**
 13 **which was he responded on 28 August saying that he could**
 14 **not recall -- he could recall no matter of a serious**
 15 **nature which he did not act upon while in office.**
 16 **That's as I recall the correspondence.**
 17 Q. At the time, did you presumably accept what he told you
 18 in that response?
 19 **A. I did.**
 20 Q. Do you think now, though, that his response was
 21 accurate, in light of all we know about Penney,
 22 Robinson, Tolkien, Father Taylor, to name just a few?
 23 **A. When I sat down with Monsignor Moran, he assured me that**
 24 **there had been a review of all the files, they'd been**
 25 **through everything, and, again, as I wrote, he ensured**

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1 Q. You never met him?
 2 **A. I'd never met him at all. I never had a conversation**
 3 **with him. He had a reputation, which is very accurately**
 4 **described by Father Doyle, as a man of strength and as**
 5 **a man who had a reputation of being very paternal**
 6 **towards the priests, paternal in a strong and, now we**
 7 **see, quite protective sense.**
 8 Q. Can I just ask you to have a look, please, at your
 9 paragraph 25 in your witness statement, Archbishop?
 10 **A. Yes.**
 11 Q. I think you said there that you had actually met with
 12 him a year later?
 13 **A. I did. I did.**
 14 Q. So, what, we are now in --
 15 **A. 2001.**
 16 Q. 2001?
 17 **A. Yes.**
 18 Q. Did you discuss the cases with him?
 19 **A. No. I went to visit him in the nursing home. He was**
 20 **a diminished, old man who was quite clearly not capable**
 21 **of probably either remembering, and certainly not**
 22 **talking about, the things that must have been real**
 23 **burdens in his past.**
 24 Q. I want to consider with you, please, the case of
 25 James Robinson, because that does involve, indeed,

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1 **that nothing of relevance to safeguarding could be**
 2 **missed, at least in the study of the files, and that all**
 3 **concerns had received a response.**
 4 **Now, obviously he named all those cases, and indeed,**
 5 **when I went to Birmingham, there was quite**
 6 **a considerable list of cases that were either in process**
 7 **or coming more towards a conclusion or, in fact,**
 8 **religious beginning. The four that had been picked out**
 9 **are four from a large number. I just have to be honest**
 10 **and say I was trying to deal with them one by one and**
 11 **slowly matters have emerged. So the evidence that we**
 12 **heard first thing this morning --**
 13 Q. From Father Doyle?
 14 **A. From Father Doyle, comes as a shock to me, that such**
 15 **a course of action could have been in the mind of**
 16 **the then Vicar General. He didn't act on it, but it's**
 17 **shocking. If I understand things correctly, it's**
 18 **a criminal intent. As Father Doyle says, he was shocked**
 19 **to hear it; I'm shocked to hear it this morning.**
 20 Q. I think in fact you said in your statement that you
 21 hadn't met with Monsignor Leonard for many previous
 22 years before you became the archbishop, and that when
 23 you were archbishop, he was by that stage living in
 24 residential care?
 25 **A. I never met him.**

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1 Monsignor Leonard. Just to help you and anyone else who
 2 may be listening, James Robinson was of course,
 3 in October 2010, sentenced to 21 years' imprisonment for
 4 21 counts of child sexual abuse, and it would appear
 5 that Monsignor Leonard, back in 1985, wrote a misleading
 6 reference, on any view, encouraging the Archdiocese of
 7 California to keep James Robinson there.
 8 I think in September 2000, so relatively early on in
 9 your appointment, you met with one of Robinson's
 10 victims, RC-A324?
 11 **A. Yes.**
 12 Q. Shortly after that, you have told us in your witness
 13 statement that you decided to stop funding that had been
 14 previously given to Robinson, and if it helps you,
 15 Archbishop, I'm in paragraph 90 onwards now in your
 16 witness statement. Why did you come to the view that
 17 the funding of James Robinson should stop?
 18 **A. I think what had become unquestionably clear, that even**
 19 **though from the time the first allegations were made by**
 20 **one of his victims and Robinson left the county, what**
 21 **had become, since that time, abundantly clear is that**
 22 **there was a substantial criminal case against him, and,**
 23 **therefore, I viewed him as a fugitive of justice and**
 24 **therefore stopped any payment to him.**
 25 Q. I want to ask you about a document, please, behind our

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1 tab 26. Can we have up on screen CHC001220_053. This
 2 is a memorandum to you from the then Vicar General,
 3 Monsignor Moran. You had met A324 by this stage.
 4 I think you had stopped the funding and you can see
 5 there that it looks like the monsignor, on your behalf,
 6 was trying to provide you with a summary of
 7 the documentation and what was known about the Robinson
 8 case.
 9 I just want to ask you about the final paragraph of
 10 that memorandum, if we can blow it up so it is more
 11 easily read on screen. He says:
 12 "Without wanting to be critical of my predecessor or
 13 yours, with hindsight, it could have been handled better
 14 and there are some things which trouble me greatly.
 15 I have to say that to you in all honesty, but it is not
 16 meant as a judgment on the poor men who had to deal with
 17 it at the time."
 18 Are you aware of what it was that troubled the
 19 monsignor greatly?
 20 **A. Well, in the story of Jimmy Robinson, as was explored in**
 21 **the BBC programme, the "Kenyon Confronts" --**
 22 **Q. We will come to that.**
 23 **A. -- yes, sure -- there was always this great lacuna as to**
 24 **exactly how and why he went to America. All I could**
 25 **establish for certain was that -- that was in May --**

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1 involvement of Monsignor Leonard?
 2 **A. I didn't.**
 3 **Q. We do know, however, that by December 2002, I think you**
 4 **wrote to Cardinal Mahony in Los Angeles asking for any**
 5 **help he could provide in locating James Robinson. Given**
 6 **that you met one of the victims in 2000, why was it that**
 7 **it took roughly two years for you to write to**
 8 **Cardinal Mahony trying to locate Father Robinson?**
 9 **A. Sorry, I don't -- I don't recall.**
 10 **Q. It may be said that you hear from a victim, you say to**
 11 **us that, actually, it is the most devastating account**
 12 **that you hear, but yet actually, when it comes to**
 13 **action, nothing is seemingly done for months, if not**
 14 **years, and that is sort of indicative of the way the**
 15 **church approaches these things?**
 16 **A. Well, if I remember rightly, when I met the [redacted],**
 17 **I did offer them supportive counselling --**
 18 **Q. Can I just pause you there for one moment, please?**
 19 **A. Okay, sure.**
 20 **MS CAREY: It's all right. It may be that we need to cut**
 21 **the feed for just a short period of time. I will just**
 22 **ask that that's done and we will cut the feed for one**
 23 **moment.**
 24 **THE CHAIR: I agree.**
 25 **MS CAREY: Can I ask, chair, that you make a restriction**

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1 Q. 1985.
 2 **A. Yes, '85. All I could establish for certain was that,**
 3 **towards the end of the previous year, he had suffered**
 4 **a heart attack -- the medical evidence is there; that**
 5 **his doctor saw him making a slow recovery; his doctor**
 6 **asked for him to be placed in different circumstances**
 7 **which were not so stressful; and the archbishop, if**
 8 **I remember rightly, offered him time away from the**
 9 **parish. So that was one fact.**
 10 **Another fact was that he'd always wanted to go to**
 11 **America.**
 12 **Q. Yes.**
 13 **A. Even as a seminarian, he'd expressed a desire to go to**
 14 **America, and he'd been there on a number of occasions**
 15 **during the summer months.**
 16 **So those two things are facts. But whether the**
 17 **Vicar General intervened and assisted him to go to**
 18 **America for a third reason, I never knew.**
 19 **Q. No.**
 20 **A. And I suspect now, hearing Father Doyle's evidence, that**
 21 **that might be what Monsignor Moran suspected as well,**
 22 **but he would not have known for sure. If he'd known for**
 23 **sure, he would have told me.**
 24 **Q. Given the suspicions at that time, what, if any, action**
 25 **did you take in relation to trying to find out the true**

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1 order covering that short passage of evidence, and we
 2 will deal with the formalities later?
 3 THE CHAIR: Yes, I will do that.
 4 MS CAREY: Thank you very much.
 5 You were telling us, Archbishop, that you have met
 6 obviously with the victims, including some of
 7 the victims of James Robinson --
 8 **A. Ah, sorry.**
 9 **Q. No, no, not at all, don't worry. I was really asking**
 10 **you about why there is perhaps a disconnect between**
 11 **meeting them, on the one hand, and action by you or the**
 12 **archdiocese, on the other?**
 13 **A. I was saying that there wasn't a complete absence of**
 14 **action, inasmuch as, having met the victim A324, then**
 15 **I did offer counselling support for him, which I believe**
 16 **he took up, but not for very long. I offered further**
 17 **meetings with him, which I don't think he took up. He**
 18 **left me a list of questions on which he said I could**
 19 **reflect -- I forget the other word he used. But**
 20 **actually he wanted them answering. And I apologised to**
 21 **him that it took me so long to respond in giving him**
 22 **substantial answers to some of his questions but not to**
 23 **all of them.**
 24 **Q. The chair and panel heard that I think by the end of**
 25 **2002 there had been certainly an email address or**

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1 contact address for James Robinson, and you wrote to him
 2 directly, asking him to return. We saw those letters in
 3 the earlier hearing -- that letter, I should say, in the
 4 earlier hearing, and he replied, in short, saying that
 5 he wasn't coming back.
 6 Then we turn to October 2003 --
 7 **A. Could I just put something in there? One of the things**
 8 **I regret was that, when I received that email, it didn't**
 9 **cross my mind to give that contact to the police, which**
 10 **might have helped them, because obviously the request**
 11 **for extradition had to come from there.**
 12 Q. Did it cross your mind to ask the child protection
 13 coordinator or anyone else for advice about what you
 14 should do with the email?
 15 **A. No.**
 16 Q. By October 2003, the BBC broadcast the documentary
 17 "Kenyon Confronts". They had in fact tracked down
 18 James Robinson and indeed filmed a confrontation between
 19 him and one of his victims. Did you ever watch the
 20 actual documentary?
 21 **A. I did, yes.**
 22 Q. It didn't just focus on James Robinson, did it? There
 23 were references to other convicted, and indeed alleged,
 24 abusers within the Archdiocese of Birmingham?
 25 **A. Yes.**

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1 your approval if drafted by someone else?
 2 **A. Yes, it has my approval.**
 3 Q. It has your approval. Going on through the statement,
 4 you make it clear that there were files going back to
 5 the 1950s that have been inspected by the archdiocese,
 6 there were no hidden cases, and effectively that the
 7 files have been available to the police, and that all
 8 present known cases are dealt with in accordance with
 9 child protection procedures and in compliance with the
 10 Nolan recommendations.
 11 What I want to ask you about is what you said at the
 12 end of that statement, where you said:
 13 "The broadcasting of this programme on the eve of
 14 the Silver Jubilee of Pope Jean-Paul II and of the BBC
 15 Panorama programme 'Sex and the Holy City' last Sunday
 16 evening tarnishes the reputation of the BBC. It
 17 confirms the suspicions of many, that within the BBC
 18 there is hostility towards the Catholic Church in this
 19 country."
 20 I want to understand, please, Archbishop, why you
 21 felt it necessary to add that final paragraph about
 22 so-called BBC bias?
 23 **A. I would just like to emphasise that I say "within the**
 24 **BBC", so it is not a statement about the BBC as a whole,**
 25 **because it is a very complex organisation, but at that**

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1 Q. I want to ask you, please, about a press release at
 2 CHC000246_224. Chair, that will be behind your tab 25,
 3 if you want to look at it in hard copy. It might be
 4 easier, Archbishop, to use the screen to your right.
 5 Whatever is more comfortable for you.
 6 **A. Yes.**
 7 Q. We can see there that this is a statement issued by you
 8 in response to the broadcasting of that programme, where
 9 you start by saying:
 10 "Last night's "Kenyon Confronts" programme says it
 11 is giving a voice to those who are seeking help and
 12 recompense from the church for the suffering they have
 13 experienced. I appreciate the damage that is done by
 14 childhood abuse and the hurt that remains long after
 15 those events. I have personally met all but one of
 16 those mentioned in this programme. I am profoundly
 17 sorry for the injuries caused by Catholic priests, but
 18 I must add that all claims for compensation are dealt
 19 with according to the requirements of standard practice
 20 by experienced professionals. The Archdiocese of
 21 Birmingham does not seek to obstruct just and fair
 22 compensation."
 23 We will go through some of the other paragraphs
 24 within that, but can I just understand at the outset, is
 25 this something that is drafted by you or certainly has

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1 **time, and I could illustrate it in other ways,**
 2 **I certainly felt, and I know many Catholics felt, there**
 3 **was a fairly steady stream of criticism and negativism**
 4 **towards the Catholic Church in particular and, to some**
 5 **extent, the issue of Christian faith more broadly.**
 6 **I mention those two -- one programme there. I did**
 7 **think it was insensitive of the BBC to propose to**
 8 **broadcast this on the eve of the Silver Jubilee of Pope**
 9 **Jean-Paul II. It is only the fourth time in the history**
 10 **of the Catholic Church that there's been a Silver**
 11 **Jubilee of a Pope. It was two weeks after a Panorama**
 12 **programme, which was investigative, it said, of sex in**
 13 **the Holy See, and it was shortly after a cartoon called**
 14 **"Popetown", which had mocked the Pope.**
 15 **So I think, in adding that sentence, I was trying to**
 16 **speak for a mood that I sensed within the Catholic**
 17 **community that three such programmes in quick succession**
 18 **on the eve of a major moment in the history of**
 19 **the Catholic Church might not be entirely coincidental.**
 20 Q. You were the head of an archdiocese with a number of
 21 notorious, infamous, call them what you will, abusers of
 22 children. Do you not think, Archbishop, there was
 23 a legitimate public interest in everyone else knowing
 24 what had gone on in your archdiocese at the very point
 25 that there is a high-profile celebration, for want of

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1 a better word, about the Pope's longstanding position?
 2 **A. I think to take that decision as a media outlet would**
 3 **not be neutral free. There would be either an**
 4 **opportunity to say, "Here is a moment of importance in**
 5 **the history of the Catholic Church. Let's give it**
 6 **a negative slant", or -- because the content of the --**
 7 **Kenyon produced was not time limited. It wasn't**
 8 **specific to that event, it wasn't specific**
 9 **to October 2003. So I was trying to reflect the unease**
 10 **which I believe was widely felt.**
 11 Q. Is it a negative slant or is it just highlighting and
 12 bringing to the fore the terrible abuses perpetrated by
 13 members of your archdiocese?
 14 **A. Clearly, it's highlighting it. Clearly, it's bringing**
 15 **to the fore. And when I, in the process of the months**
 16 **before the programme, was objecting to certain aspects**
 17 **of the programme, I'm not sure I got the balance of my**
 18 **comments right. I thought the way the programme was**
 19 **made was highly unprofessional, frankly, and**
 20 **provocative, unnecessarily so. The team**
 21 **"Kenyon Confronts" had a reputation for making**
 22 **programmes in this way. So this was not simply a news**
 23 **programme giving information, it was a deliberately**
 24 **dramatised and slanted presentation of the real, real**
 25 **problems in the Catholic Church, without, frankly,**

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1 far as I knew at that point, it was using information
 2 that had already been in the public arena, that had
 3 already been published in local newspapers across the
 4 West Midlands, certainly, even if not nationally. So
 5 what was being presented as original research wasn't.
 6 Now, I admit that there were two elements to this
 7 programme which were very positive and which I did not
 8 acknowledge sufficiently at the time.
 9 Q. What were they?
 10 **A. One was that it did give a platform to the voices of**
 11 **those who had been abused, and that I did not give**
 12 **sufficient credit for or attention to; and, secondly,**
 13 **obviously, that the programme succeeded in locating**
 14 **Jimmy Robinson, which West Midlands Police had failed to**
 15 **do, and in doing that, this pushed forward the whole**
 16 **process of extradition and of him being brought to**
 17 **justice, and they were two important achievements of**
 18 **that programme, which I did not acknowledge at the time.**
 19 Q. Why not?
 20 **A. I think because I was more taken up by the manner in**
 21 **which the programme had been made and the manner in**
 22 **which I do believe a number of priests in the diocese**
 23 **had been harassed. So Father Marcus Stock, and he is**
 24 **a most reliable person -- I think he has been a witness**
 25 **before this investigation -- he was sure that -- he was**

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1 **a mature approach even to me.**
 2 **I said in the makeup of the programme, "Please come**
 3 **and discuss what you want to with me". I offered to**
 4 **give a live interview at the time of the programme, when**
 5 **it was going to be transmitted. And the BBC said to me,**
 6 **"Technically, that is not possible". Technically, it is**
 7 **not possible for me to give a live interview on**
 8 **television at the time of a broadcast of a programme.**
 9 **I found those things obstructive, shall we say.**
 10 Q. Can I ask you about another comment attributed to you,
 11 at CHC000246_226, behind tab 25. Towards the middle of
 12 that page -- this is 30 September 2003. Towards the
 13 middle of that page, there is reference to you saying:
 14 "The archbishop claimed the programme focused on
 15 'old and recycled' news that had received publicity
 16 before. Quoted as 'deeply offensive that they should
 17 set up a programme like this. I'm sure the offence will
 18 be felt across the Catholic community in the region', he
 19 said."
 20 First things first, do you recall making --
 21 **A. Yes.**
 22 Q. -- comments like that? Why was it offensive, to use
 23 your word, to shed light on what had been going on in
 24 the Archdiocese of Birmingham?
 25 **A. Well, I think the point I was making there was that, as**

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1 **rung in the early hours of the morning, it was not**
 2 **a very distinct phone call, but his conclusion was that**
 3 **it was from these programme makers. And Father Kelly,**
 4 **who was ill at the time, and was confronted with**
 5 **reporters from this programme who offered him very, very**
 6 **poor identification of their purpose. Monsignor Stoner,**
 7 **who was in a care home, who was confused, and they went**
 8 **into the care home, again, offering no proper ID and no**
 9 **purpose. Father McLoughlin was, again, addressed by**
 10 **these interviews, no ID was given. Father McArdle**
 11 **complained of stress and anger when they came to him and**
 12 **secretly recorded. And Father Joyce was approached as**
 13 **he was in the porch of the church as he was finishing**
 14 **a funeral and was secretly filmed by these interviewers.**
 15 **These priests were very upset. I was annoyed. I did**
 16 **not think this was a responsible way of making**
 17 **a programme and I complained.**
 18 Q. So you have concerns about the tactics, for want of
 19 a better phrase, of those who were bringing the
 20 programme and essentially behind the broadcasting. But
 21 there may be many who think, Archbishop, that your
 22 primary concern here was because you were annoyed that
 23 they had upset your priests, not the focus on the
 24 victims of the abuse which was at the heart of
 25 the "Kenyon Confronts" broadcast?

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<p>1 A. I accept that perspective now, and it wasn't my 2 perspective at the time. But it wasn't simply that 3 they'd annoyed these priests, but it was their behaviour 4 was unprofessional and I believe unacceptable for 5 a public broadcaster. 6 Q. But that's something -- 7 A. I agree -- 8 Q. -- to raise then privately, not as part of a press 9 release and as part of your response to, on any view, an 10 unflattering expose about the archdiocese. Rather than 11 focusing on the positives, you go and attack, 12 effectively, the BBC for the underhand way you think 13 they approached your clergy? 14 A. I accept that criticism. 15 Q. Many might think you were more concerned with not having 16 negative publicity than actually tackling and dealing 17 with the archdiocesan response to the perpetrators of 18 such abuse? 19 A. I can understand that interpretation, but it wasn't my 20 intention. 21 Q. Would you issue a press release like that now? 22 A. No. 23 Q. Before we break, can I just ask you about a different 24 topic, please, that is ongoing at the time of certainly 25 the investigation into James Robinson, and about</p> <p style="text-align: center;">Page 41</p>	<p>1 a system of redress that I think you were trying to see 2 if it could work within the archdiocese, and I would 3 like you to help the chair and panel about that, please. 4 It may be that there is a single document that neatly 5 summarises what you were trying to achieve. Chair, it 6 is in your little blue folder, and can we call up on 7 screen, please, CHC001445_025. 8 Now, we are in December 2000. You had been in post 9 about nine months. Can you just tell us in general 10 terms, and if you need to refer to the letter, please 11 do, what was it you were trying to see if you could 12 establish within the archdiocese? 13 A. I was trying to explore the possibilities of 14 establishing a forum in which victims of childhood 15 sexual abuse within the Catholic Church -- it was 16 a general scheme first, but then it became focused on 17 Birmingham -- could tell their story, could be heard, 18 could receive apologies, and could receive practical 19 help for their current problems. 20 I was trying to envisage a scheme that would enable 21 that kind of meeting, participation, readdress, to take 22 place, apart from the difficulties inhibiting 23 limitations and conditions of both, on the one hand, 24 charity legislation and, on the other hand, criminal 25 procedures. So I was looking for a nonconfrontational</p> <p style="text-align: center;">Page 42</p>
<p>1 manner in which the Catholic Church could hear, respond 2 to and assist victims of abuse. 3 My first conversations, which were quite extensive, 4 were with the Charity Commission, including the chief 5 executive of the Charity Commission, to see if it were 6 possible in any way to establish a charity to effect 7 this. What became clear was, it would have to be 8 entirely separate from the Catholic Church. What became 9 clear is that it could not deal with compensation. What 10 became clear is that it could conceivably offer 11 assistance in current need, but it would require 12 a process, and therefore a forum, and therefore some 13 kind of executive body, which would come to a reasonable 14 decision that the current needs faced by the person 15 presenting themselves were, in a reasonable judgment, 16 the consequence of childhood abuse. 17 The person working with me in the Charity Commission 18 actually got as far as drawing up articles and deeds of 19 association for such a possible charity, acknowledging 20 that it would be a very difficult exercise to find 21 a panel and to appoint a panel which could act in this 22 way. 23 The second part of the conversation, which is 24 I think also summarised in that letter, was with the 25 Chief Constable of the West Midlands --</p> <p style="text-align: center;">Page 43</p>	<p>1 Q. Yes, to whom this is addressed, yes. 2 A. -- and his legal team. And he obviously had very deep 3 concerns that a scheme of this sort would have immediate 4 relevance to the prosecution or the pursuit and the 5 prosecution of what in fact had been criminal 6 activities. 7 So the letter sums up -- and there are other notes 8 and more of this correspondence available -- to the 9 limitations and the conditions that he, as the chief 10 constable, wanted to put into further consideration of 11 the scheme. 12 I tried to do this because already I realised how 13 very difficult it is to respond personally to those who 14 are victims of childhood abuse from within the legal and 15 charitable frameworks, and I just wanted to know if 16 there was a way of doing it that would take us out of 17 these tangles. 18 Q. One of the things you said on the second page of 19 the document, in the top paragraph, is: 20 "I believe that for many victims the crucial steps 21 consist of an acknowledgement of what happened, some 22 expression of responsibility and perhaps some assistance 23 with consequent needs." 24 You have told us that you thought that was actually 25 very important to the victims. How does that profession</p> <p style="text-align: center;">Page 44</p>

1 there by you of a victim focus sit with something like
 2 the press statement that you issued in response to
 3 "Kenyon Confronts"?"
 4 **A. Not very well.**
 5 Q. No.
 6 **A. But I worked hard in those two years to try and explore**
 7 **this possibility, and my intention was clear and was**
 8 **truthful.**
 9 Q. In due course, did it prove possible to devise a system
 10 of redress with the Charity Commission and the
 11 assistance of the chief constable?
 12 **A. No.**
 13 Q. Right.
 14 **A. But it was an attempt to explore the issues.**
 15 Q. Right.
 16 **A. I mean, for me, this is one of the most difficult parts,**
 17 **as I say, in establishing our victims advisory service.**
 18 **That's taken a long time. And my hope would be that**
 19 **this inquiry might help to find a way forward which**
 20 **makes those three objectives easier to achieve.**
 21 MS CAREY: Archbishop, that is probably a convenient moment
 22 for the first of our mid-morning breaks, thank you very
 23 much.
 24 Chair, what time will we resume?
 25 THE CHAIR: We will return at 10.55 am.

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1 Did you meet with A348?
 2 **A. I think I did.**
 3 Q. I think you advised him to go to the police and report
 4 the allegation to them?
 5 **A. Yes.**
 6 Q. Father Tolkien, though, died in January 2003, and so
 7 there was never any criminal prosecution of him.
 8 I really want to ask you about the position where there
 9 is obviously then no finding before the criminal courts,
 10 the perpetrator, alleged perpetrator, has died, but
 11 nonetheless, then, there are compensation claims made by
 12 those victims and survivors against the archdiocese.
 13 Now, I think -- do you understand the position to be
 14 this, that where there has been no admission by the
 15 perpetrator or no criminal court finding, the civil
 16 court then has to decide whether it's more likely or not
 17 that the abuse occurred. And when a compensation claim
 18 is brought, is it right that the archdiocese have
 19 solicitors who help advise you and consider whether the
 20 claim is a good one, whether there is a defence to it,
 21 what the compensation should be if it is going to be
 22 settled, and all matters relating to the process of that
 23 civil case?
 24 **A. Yes.**
 25 Q. I think in relation to Father Tolkien, you received

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1 MS CAREY: Thank you very much.
 2 (10.40 am)
 3 (A short break)
 4 (10.55 am)
 5 MS CAREY: Thank you, chair.
 6 Archbishop, I would like to turn, please, to look at
 7 your involvement in the case of Father John Tolkien.
 8 For those who either weren't able to follow the hearing
 9 in November or require a little assistance refreshing
 10 their memory, Father John Tolkien was a priest of
 11 the archdiocese against whom there has been no criminal
 12 or civil court finding made against him. I think, as
 13 you probably are aware, back in 2000, one of his
 14 victims, Mr Carrie, wrote to you asking you to
 15 investigate Father Tolkien. There was, in fact,
 16 a police investigation, and by February 2002 it was
 17 decided by the Crown Prosecution Service that there
 18 would be no charges brought against Father Tolkien, as
 19 it was not in the public interest, given his ill-health.
 20 Mr Carrie then started a civil claim for
 21 compensation from the archdiocese, and I think, as
 22 a result of the publicity that surrounded the decision
 23 not to charge Father Tolkien, a complainant by the name
 24 of A348 came forward in June 2002, saying that he, too,
 25 had been abused.

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1 a briefing note in December 2002 from the archdiocese's
 2 solicitors. Can we have a look, please, behind tab 18,
 3 chair, and on screen CHC000251_029. This, as I am sure
 4 you are aware, Archbishop, but so everyone else is, is
 5 a briefing note that didn't just focus on the case of
 6 Father Tolkien; there was reference to other civil
 7 claims being made against the archdiocese, for example,
 8 Christopher Clonan, a number of other priests, and if we
 9 turn, please, to CHC000251_031, the second page in, one
 10 sees at the bottom, I hope, reference to Mr Carrie.
 11 Mr Carrie, as I suspect you are aware, Archbishop, died
 12 earlier this year. In short, if we can highlight the
 13 bottom of the page, he alleged that Father Tolkien
 14 sexually abused him on two occasions in the mid 1950s:
 15 "At the time of the alleged abuse, Father Tolkien
 16 was an assistant priest at the English Martyrs Roman
 17 Catholic Church, Sparkhill. He was also in charge of
 18 the local scout group of which Mr Carrie was a member.
 19 The alleged abuse took the form of touching and the
 20 masturbation of Mr Carrie by Father Tolkien, carried out
 21 in the context of a purported blessing."
 22 Obviously the briefing note sets out that Mr Carrie
 23 did not report it to the police at the time, but he had
 24 done so recently, and one can see there, in the third
 25 paragraph down, that Mr Carrie sought damages from the

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<p>1 archdiocese for the psychiatric injury and related loss 2 caused by the alleged sexual abuse. He had served some 3 medical evidence on the archdiocese, and the briefing 4 note makes reference to the fact that the claim seemed 5 to be part of what was called a wider campaign which 6 Carrie had been waging against the archdiocese, 7 Father Tolkien and the Tolkien family generally for 8 ten years and made reference to the fact that Mr Carrie 9 had published a book "Klone It", an anagram of Tolkien, 10 setting out his allegations.</p> <p>11 The briefing note says there that the solicitors 12 suspected that Carrie's main aim in bringing these 13 proceedings was to obtain further material for 14 publication. Is that something that you had been aware 15 of through your meetings with Mr Carrie?</p> <p>16 A. I don't think I've ever met Mr Carrie. I don't think 17 so.</p> <p>18 Q. I think he certainly wrote to you.</p> <p>19 A. Yes.</p> <p>20 Q. And you had a number of pieces of correspondence with 21 him, but you never actually met him in person?</p> <p>22 A. I don't think so.</p> <p>23 Q. As part of that briefing note, is it right that the 24 solicitors had to go on to see what was known about 25 Father Tolkien by reference to other files kept by the</p> <p style="text-align: center;">Page 49</p>	<p>1 archdiocese interviewing other people, and we come there 2 to the paragraph that starts, "We have interviewed 3 RC-F171, who has told us that Father Tolkien sexually 4 abused him when aged 16". They had also spoken to 5 RC-A340, who alleged abuse by Father Tolkien, and there 6 was a complaint apparently of a sexual nature made 7 against Father Tolkien in 1968 to the headmistress of 8 a Catholic secondary school, and:</p> <p>9 "Finally, Carrie has always been consistent in his 10 descriptions of the abuse."</p> <p>11 So the researches of the solicitors were that in 12 fact it wasn't just Mr Carrie, there were at least two 13 other complainants, and that led the solicitors to 14 conclude as follows:</p> <p>15 "Our conclusion, therefore, is that Carrie is likely 16 to satisfy the court that Father Tolkien abused him in 17 the manner he alleges. This is not, of course, enough 18 to fix the archdiocese with liability and there is no 19 evidence that in the 1950s it was, or should have been, 20 aware that Father Tolkien might have been abusing 21 children."</p> <p>22 They went on to advise you that the claim could be 23 defended on the grounds of limitation, ie, the time 24 limit in which the claim should be brought had elapsed, 25 and I think they also advised you, Archbishop, that</p> <p style="text-align: center;">Page 50</p>
<p>1 there might be an argument that Father Tolkien wasn't 2 acting as a priest when he committed the abuse, so the 3 church should not be responsible.</p> <p>4 Just pausing there, though, the church's own lawyers 5 have come to the conclusion that the civil court may 6 well find that the abuse had occurred, ie, Mr Carrie is 7 telling the truth. What impact does an acknowledgement 8 that potentially the abuse has happened have on your 9 views about how the church should deal with complainants 10 and victims in these kind of cases?</p> <p>11 A. Well, in this case, the issue was before -- it was in 12 the hands of the solicitors with a potential civil case. 13 So in this case, I believed I had to let this advice 14 mature and come to its formal ending for me.</p> <p>15 In trying to come to a conclusion about this, 16 I would find it helpful if you could move on to the 17 other letters too.</p> <p>18 Q. Well, I am going to, but, on the face of it, at the very 19 outset of the briefing note to you, here it is, the 20 solicitor saying, "The abuse probably happened", and 21 I wanted to understand from you whether there is not, in 22 those circumstances, at least a moral obligation on you 23 to do the right thing by that victim and not defend the 24 claim?</p> <p>25 A. That is the conclusion I came to.</p> <p style="text-align: center;">Page 51</p>	<p>1 Q. You did eventually.</p> <p>2 A. Yes.</p> <p>3 Q. But in general speaking, do you accept that in these 4 kind of circumstances, it is up to you whether you 5 accept the advice of the solicitors whether to defend 6 the claim or not; you don't have to accept their advice, 7 do you, Archbishop?</p> <p>8 A. I don't, but it would seem to me, in my limited 9 experience of public life, due process is very important 10 and cannot simply be shortcut by moral conviction.</p> <p>11 Q. As part of those inquiries, the solicitors became aware 12 of a note written by your predecessor, and it might be 13 helpful to look behind tab 17 at CHC000251_010 and 14 a 1968 note, if I can call it that. Can we highlight, 15 please, the paragraph beginning, "The biggest problem", 16 because this is, I think, two or three months on from 17 the briefing note.</p> <p>18 A. Yes, two.</p> <p>19 Q. Two months on. The solicitors have written to you again 20 about Mr Carrie's claim and there is reference there to 21 Archbishop Couve de Murville's note. I will just read 22 it out so that everyone can follow:</p> <p>23 "The biggest problem facing the archdiocese appears 24 to be the document which Archbishop Couve de Murville 25 has produced from his file which indicates that in 1968</p> <p style="text-align: center;">Page 52</p>

<p>1 a complaint about Father Tolkien's behaviour was made to 2 the archdiocese. At this time, Father Tolkien was sent 3 for therapy and therefore I conclude that, judged by the 4 standards of the time, the archdiocese had taken 5 reasonable action. Then Christopher Carrie went to see 6 the archbishop in 1993 to complain of events some 7 35 years earlier. At this stage, it appears that no 8 action was taken by the archdiocese, presumably because 9 Father Tolkien was about to retire and did so within 10 about six months of Christopher Carrie's visit. I am 11 concerned that this was not in line with the 1994 12 guidelines adopted by the Bishops' Conference, but since 13 Christopher Carrie's visit predated those guidelines, 14 there would be a debate as to what action Archbishop 15 Couve de Murville should have taken in 1993. 16 "You have said that the archdiocese would prefer not 17 to disclose this document even if it means settling the 18 action." 19 It is about that that I wish to ask you: why is it 20 that you did not want to disclose reference to the 1968 21 note? 22 A. My main objective in going through what the solicitor 23 describes in the first line of this letter, the 24 conundrum of this case, my main purpose, I must admit, 25 was to try and avoid civil action in court. The logic</p> <p style="text-align: center;">Page 53</p>	<p>1 of the sentence at the bottom of the page, while I can't 2 deny that it may well represent exactly what I said, but 3 to me it should actually say, "The archdiocese would 4 prefer not to take this matter to court, and therefore 5 not to disclose the note" but the purpose -- 6 Q. Can I interrupt you there? Did you write back to the 7 solicitors -- 8 A. No, I didn't. 9 Q. -- and say, "This is an inaccurate reflection of my 10 views"? 11 A. No, I didn't, no. I think the sentence has to be read 12 in the context of the whole letter. As you see on the 13 next page, the leading counsel's view of that note says, 14 "It is not as detrimental to the position of 15 the archbishop as you seem to fear". So the note, or 16 its disclosure, was not central to the process of my 17 considerations. The note obviously had been disclosed 18 to the police. It wasn't as if it was being hidden. 19 The whole file was given to the police, they'd seen it, 20 they'd taken it into consideration. It concerned an 21 action in 1968, not in the '50s, which was actually the 22 point that they were investigating. 23 Q. Forgive me, Archbishop, you have got Mr Carrie saying, 24 "I was abused in the '50s", a note now from '68 25 suggesting that he'd asked Scouts to strip naked, and</p> <p style="text-align: center;">Page 54</p>
<p>1 there are, on the basis of what you had been told in the 2 briefing note, at least two other complainants, which 3 all might tend to suggest that Mr Carrie's claim was 4 a good and valid one and that the abuse had happened. 5 Why did you not want Mr Carrie to know that there was 6 a 1968 note effectively providing support for his 7 account? 8 A. The point at question was, do we settle the claim, and 9 to me that was the point I wished to pursue. There is 10 a third party in this, which I would like to draw 11 attention to, unless you'd like to take me to the 12 Tolkien family solicitor's case as well. 13 Q. No, I wasn't going to, but I'm aware that the Tolkien 14 family were obviously interested in the claim that 15 Carrie was bringing against the archdiocese. Why were 16 you concerned, then, about the Tolkien family in all of 17 this? 18 A. Well, if I may go to the document from Manches 19 Solicitors -- 20 Q. It may not be in our bundle, Archbishop. 21 A. Oh. No, I think it is. I saw it this morning. 22 Q. Very well. 23 A. Because it is heavily redacted. 24 Q. It will be. 25 A. I thought I saw it this morning.</p> <p style="text-align: center;">Page 55</p>	<p>1 Q. I'm told it is behind tab 19. 2 If we go to CHC000251_023. These were solicitors 3 I think acting on behalf of the Tolkien family? 4 A. Yes. Indeed, the document is there and can be read. 5 But they were very firm in asserting their position that 6 it would be quite improper for the diocese to admit 7 legally that these acts had taken place, because 8 Father Tolkien would have no opportunity to defend 9 himself. They were firm in their insistence, therefore, 10 that the diocese should not admit liability, and they 11 were firm in their insistence that no settlement should 12 be agreed. They also -- 13 Q. Can I just interrupt you, is that a matter for them? 14 This is a claim against the archdiocese, essentially 15 against you. They may not want the claim to be settled, 16 but it is not really a matter for them? 17 A. Inasmuch as it would inevitably involve the Tolkien 18 name, then I think it was a matter for them; at least 19 they certainly thought so. They also spell out in the 20 letter the kind of campaign that -- it mentions his 21 name. 22 Q. Mr Carrie? 23 A. Can we use his name? 24 Q. Yes, we can. 25 A. That Mr Carrie had been conducting, which included</p> <p style="text-align: center;">Page 56</p>

<p>1 accusing Father Tolkien's brother and nephew of abuse, 2 of claiming that there were hundreds of victims, and of 3 actually taking out a libel action against the Tolkien 4 family, which they pointed out he was paying for 5 privately while accepting public funding for his 6 compensation claim. 7 So they, it seemed to me, had a reasonable position 8 that I had to consider in this conundrum as described by 9 our solicitors. 10 So, in those circumstances -- and I'm sorry that the 11 last page of the letter to which you were referring 12 earlier is missing, but in those circumstances, the 13 final conclusion of the diocesan solicitors was that we 14 should be prepared to find a settlement, but it needed 15 also the agreement of Manches on behalf of the Tolkien 16 family. 17 So it was then, I think, shortly after this 18 correspondence that in fact the solicitors representing 19 Mr Carrie offered a settlement, and I accepted that 20 offer, having been advised that it would mean, 21 therefore, that we would have to do likewise to any 22 other victims of Father Tolkien who subsequently came 23 forward. 24 In order to effect that, I also had to find the 25 agreement and achieve the agreement of the Tolkien</p> <p style="text-align: center;">Page 57</p>	<p>1 family solicitors, and so we had an additional meeting, 2 as advised by the diocesan solicitors -- that's on the 3 page that's missing -- and eventually they agreed that 4 this was a way in which a very complex and painful 5 situation for Mr Carrie certainly might be brought to 6 a conclusion. 7 In the letter of acceptance, that was the point 8 I was trying to express. This is, I think, if I may, 9 behind tab 20, the solicitor wrote: 10 "The archbishop considers that, particularly in view 11 of Father Tolkien's death, it would be right for your 12 client to be placed in a position to bring closure to 13 this matter." 14 And that's what I was trying to do. 15 Q. Archbishop, I understand in due course the claim was 16 settled with Mr Carrie, but I wanted to ask you about 17 the disclosure of the 1968 note, because behind our 18 tab 17 and in the paragraph -- if we look at 19 CHC000251_011. You made reference to the fact that your 20 own counsel did not think the note was as detrimental as 21 you had perhaps feared: 22 "Counsel wanted to make it clear that to settle this 23 claim on the basis the archdiocese would not wish to 24 make a damaging disclosure must mean that any subsequent 25 claim brought by others arising from the activities of</p> <p style="text-align: center;">Page 58</p>
<p>1 Father Tolkien would also have to be settled, since the 2 note would be equally relevant in any subsequent action. 3 We have details of as many as six potential claimants." 4 Why didn't you want the note to be disclosed? Why 5 aren't those victims entitled to know that the church 6 was onto, potentially, the problems with Father Tolkien 7 in 1968? 8 A. The question before my mind was always, what do I do 9 with this claim? And what is the best way of trying to 10 find a solution to this complex problem? The decision 11 I took was to settle the claim knowing, on that 12 counsel's advice, there would be other subsequent 13 claims. To me, that was the best way of responding to 14 victims in finding closure. 15 Q. Was the reason that you didn't want to disclose the note 16 because it would mean that the church would effectively 17 not be able to defend the claim -- Carrie's and/or 18 others? 19 A. I didn't intend to defend the claim. 20 Q. Were you worried about disclosing the note because, for 21 reputational reasons, it would show the archdiocese in 22 a poor light? 23 A. I don't remember that being uppermost in my mind. 24 Clearly, the solicitors had laid it out, but uppermost 25 in my mind was a desire to settle this claim so that</p> <p style="text-align: center;">Page 59</p>	<p>1 these difficult situations, certainly for Mr Carrie, 2 certainly for the Tolkien family, certainly for the 3 parishes in Oxfordshire that he'd been leafletting, 4 could be closed. 5 Q. Did you ever, prior to the inquiry's request for 6 disclosure, disclose the 1968 note in any civil claim 7 that you're aware of? 8 A. I don't think it's ever been a matter for judgment. 9 Q. The inquiry heard on 13 November of this year from 10 a complainant of Father Tolkien who has been ciphered as 11 A343 and he told the chair and panel that he was abused 12 by Father Tolkien when he was at junior school, that 13 Father Tolkien sexually abused him under the guise of 14 a reading lesson, and he didn't complain about that at 15 the time or for many years until he saw press reporting 16 about the police investigation. He told us he met with 17 Father McArdle and that Father McArdle said to him that, 18 whether these things happened or not, we can come to God 19 to try and find, effectively, peace for A343. 20 A343 told us that he wanted to speak to 21 Father Tolkien himself and that Father McArdle said he 22 would have to ask you about whether that would be 23 possible. Did Father McArdle ever ask you about the 24 possibility of A343 meeting Father Tolkien? 25 A. Not as I can remember.</p> <p style="text-align: center;">Page 60</p>

1 Q. Had you been asked, and had Father Tolkien been in
 2 reasonable health, what would you have said to a request
 3 like that?
 4 **A. I don't think it would be proper for me, in my
 5 authority, to refuse it. I think the request would have
 6 to have been put to Father Tolkien and said, "Will you
 7 meet him?"**
 8 Q. If a priest in Father Tolkien's position said,
 9 "I won't", would you, as his archbishop, say, "Well,
 10 I think you should?"
 11 **A. Yes, I would.**
 12 Q. Would you force him to?
 13 **A. I'd try and create circumstances to make it as
 14 possible -- to make it as manageable as possible. So
 15 that would mean accompanying, making sure that there may
 16 be some go-between, but I wouldn't have thought it would
 17 be correct for me to say to any priest, "You may not
 18 simply refuse".**
 19 Q. We know that A343 started civil proceedings as well and,
 20 when he gave evidence before the inquiry, he was asked
 21 about the church's response to him, who at that time
 22 were going to contest the claim on the basis that the
 23 claim was outside the relevant time limit. I would like
 24 to play you, please, an excerpt of what A343 actually
 25 said to us in the hearing on 13 November.

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1 **1968, I'm sure that has renewed and deepened his sense
 2 of betrayal and his sense of hurt, and I apologise for
 3 that.**
 4 Q. Well, it is in part, I'm afraid, Archbishop, directed at
 5 you for what he perceives to be the coverup in the
 6 decision not to disclose the 1968 note. So you can't
 7 answer, clearly, for the actions of your predecessors in
 8 the late '60s, but what you can answer for is why you
 9 decided not to let people know that the church, I'm
 10 afraid, did know about it and didn't deal with it
 11 properly back in the '60s?
 12 **A. In the context of the claim and the discussions with the
 13 solicitors, my priority was to get that settled, and
 14 when that was settled, I simply didn't give the matter
 15 any further thought, for which I apologise.**
 16 Q. If there were a claim of a similar nature now, and
 17 a note existed of a previous failure to act, if I can
 18 call it that, what would your view be now to the
 19 settling of any civil claim?
 20 **A. I suppose the claimant has a right to know what's there.
 21 Looking back, I wish the solicitors had pointed that out
 22 to me; they might have said, you know, not so much that
 23 "This will come out if this case goes through", but,
 24 "Maybe there is a duty to you to let the claimant know
 25 what you have".**

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1 **A. Please.**
 2 **(Audio recording played and transcript displayed)**
 3 MS CAREY: We can pause the excerpt there. A343 is a man in
 4 his late 50s now, talking about abuse over four decades
 5 prior to that, and you can see there that, whatever you
 6 said today in evidence, he reads, "You have said the
 7 archdiocese would prefer not to disclose this document
 8 even if it means settling the action", as effectively
 9 a coverup by you to protect the reputation of
 10 the church.
 11 Having heard him give evidence in the way he did,
 12 what do you say now about your decision not to disclose
 13 the 1968 note?
 14 **A. Well, first of all, it's very distressing to hear -- to
 15 hear --**
 16 Q. A343.
 17 **A. -- A348 [sic], and what I regret is that, at the time,
 18 in 1968, a much more decisive action was not taken.
 19 I think, to me, that's -- that's the point at which we
 20 should have protected him from the abuse that followed.
 21 It's very difficult to judge actions in 1968 by
 22 today's standards, but by any standards today, what
 23 happened then was not right. It was wrong. And it led
 24 directly to his abuse, which I sincerely regret.
 25 Now that he knows that that report was given in**

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1 Q. I know you said that you wish the solicitors, but you
 2 have told us about the distressing effect when you've
 3 met victims, you made reference in the redress letter,
 4 for example, of taking expression of responsibility, an
 5 acknowledgement of what had happened. It may be said
 6 that, on one hand, there are public professions of
 7 assistance and a victim focus, and yet behind the
 8 scenes, when it comes to money and the protection of
 9 the church, you effectively cover up the note?
 10 **A. If I may put a gloss on that, it was never a question of
 11 money. I think I took both a pragmatic and a prudent
 12 decision in seeking to settle this claim, even though
 13 I knew it would be followed by other claims on the same
 14 basis. But I can only repeat what I said: I was not
 15 aware that it would be a due process to let the claimant
 16 see whatever was there, nor was that suggested to me,
 17 and my focus remained on settling rather than hiding
 18 from the claimant a note which was relevant.
 19 As I say, it was not -- it was disclosed to the
 20 police in their investigation, and in that I thought
 21 that was the disclosure that was due. I was wrong.**
 22 Q. Can I turn, please, to a different topic, and look
 23 briefly at your involvement in the implementation of
 24 the Nolan recommendations. If it helps you, Archbishop,
 25 we are at paragraph 29 now in your first witness

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1 statement, which I think is at the front of your bundle.
 2 I think that the Nolan Report was published
 3 in September 2001, and you became chair of
 4 the Implementation Committee and subsequently chair of
 5 the COPCA management board and at the same time were
 6 Archbishop of Birmingham. You said in your statement at
 7 paragraph 30 that COPCA was intended to be a national
 8 office with a degree of independence from the church,
 9 tasked with the professional advice and monitoring of
 10 the work of the diocese and the institutes within
 11 England and Wales. I wanted to ask you, really, why did
 12 you say it was intended to be? Does one read into that
 13 that it may have been the intention, but that wasn't
 14 what it was?
 15 **A. No, sorry.**
 16 Q. Oh, right.
 17 **A. The purpose of it was.**
 18 Q. Now, clearly, I'd like just your help with how you
 19 helped to try and bring about the Nolan recommendations
 20 within the Archdiocese of Birmingham. There was what
 21 was called the "one church" policy; is that correct?
 22 **A. Mmm.**
 23 Q. The aim being that every diocese and archdiocese would
 24 use the same policies and procedures in respect of child
 25 protection. You said, I think, in your statement, that

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1 **pastoral work of the diocese, then, for that work, it**
 2 **comes under the bishop. For all other matters, it's**
 3 **under its own authority structure.**
 4 **So in these things, we have to work together by**
 5 **willing cooperation, which is difficult to achieve in**
 6 **a body which is so diverse. Some of the institutes are**
 7 **quite recent -- they are 100 years old or so. Some of**
 8 **them are 400 or 500 years old and have their way of**
 9 **doing things.**
 10 Q. You say later on in your statement, however, that it
 11 isn't just difficult to implement within the religious
 12 institutes, but you describe the changes that took place
 13 following the Nolan Report were a little like climbing
 14 a hill, to use your words, in terms of changing
 15 attitudes and changing the culture. Can you summarise
 16 for us, please, Archbishop, what were the difficulties
 17 in effecting change post Nolan?
 18 **A. In the diocese of Birmingham or --**
 19 Q. Yes; in the diocese of Birmingham.
 20 **A. In the diocese of Birmingham, the model we chose with**
 21 **Lord Nolan's guidance was a model rooted in social work**
 22 **disciplines. I think the profession and the disciplines**
 23 **of the Social Services are quite distinct and different**
 24 **from the disciplines and the patents of priestly**
 25 **ministry, and the essential problem was matching these**

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1 was difficult to institute in relation to the religious
 2 institutes. Why was that?
 3 **A. Well, I say in paragraph 36, partly because of the sheer**
 4 **number of religious congregations and institutes.**
 5 **I think there are over 380 different religious**
 6 **institutes and congregations. The diversity of their**
 7 **purposes; the mobility of their membership, because they**
 8 **are under the authority of the religious superiors, not**
 9 **the bishop. They can move from institute -- from within**
 10 **their own religious institute, they can move from**
 11 **community to community. They should inform the bishop**
 12 **when a new religious arrives in his diocese, but the**
 13 **decision of movement about them is theirs.**
 14 **The relevance of child protection is to some of**
 15 **the communities which are very small and elderly -- we**
 16 **are talking about two or three elderly religious sisters**
 17 **living together -- and the capacity of some of the small**
 18 **communities to resource.**
 19 **There is also, and I think this is something**
 20 **Archbishop Bernard has talked about, quite a complex**
 21 **canonical relationship between religious orders and**
 22 **diocesan bishops, that religious orders have a canonical**
 23 **structure within the church which in a way runs parallel**
 24 **to that of diocesan canonical structures.**
 25 **So if a religious order involves itself in the**

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1 **together.**
 2 **As I say in my statement in a number of places,**
 3 **while this has been quite difficult, I believe it has**
 4 **been really beneficial for the church. It has**
 5 **introduced to us a more prudent way of understanding the**
 6 **relationship between a priest and his people, perhaps**
 7 **moving it a little bit away from what I describe as**
 8 **a familial approach to one that would be more marked by**
 9 **some of the characteristics of a professional approach.**
 10 **So it would have been quite strange for a priest to,**
 11 **for example, keep records of conversations or phone**
 12 **calls. It would have been quite a strange thing for him**
 13 **to do.**
 14 **He might have kept note of facts. So the routine,**
 15 **when I was a young priest, was to go around and visit**
 16 **people in their homes. The only record I would keep**
 17 **would be of the houses I visited and who was there.**
 18 **I would not keep a record of conversations, of points**
 19 **raised, of matters of concern. Slowly --**
 20 Q. Even if that related to the sexual abuse of a child?
 21 **A. Well, I never had that experience, actually. That was**
 22 **never raised with me. And I think by the time that the**
 23 **sexual abuse of children was coming into public**
 24 **notice -- and I would probably have to say, in my**
 25 **experience, in public notice, that's probably in the**

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1 early 1990s or the late '80s -- I think then that
 2 practice had begun to change. But, nevertheless, the
 3 kind of rigor of procedure that Nolan suggested and
 4 COPCA was trying to introduce or enforce was not easy to
 5 insert into a parish structure which is basically
 6 a community of people who come willingly together out of
 7 a shared faith and generously offer to help each other
 8 in a wide variety of ways.

9 Q. Can you help us, why wasn't it easy to insert that?
 10 People are volunteering, expressing their faith through
 11 charitable work, through work within a church. Why is
 12 it that there seems to be the church saying there's
 13 a tension when actually the two could coexist perfectly
 14 happily?

15 A. I think the two do coexist now perfectly happily.

16 Q. Why did you think they wouldn't back in 2001?

17 A. It wasn't that I didn't think they wouldn't. I knew
 18 from people saying -- for example, if you had been
 19 working and offering your services in a parish for
 20 30 years, running children's catechesis, and suddenly
 21 you're required to have a police check and a CRB check,
 22 you say, "Why? Excuse me, I have been here for
 23 30 years. You know all there is to know about me. Why
 24 have I got to go through this?", and I remember
 25 Jane Jones trying to explain to people that, yes, this

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1 presbyteral fraternity until they die. It is not
 2 a profession that you take up and then change career or
 3 retire from and then go and live a private life. It is
 4 a fraternity, it is a brotherhood. It has been
 5 difficult both for priests to understand that their
 6 genuine brothers are criminals and then, when that
 7 happens, and they hear emerging allegations, they say,
 8 "Will it be me next?", and they get uneasy. So those
 9 things -- they are two examples.

10 Q. How do you then combat that unease and deal with the
 11 concerns of the clergy that they might be next and have
 12 a false allegation or a malicious allegation? How have
 13 you tried to put their minds at rest?

14 A. Well, in the course of the years I was in Birmingham,
 15 I had quite a number of days for the priests.
 16 I addressed them on a number of occasions. I addressed
 17 some of those issues, I believe. And then also, when
 18 the review of the Nolan recommendations and their
 19 implementation was taking place, I think in 2007,
 20 I wrote to every priest and I said to every priest,
 21 "Please write in and tell me your anxieties, tell me how
 22 you read these new recommendations from Cumberlege, what
 23 they mean to you, what impact they're having on you, and
 24 we can try and use that moment as a catch-up and
 25 a review".

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1 was a difficult -- a demanding and seemingly intrusive
 2 procedure, but I think the phrase she used to them was,
 3 "It's like beginning to learn to clean your teeth. It's
 4 very necessary and sooner or later you will do it
 5 without thinking", and I think now it is absolutely
 6 accepted that people who take these public roles will
 7 willingly now seek CRB checks. But the move from one to
 8 the other was not something that could be achieved
 9 overnight.

10 A second area which was difficult was to maintain
 11 the morale and the trust and, if you like, the
 12 fraternity of the priests of the diocese. To some
 13 extent --

14 Q. They felt they were under the spotlight?

15 A. To some extent, there's still an unease among Catholic
 16 priests that they are vulnerable. And certainly, when
 17 some of the first criminal prosecutions took place in
 18 Birmingham -- and Father Doyle's statement this morning
 19 illustrates it: for him, it was an absolute unbelievable
 20 thing that a priest had committed these terrible crimes.

21 A diocesan priesthood is a very particular kind of
 22 network. I mean, these are men who, for the most part,
 23 started their formation together, sometimes at the age
 24 of 16/17, sometimes younger, and have spent their lives
 25 together and know that they will remain part of this

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1 Q. Eileen Shearer gave evidence before the inquiry
 2 in November, and she was obviously the director of COPCA
 3 between 2002 and 2007, and she said, in effect, that,
 4 looking back, she found her time as director as a very
 5 challenging time, and I quote her directly on that. You
 6 were clearly chair of the COPCA management board. Would
 7 you agree with her description of that period as being
 8 very challenging?

9 A. Yes.

10 Q. What did you do to try and deal with those challenges
 11 and the myriad of recommendations that Nolan had
 12 published?

13 A. Well, as chairman of COPCA, I tried to guide the
 14 management board as best I could. I tried at times,
 15 along with another senior priest who was on that board,
 16 to, as it were, interpret what proposals might mean
 17 within the church. We tried to fashion procedures that,
 18 while being both faithful to the rigours that the
 19 disciplines required, also made sense in the context of
 20 the church. I tried to do that mediating. I tried to
 21 ensure that Eileen had the support that she needed, the
 22 management, and the three-way management regular
 23 meetings that we had.

24 As chairman of the management board, I put my heart
 25 and soul into it.

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1 Q. Can I ask you about that, because she said that you were
 2 a good leader of the COPCA board, but she queried
 3 whether you had a genuine passion for the job, and
 4 I think she said at one time she felt you were less than
 5 enthusiastic about your role as chair of COPCA. What do
 6 you say to the evidence that she gave the chair and
 7 panel?
 8 **A. She didn't say it to me at the time. I don't remember**
 9 **that sense existing between us. We sat alongside each**
 10 **other for probably five public press interviews for the**
 11 **publication of the annual report. That's a fairly**
 12 **exposed place in which, if a partnership is flawed, it**
 13 **will show up. I don't remember tension between us on**
 14 **any of those, I think it was five, occasions.**
 15 I remember one item that we discussed at some
 16 length, and that was that my first instinct was, if
 17 these reports showed that the number of allegations
 18 coming to the church about abuse in the past was going
 19 down, my instinct was to say, "Oh, that's good", and she
 20 said, "No, it's not. Actually, you should be more proud
 21 if the number of allegations goes up, because it means
 22 you're building confidence in people to come forward".
 23 But apart from that discussion, which was – I was
 24 wrong, she was right, we sat together on those public
 25 occasions I think very effectively as a partnership.

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1 **I also have seen recently her letter of resignation**
 2 **to Cardinal Cormac in which she describes my part in**
 3 **COPCA as "inspirational". That's what she said at the**
 4 **time she finished.**
 5 Q. I think certainly at one stage in her evidence she did
 6 essentially say that, as chair of the COPCA board, she
 7 had no concerns, but that your attitude within the
 8 Archdiocese of Birmingham was a slightly different
 9 matter. I want to just turn to that, if I can.
 10 Was there, as far as you were concerned, any tension
 11 between your dual role as being the chair of the COPCA
 12 board and your role as head of the archdiocese?
 13 **A. Certainly. I think in my statement I called it**
 14 **a creative tension.**
 15 Q. What did you mean by that?
 16 **A. Well, it was challenging at both ends. The COPCA board**
 17 **meetings were not easy. They were very thorough. Every**
 18 **time there were issues which in a sense were new to me**
 19 **and I had to try and understand them and get into them,**
 20 **the speed at which the work had to be done in order to**
 21 **try and get in place the proper procedures, it was heavy**
 22 **work, it was difficult work.**
 23 **Back in the diocese, the task was different. The**
 24 **task was trying to inculcate a new culture, trying to**
 25 **help people to understand, to make the processes work,**

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1 and also to deal with what was quite a heavy case load
 2 as well, which was the responsibility of the diocese.
 3 So the two roles were distinct, but were clearly
 4 interrelated, and walking from Archbishop's House to the
 5 COPCA office, it was a bit like changing roles and
 6 entering into different perspectives, but each had their
 7 validity and each had their strengths.
 8 Q. She said that you were good as the leader of COPCA, but
 9 didn't want or welcome advice in respect of
 10 the Archdiocese of Birmingham. What do you say to that
 11 assertion by her?
 12 **A. I don't, honestly, quite understand it. I can remember**
 13 **personally asking her advice, and it's -- I think it's**
 14 **in one of my statements, about a letter that I had to**
 15 **answer from one of the senior clergy in the diocese, and**
 16 **I showed her my draft letter and said, "Look, would you**
 17 **look at this? Would you tell me if this is okay?," and**
 18 **she came back and said, "Yes, it's fine. It's a very**
 19 **good explanation", so I sent the letter on. So at**
 20 **a personal level, her comment now doesn't create any**
 21 **echoes for me of tension in the past.**
 22 Q. Can I ask you about one other topic, perhaps, before we
 23 take another short break, and that's about the
 24 appointment of Jane Jones, which did occur during your
 25 role as archbishop. Mrs Shearer told us in evidence,

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1 and indeed it is in her statement, which I think you
 2 have seen, that she did not think Jane Jones was
 3 suitably equipped for the role of coordinator and that,
 4 moreover, in appointing her, the archdiocese did not
 5 follow the required national policies.
 6 Can I deal with both of those aspects, please?
 7 **A. Okay.**
 8 Q. Do you agree, Archbishop, that the role of
 9 the coordinator is in fact a key role?
 10 **A. Yes.**
 11 Q. And within an archdiocese the size of Birmingham,
 12 perhaps even more so?
 13 **A. Yes.**
 14 Q. And, I suspect, within the Archdiocese of Westminster?
 15 **A. Yes.**
 16 Q. Her background was in social work, as we have heard,
 17 generally, but not specialised in child protection or
 18 matters of that nature, and we know that Mrs Jones was
 19 appointed in 2004, so you'd been in post three or four
 20 years by then, and had worked under Carmel Knowles,
 21 Mrs Knowles became ill, I think, and then Jane Jones was
 22 asked to step up.
 23 Now, were you aware, prior to Mrs Jones becoming the
 24 coordinator, that she had written what she called
 25 a position paper in 1993 in response to publicity about

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1 the Sam Penney case?
 2 **A. No. I read it in the last few days. I'd never seen it**
 3 **before.**
 4 Q. You will be aware now, therefore, though, that in it
 5 Mrs Jones said things like the first victim themselves
 6 in that case was Penney himself and not those he had
 7 abused. By the time you met Mrs Jones in 2000, did she
 8 seem to adhere to the view of priest first, victim
 9 second?
 10 **A. Not at all.**
 11 Q. Her position to become the coordinator was not
 12 advertised, was it?
 13 **A. That's correct.**
 14 Q. Why not?
 15 **A. As far as I remember, the process by which she was**
 16 **appointed took most of the steps required, but didn't**
 17 **publicly advertise it because there was a conviction**
 18 **that continuity was a great benefit and that she had now**
 19 **the experience and knowledge of the diocese and the**
 20 **experience and knowledge of the actual work, which made**
 21 **her a good -- an excellent candidate.**
 22 Q. Why were you not keen, as chair of COPCA and
 23 Archbishop of Birmingham, to not take all of the steps
 24 and follow the policies to the letter?
 25 **A. I don't remember being directly involved in the process**

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1 which is, why were you not trying to follow and set by
 2 example the fact that here was your archdiocese
 3 following properly and fully the COPCA policy on the
 4 recruitment and appointment of someone for this very
 5 important position?
 6 **A. I was guided by the people in place, that this was the**
 7 **best candidate, and I didn't dissent from that view and**
 8 **so it was done in this manner.**
 9 Q. Do you know if anyone on the appointment panel was
 10 trained in child protection?
 11 **A. I can't remember now.**
 12 Q. Or if they sought any advice about the recruitment
 13 process from COPCA?
 14 **A. I can't -- I don't know, no.**
 15 Q. I think you have told us that the position wasn't
 16 advertised.
 17 **A. Yes.**
 18 Q. Was it advertised internally?
 19 **A. I can't remember.**
 20 Q. It may be thought by some that, effectively, Jane Jones
 21 got the job by a tap on the shoulder rather than
 22 a proper assessment of whether she was the most suitably
 23 qualified candidate for this role?
 24 **A. All I can say is, that doesn't sound like the manner in**
 25 **which the Vicar General approached matters, and there**

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1 **of appointment. I think it was done by the**
 2 **Vicar General, with an appointing committee, I think.**
 3 Q. You certainly became aware, though, that Eileen Shearer
 4 was concerned about the way in which Jane Jones had been
 5 appointed, and it might help you, Archbishop, if
 6 I direct your attention behind tab 8 in the bundle. Can
 7 we call up on screen, please, CSA005709. This is
 8 a letter from Mrs Shearer to you in January 2004. There
 9 is reference to the process being required for the
 10 appointment of the diocesan child protection
 11 coordinator, as it was then called, the CRB policies and
 12 the procedures under an organisational structures
 13 policy. She sets out in that letter, does she not, that
 14 she had concerns about the way in which Jane Jones was
 15 appointed?
 16 **A. Yes. This is after the appointment.**
 17 Q. It is after the appointment.
 18 **A. Yes. I think there is also somewhere a reply from**
 19 **Monsignor Moran in which he gives an account of what did**
 20 **take place and that, while the application form and the**
 21 **CV that was taken did not use the COPCA form, it was**
 22 **nevertheless a full process and there was a full CV**
 23 **available.**
 24 Q. The fact that you might have got there in the end is not
 25 necessarily the point I'm trying to make, Archbishop,

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1 **was also, obviously, at that time, a commission, and**
 2 **a commission which had on it some quite distinguished**
 3 **senior members of local Social Services, and I can't**
 4 **imagine that they would have accepted an appointment**
 5 **which they didn't consider suitable. In 2004, there was**
 6 **I think Gillian Sebright, who was a very, very senior**
 7 **child protection officer for greater Birmingham, and**
 8 **I think there was Marilyn Welch, who is a senior member**
 9 **of the Staffordshire Social Services. And I'm quite**
 10 **sure that neither of them would have accepted something**
 11 **which they thought was fundamentally flawed.**
 12 Q. I think Mrs Shearer's concern was essentially this, that
 13 if your own archdiocese doesn't follow best practice and
 14 you're the one that should be leading by example, what
 15 kind of message does that send out, if you don't do
 16 things by the policies that COPCA was established to
 17 introduce?
 18 **A. Well, yes, clearly, that was her concern. I thought**
 19 **that what --**
 20 Q. Is it a fair one?
 21 **A. From her point of view, yes.**
 22 Q. From your point of view?
 23 **A. From my point of view, if I had a commission that was**
 24 **satisfied, a process that had been done and a good**
 25 **candidate appointed -- and I believe she is -- she was**

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1 **a good candidate and she was an excellent child**
2 **protection coordinator, as far as I'm concerned, it**
3 **wasn't a disaster. It might have been a blemish, but it**
4 **was not a disaster.**
5 Q. Isn't it for your commission and your archdiocese to
6 change to comply with the national standards rather than
7 bending the rules?
8 **A. It was pragmatic.**
9 MS CAREY: Perhaps we can take, chair, a short break there
10 before I move on to a slightly different topic.
11 THE CHAIR: Thank you. We will return just after 12.05 pm.
12 MS CAREY: Thank you very much.
13 (11.55 am)
14 (A short break)
15 (12.06 pm)
16 MS CAREY: Archbishop, I would like to turn to a topic,
17 please, which relates to the provision of names by the
18 archdiocese to COPCA where the archdiocese seeks advice.
19 Just so that you understand, there is one issue about
20 the provision of names, but perhaps more importantly,
21 about how the archdiocese interacts with COPCA when
22 there is perhaps a disagreement about the policies that
23 should or shouldn't be followed. Can I deal perhaps
24 with the former, first of all.
25 I think you are aware that between 2004, I think,

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1 **A. Yes.**
2 Q. -- that you would follow the duty service protocol?
3 **A. Yes, yes.**
4 Q. And that would be best practice?
5 **A. It was COPCA's established office procedure. Whether it**
6 **was best practice I think was what was being discussed**
7 **precisely.**
8 Q. Once it had come in, presumably everyone had to follow
9 the duty service protocol?
10 **A. If they wanted advice.**
11 Q. From your own personal perspective, did you agree with
12 the duty service protocol that the name should be given?
13 **A. Quite honestly, I can't remember the discussion at that**
14 **particular meeting. I have seen the minute. It's very,**
15 **very brief. It's part of a very long agenda. I can't**
16 **recall it.**
17 **I was aware of the disagreement, so it must have**
18 **been a little uncomfortable for me. But it was not for**
19 **me either to, as it were, domineer or dominate the COPCA**
20 **management board, nor in that matter dominate the**
21 **Diocesan Commission.**
22 Q. That's what I wanted to come on to ask, because where
23 there is the situation that the commission does either
24 not agree with, or certainly doesn't follow, a protocol
25 or a procedure, who ultimately has responsibility for

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1 and about 2006, there was an ongoing dispute between
2 COPCA and the archdiocese about whether the archdiocese
3 should provide COPCA with the name of the alleged
4 perpetrator when advice was sought, and you have seen,
5 I think, a lot of correspondence between the archdiocese
6 and COPCA on that topic.
7 Now, there was, in fact, as we know, what was called
8 a COPCA duty service protocol that came about
9 in June 2005 that made it clear that, where advice was
10 being given on an individual case, details of
11 the alleged abuser should be obtained by COPCA. That
12 protocol was issued whilst you were chair of
13 the management board. What status, in your mind, did
14 the duty service protocol have?
15 **A. It had, in my mind, the -- it was a statement of**
16 **the agreed way in which the office would work.**
17 Q. Right. So that is what you would expect of not only
18 your archdiocese, but indeed any other diocese or
19 archdiocese to follow?
20 **A. If they wished to take advice from COPCA. But taking**
21 **advice from COPCA was a managerial decision from each**
22 **Diocesan Safeguarding Commission. Nobody was obliged to**
23 **take advice from COPCA.**
24 Q. No, I follow that. But if you make the decision to take
25 advice, then the expectation would be --

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1 ensuring that the archdiocese puts into place and
2 respects a COPCA or CSAS, as it became, policy and
3 procedure?
4 **A. Well, I think we have established, and I'm glad, that it**
5 **was not a national policy, it was a procedure and policy**
6 **for the COPCA office for one of the services it offered.**
7 **I think the discussion that took place was**
8 **essentially a discussion between Social Service/Child**
9 **Protection professionals. From my point of view, it was**
10 **a clear position that the Birmingham Diocesan Commission**
11 **took that they did not think it was necessary to**
12 **disclose the name. I think there were only two cases,**
13 **actually. They took that on their professional basis.**
14 **As far as I was concerned, it was a matter to do with**
15 **how cases were handled/explored. It was not, in that**
16 **sense, a matter for me to intervene. If they want to**
17 **dispute that with COPCA, the commission I think had the**
18 **right to do so.**
19 Q. Do I understand that to mean that you would not think it
20 appropriate to compel the commission of your archdiocese
21 to follow duty service protocol?
22 **A. I think in a matter of this sort, it would have been**
23 **very unwise for me to compel.**
24 Q. Why?
25 **A. Because the commission, of its essence, and of**

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1 the essence of the structure we were building, had to
 2 have a degree of professional independence from the
 3 archbishop. If the commission felt it had to follow my
 4 orders in what is a procedural matter, not a matter, in
 5 one sense, of any great substance, then how could it
 6 grow in confidence to present me with recommendations
 7 for action which they knew I might be very uncomfortable
 8 with? To have intervened in this would have been
 9 effectively to undermine the independence of
 10 the commission.

11 Q. The converse of that, potentially, is that you're
 12 responsible for ensuring that best practice, duty
 13 service protocol, call it what you will, is adopted.
 14 You are a member of the Conference. You are chair of
 15 the management board. Don't you think that by not
 16 following a protocol such as that, implementation of
 17 those kind of policies and procedures would be
 18 undermined if you and your own archdiocese don't follow
 19 them?

20 A. With all due respect, I think you're overstating the
 21 case. This was not a matter that ever came before the
 22 Bishops' Conference. It was not a matter that was ever
 23 presented to the Conference of the Religious. It was
 24 not a matter that was national policy. It was
 25 a procedural agreement whereby those who wanted to

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1 my mind, was not a major matter.

2 Q. Although, of course, if COPCA were turned to for advice
 3 from one archdiocese about Priest X and they keep a note
 4 of it, ten years down the line a different archdiocese
 5 comes back about Priest X, COPCA would be the one to
 6 know, "Well, hold on, there has been a previous problem
 7 about Priest X". Isn't that more than a matter of
 8 minutiae?

9 A. No, because the complete records which were placed in
 10 the -- the dioceses have the responsibility of managing
 11 cases. In my mind, there was never an intention that
 12 COPCA would build up a central database of cases and of
 13 their unfolding process. That would have been to give
 14 to COPCA a role in managing cases, and it was clear from
 15 the beginning that that was not COPCA's role. It would
 16 be very, very unlikely that COPCA would have information
 17 that a diocese did not have. Again, priests do not move
 18 from diocese to diocese generally. When there are
 19 incidents that involved the movement of a person from
 20 one diocese to another, then the exchange of information
 21 is effected between the dioceses, not via COPCA nor
 22 CSAS.

23 Q. What would be the harm, though, in COPCA knowing this
 24 information?

25 A. Well, it wasn't part of its purpose.

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1 consult COPCA should follow. If there was a good reason
 2 that the Birmingham professionals didn't want to do it,
 3 it limited their option of not consulting COPCA.

4 Q. So there is a distinction, is this right, in your mind,
 5 because it hasn't had national ratification by the
 6 Conference, what, then it is okay if a commission
 7 decides not to follow a protocol that has been agreed?

8 A. Well, the consequence for the commission was, they
 9 wouldn't get advice from COPCA.

10 Q. But is that a good thing, where they think they need
 11 advice?

12 A. Professionally, I'm sure they were the right people to
 13 make that decision, not me.

14 Q. It may sound to some, Archbishop, that you are stuck in
 15 the middle of this and you're sitting on the fence here,
 16 effectively.

17 A. There might be a glimmer of truth in that.

18 Q. You see the point that I'm trying to make, though --

19 A. Well, I do --

20 Q. -- is, how do you compel a commission to follow a COPCA
 21 or a CSAS policy?

22 A. I'm not sure that the development of the new culture is
 23 best achieved by insisting on minutiae. It is more
 24 important to insist on the broad, strong principles and
 25 the broad structure we were putting in place. This, in

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1 Q. I want to just try and understand, then, the tenor of
 2 your evidence. There is this impasse between your
 3 archdiocese and the COPCA duty service protocol?

4 A. There was an impasse between the commission and the
 5 COPCA office.

6 Q. You are the one with ultimate responsibility, are you
 7 not, for safeguarding within your archdiocese?

8 A. Yes.

9 Q. This is a matter that relates to safeguarding, whether
 10 it is minutiae or more significant, that may be a matter
 11 for debate. How do you resolve the tension where it
 12 arises between the commission, on one hand, and COPCA,
 13 on the other?

14 A. Well, if it was a major matter, I probably would have
 15 intervened, but I can only repeat that an optional
 16 recourse to advice for COPCA was not, in my mind,
 17 a major issue, when on that commission there were
 18 experts who were quite capable of guiding the process
 19 professionally and taking advice from all the statutory
 20 bodies with which they were linked. I think it was part
 21 of the argument of the commission that not every
 22 statutory body insisted on a named person when it was
 23 a question of advice, not when it was a question of
 24 reporting an incident or pursuing a case, but
 25 Marilyn Welch was very clear in her letter, that other

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1 **statutory authorities would not necessarily require**
2 **a name in order to offer advice on the principles of**
3 **a case.**
4 **So it wasn't as if the Birmingham Commission was**
5 **without sources of excellent advice.**
6 Q. Although the Birmingham Archdiocese was, as I think
7 Eileen Shearer told us, the only archdiocese to take
8 this stance and not follow the duty service protocol.
9 Does that not in itself tell you something about the
10 message that your archdiocese was sending out?
11 **A. I read that. I wasn't aware of that. I'm also aware**
12 **that it's not a requirement now either, under CSAS.**
13 **This has not been an issue that has been continued.**
14 Q. It did, however, span, I think, about at least
15 a two-year period --
16 **A. It did.**
17 Q. -- within the archdiocese, and Jane Jones was very much
18 in the middle of it. Were you aware that she was
19 receiving advice from COPCA, on one hand, that said,
20 "Provide us with a name" --
21 **A. Yes.**
22 Q. -- and the commission, on the other hand, saying, "No,
23 don't"?
24 **A. Yes.**
25 Q. Were you aware of the fact that she was stuck in the

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1 **case, which was the last of the examples -- RC-F167.**
2 Q. Can I ask you, please, about a couple of paragraphs in
3 your first witness statement. At paragraphs 79 and 80,
4 chair, which is allied to this topic, and relates to
5 whether COPCA had the power to impose sanctions for
6 non-compliance or to compel compliance. Certainly
7 Mrs Shearer effectively told us that the only way to try
8 to enforce compliance was to name and shame.
9 **A. That's true.**
10 Q. Did you ever get the impression that, but for your dual
11 role as chair of the management board and as head of
12 the archdiocese, Birmingham might be named and shamed?
13 **A. No, I didn't.**
14 Q. You say in that statement that you had discussed the
15 possibility of affording canonical status to the
16 recommendations of COPCA. I want to see if you can help
17 us understand what effect that would have if the COPCA
18 recommendations had become part of Canon law?
19 **A. It would have given them great strength and status**
20 **within the legal system of the church, but it would also**
21 **have meant that changing them, adapting them, bringing**
22 **them up to date, would have been a lengthy and difficult**
23 **process. And it was the balance between those two which**
24 **led to our decision not to seek canonical status, and,**
25 **frankly, I think it was the right decision. If we had**

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1 middle of this?
2 **A. Yes.**
3 Q. Was it not part of your responsibility to try to resolve
4 it so that she wasn't caught between those two rocks and
5 hard places?
6 **A. Well, she didn't ask me to, and, in a way, I think this**
7 **particular thing was an expression of an underlying**
8 **tension between the two professionals, almost at**
9 **a personal level.**
10 Q. Mrs Shearer told us at times, and certainly so did
11 Mr Child when he gave evidence, that he felt there was
12 a hostility coming from the archdiocese towards COPCA
13 and CSAS as it became. Did you ever get a sense of
14 hostility from the child protection team towards COPCA
15 and CSAS?
16 **A. I wouldn't use the word "hostility". There was**
17 **certainly tension. At times, Jane certainly expressed**
18 **to me that at particular points she knew she would come**
19 **under pressure, or I think a word she used was**
20 **"harassed" in one statement. And those occasions often**
21 **would be the national meeting of the child protection**
22 **coordinators. In fact, I think, if I remember rightly,**
23 **the case on which she wanted advice she managed to bring**
24 **up at one of those meetings, not in its detail, but in**
25 **the complexity of the bodies that were involved in that**

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1 **sought canonical status with Nolan, then Cumberlege**
2 **would have been very difficult to put into effect. So,**
3 **in fact, I think the continual renewal and review of**
4 **protocols, as is taking place now, would have been very**
5 **much limited, if not made almost impossible, if each**
6 **change then had to go back to the Holy See because it**
7 **had become a matter of church law.**
8 Q. If the recommendations were afforded canonical status,
9 would there be any sanction then for non-compliance with
10 them?
11 **A. There would. There would be. And it would be measured**
12 **according to the centrality of the issue concerned.**
13 Q. What kind of sanctions would potentially flow if the
14 recommendations were made part of Canon law and weren't
15 followed?
16 **A. I'm not a Canon lawyer, sorry.**
17 Q. No. But, as I understand it, you are ultimately
18 responsible for ensuring Canon law is followed within
19 your archdiocese?
20 **A. I am, indeed. But fortunately, I have Canon lawyers at**
21 **my side.**
22 Q. So there would be a sanction as you understand it, but
23 you can't help us with the detail of the sanction?
24 **A. Not really.**
25 Q. All right. I touched there on some of the evidence in

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1 relation to Adrian Child. He clearly took over after
 2 Mrs Shearer, and was, I think, assistant director and
 3 then became the director of what then became CSAS.
 4 Certainly I think you were present within the
 5 archdiocese in the run-up to the 2010 audit.
 6 **A. No -- well, I left in April 2009.**
 7 Q. You did. He told us in general, though, before the
 8 actual audit took place -- I think in January 2010, but
 9 there was about a year of 2009 where there was building
 10 up to it -- that there was disquiet that the archdiocese
 11 had been chosen as the subject of an audit. Were you
 12 aware of any disquiet?
 13 **A. No.**
 14 Q. I think Kevin Caffrey, who was the former chair of
 15 the Safeguarding Commission, thought that by 2008/2009
 16 Jane Jones was struggling to deliver CSAS policies. Did
 17 anyone alert you to any potential concerns that
 18 Mrs Jones was struggling to fulfil that role?
 19 **A. No. I thought we had a self-audit around about that**
 20 **time.**
 21 Q. You did. I think that was in 2006.
 22 **A. Okay. I can't remember now.**
 23 Q. Can I put it this way: the self-audit actually suggested
 24 that the archdiocese was performing well and, when the
 25 same topics were reviewed in 2010, the CSAS audit

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1 Q. He gave, as an example of potentially that mismatch, the
 2 case of Tony Jones, who was a priest within the
 3 archdiocese, and I want to ask you about some press
 4 releases in relation to Father Jones. For those who
 5 don't know, Tony Jones pleaded guilty to downloading
 6 three indecent images of children, and he eventually
 7 received a two-year conditional discharge, but it took
 8 some time, did it not, Archbishop, for the investigation
 9 to progress --
 10 **A. It did.**
 11 Q. -- before the criminal court case was concluded?
 12 **A. It did.**
 13 Q. We go back to December 2005. Can I call up on screen,
 14 please, CHC000177_191. It is not actually in your
 15 bundle, chair, but it is a very short statement I think
 16 issued by you, Archbishop?
 17 **A. Yes.**
 18 Q. It is actually quite a large file, so I suspect it might
 19 take a moment to load. If it is not coming up, I can
 20 probably summarise it in this way. I think you issued
 21 a statement at that stage where you said that
 22 Father Jones was suffering a real personal crisis and
 23 effectively I think would be taking an absence of leave
 24 from his parish?
 25 **A. Yes.**

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1 suggested that the same topics weren't being performed
 2 so well, and there is effectively a noncorrelation
 3 between what the archdiocese thought they were doing and
 4 how they were actually audited. Were you aware of
 5 the results of the audit, even though you had left?
 6 **A. No. No, I haven't followed. If I may make a comment,**
 7 **I think the question of audits is one that we are still**
 8 **struggling with, and CSAS are working still to find**
 9 **a way of audit which -- to put it very succinctly -- is**
 10 **more than an audit of record; is more an audit of action**
 11 **rather than of record keeping.**
 12 Q. Adrian Child did suggest, I think, both in his statement
 13 and in his evidence that there was potentially what he
 14 described as a mismatch between the rhetoric, ie, an
 15 open profession of victim focus, safeguarding focus, and
 16 the practice on the ground. Did you ever consider there
 17 to be a mismatch between the theory and the reality?
 18 **A. If I look at my own performance or behaviour, yes, on**
 19 **a number of occasions quite publicly I have offered to**
 20 **meet victims of abuse. I don't think I've ever, except**
 21 **for one occasion, refused to do so. But I don't think**
 22 **the degree to which that has happened matches the**
 23 **extensiveness of the offer that I have made. So there**
 24 **will be differences, yes, between what we aspire to and**
 25 **what we achieve.**

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1 Q. Is that a fair summary of that document? You probably
 2 have it in front of you.
 3 **A. I said:**
 4 **"In recent weeks, a real personal crisis has arisen**
 5 **for Father Anthony Jones. In the light of this, I have**
 6 **decided it wiser to postpone his induction as parish**
 7 **priest in Leamington Spa, which had been prepared for**
 8 **9 December. I ask that this decision is met with**
 9 **respect and sensitivity."**
 10 Q. At that time, of course, you were aware that he was
 11 under suspicion for downloading the indecent imagery; is
 12 that correct?
 13 **A. No. What he'd said to me, and he'd said to the**
 14 **Vicar General -- because the lady in the parish had come**
 15 **in and turned the computer on -- that he was using gay**
 16 **websites and stories.**
 17 Q. Right.
 18 **A. Nothing that -- he did not at this point indicate there**
 19 **was anything illegal. And I think, in his mind, he was**
 20 **not aware of having done anything illegal, but he knew**
 21 **that he'd done things which were totally inappropriate.**
 22 Q. So at that stage, you took the decision to refer to it
 23 as a "real personal crisis"?
 24 **A. Yes.**
 25 Q. Why did you frame it in that way?

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1 **A. Because it's an accurate description for a priest. If**
 2 **a priest is using gay websites, then that's a personal**
 3 **crisis. As far as I knew, it was not potentially**
 4 **criminal. And I think it was a reasonable statement in**
 5 **order to protect his good name.**
 6 Q. That's what the parish knew in the run-up to Christmas
 7 2005.
 8 **A. Yes.**
 9 Q. By February 2006, I think Father Vaughan -- was he the
 10 actual parish priest --
 11 **A. No, he was a fairly newly ordained young priest.**
 12 Q. He is quoted in the press as saying that archbishop,
 13 before Christmas, said Father Tony had got personal
 14 problems and that Father Tony had been on holiday and
 15 was caring for an ill relative.
 16 Is it right to say that what Father Vaughan said was
 17 not an accurate description of what was going on?
 18 **A. Yes.**
 19 Q. Why is it that Father Vaughan was saying that to the
 20 press, if it wasn't accurate?
 21 **A. I could only suggest that he panicked and was not**
 22 **experienced enough simply to say to the local newspaper**
 23 **reporter, "Please get in touch with the diocesan**
 24 **communications officer". He was, probably still is, of**
 25 **quite a nervous disposition.**

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1 to?
 2 **A. Well, first of all, it's a document that to me shows the**
 3 **quality of Jane Jones' work. The Vicar General and**
 4 **I knew about what had happened I think on the Thursday**
 5 **or Friday of the week before. So in the first**
 6 **paragraph, she's basically admonishing me and the**
 7 **Vicar General for acting in the way that we did for**
 8 **a couple of days:**
 9 "The information had come to light several days
 10 before I was informed ..."
 11 And she is telling us that shouldn't have happened.
 12 Then she's much more perceptive about the potential
 13 risks and dangers of what has been disclosed. I tended
 14 to take it on face value that Father Jones had a problem
 15 using adult and gay internet sites. She was much, much
 16 more incisive.
 17 Also, you see that she has a sensitivity for the
 18 people involved. In paragraph 7, for example:
 19 "The person who first made the report and her friend
 20 needs special care, as does everyone else who lives and
 21 works in the house."
 22 Then, in paragraph 9, she acted very quickly,
 23 informing the Warwickshire Police Child Protection Team
 24 about the steps that had been taken. So she was much
 25 more alert to the whole situation than I had been.

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1 Q. Were you aware of what Father Vaughan had said in the
 2 press?
 3 **A. I don't remember being so.**
 4 Q. If you now were in the position where you knew that
 5 there was potentially certainly inappropriate imagery
 6 being looked at and a priest went on record Delphically
 7 referring to personal problems and suggesting that
 8 someone was ill or caring for a relative, what would you
 9 expect the response to be of one of your priests now?
 10 **A. I think it's a very delicate matter. If I may, I would**
 11 **quite like to draw attention to a briefing note that**
 12 **Jane Jones gave me at that time.**
 13 Q. Yes. Now, that is a document that was very recently
 14 disclosed to us, and so it might take us a moment to
 15 call it up on screen. I will get the reference so that
 16 we can do it, but certainly I think -- it is CHC001680.
 17 I will just see if it is now working. Have you got
 18 a copy in front of you, Archbishop?
 19 **A. I do, yes.**
 20 Q. Here we are in December 2005. Just so that we are
 21 clear, I think this is dated 6 December. Your statement
 22 referring to Father Jones' personal crisis came the next
 23 day, on the 7th.
 24 **A. Yes.**
 25 Q. What is it about this document that you wish to refer

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1 **Really, what happened after that was that the police**
 2 **took a long time even to go and collect the computer and**
 3 **the computer from Father Jones' previous parish, which**
 4 **was in Oxfordshire. In fact, it wasn't until -- if**
 5 **I remember rightly, it wasn't until June that they**
 6 **actually came to a statement about what had been found**
 7 **on the computer, and, therefore, as it were, gave me**
 8 **something else to say. On 30 June, he was charged --**
 9 Q. He was charged, yes.
 10 **A. -- and I put out a statement at the beginning of July**
 11 **explaining now what the facts were. I didn't think it**
 12 **was for me to prejudge what the police might or might**
 13 **not find on the computer, which was clearly more than**
 14 **simply access to an adult gay site.**
 15 Q. Let's look, if we can, at your press release from
 16 4 July, CHC000177_150. This is the document that might
 17 be causing us technical problems, because it is about
 18 300 pages long.
 19 You put out the press release --
 20 **A. 300 pages long?**
 21 Q. It is within a document.
 22 **A. Oh, sorry.**
 23 Q. Do you have, Archbishop, in front of you, a copy of your
 24 letter, I think it is, that you wrote to the
 25 parishioners on 4 July?

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1 **A. No. Oh, I might have in this. Do you want me to look**
 2 **for it?**
 3 Q. No, it's fine. I think you essentially corrected the
 4 position and explained now that there was a police
 5 investigation into Father Jones.
 6 **A. Yes.**
 7 Q. The problem that Adrian Child was alluding to, to go
 8 back to where we were, though, was that, before this,
 9 Father Vaughan had set out in the press a misleading
 10 statement, and it required, did it not, on 7 July, an
 11 article in the paper correcting the position?
 12 **A. Mmm.**
 13 Q. Let me see if I can get that correction up. It is
 14 CHC001547. It is just a page, so I'm hoping that the
 15 system will work. There we are.
 16 Were you involved -- you can have a look at it on
 17 screen, Archbishop, if it is easier.
 18 Were you involved in the decision to correct the
 19 impression that the church had made?
 20 **A. I don't remember, but I would imagine so, yes.**
 21 Q. There was an article in the press effectively
 22 apologising for misleading the parishioners, and indeed
 23 anyone else who was aware, by suggesting that Tony Jones
 24 had personal problems, that he had been on holiday, when
 25 in fact that he wasn't an accurate reflection of

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1 Q. Did you ever get a sense that there was hostility by the
 2 Child Protection Team, as it was then called, towards
 3 implementing national procedures?
 4 **A. No.**
 5 Q. You will be aware, I suspect, that Jane Jones frequently
 6 made reference to the fact that those who did work
 7 within the church were volunteers and not people who
 8 might be fitting within the social work or child
 9 protection structure?
 10 **A. It was the question of the different nuances of the word**
 11 **"volunteer".**
 12 Q. Yes.
 13 **A. I think her point was that -- I have illustrated it**
 14 **already this morning -- somebody has worked in a parish**
 15 **for 30 years and is well known and their family is well**
 16 **known and they help; that is something quite different**
 17 **from a volunteer who comes off the street to offer work**
 18 **for a charity and therefore has to be known first and**
 19 **proper enquiries made. I think that's the point she was**
 20 **making.**
 21 Q. Did you agree with that point?
 22 **A. I think there is a real difference, though, now, as**
 23 **I said earlier, the demands of protection and**
 24 **safeguarding procedures are universally accepted in the**
 25 **church. I think Jane had a second point as well in that**

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1 the position.
 2 **A. Yes.**
 3 Q. It was this kind of problem that Adrian Child was saying
 4 was perhaps indicative of the mismatch between the
 5 rhetoric and the practice. Having had a look through
 6 the Tony Jones documentation, do you think now that
 7 Adrian Child was right in that regard?
 8 **A. I'm not sure what else I could have done, so I'm not**
 9 **sure he's right. I don't think I could have issued**
 10 **statements before the police had come to a determination**
 11 **that there was a matter under police investigation.**
 12 **I don't think there is anything else I could have done.**
 13 **And I don't agree with Adrian Child's comment.**
 14 Q. He said in his statement that he was under no doubt that
 15 if an allegation came to light, that Jane Jones or those
 16 in her team would report the matter properly to either
 17 the police and/or the local authority. But he formed
 18 the impression that Jane Jones and the team were hostile
 19 to the implementation of national procedures. Did
 20 Adrian Child ever express a view like that to you?
 21 **A. No. And what I read of his evidence was, he couldn't**
 22 **give an example of that to illustrate it. In fact,**
 23 **contrary, I would just like to point out that, around**
 24 **about that time, he congratulated Jane Jones on her work**
 25 **on the CBS disclosures across the Diocese of Birmingham.**

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1 **paper, which was the scope to which CRB checks should be**
 2 **spread. I could give one example of it, because**
 3 **I remember we talked about it once or twice in the COPCA**
 4 **management board.**
 5 **Within the normal procedures of a Catholic parish,**
 6 **some people will be designated as special ministers of**
 7 **the Eucharist, so they will assist the priest in**
 8 **distributing Holy Communion during mass, and they will**
 9 **also -- some -- take Holy Communion to people's homes.**
 10 **Others are known as readers, and they will stand up and**
 11 **read the scriptures during mass.**
 12 **Now, there was a question, there was a debate, as to**
 13 **whether both those roles should be subject to CRB**
 14 **checks. And I remember the point that the COPCA team**
 15 **made, and it is a fair point, that if somebody stands in**
 16 **the church to read the scriptures, then by that action**
 17 **they are being affirmed as a reliable person by the**
 18 **church.**
 19 **Where we have -- our practice now is more the**
 20 **practice that Jane was advocating in that paper, and**
 21 **that is, CRB checks should be used when there is the**
 22 **potential for some kind of misrelationship,**
 23 **misbehaviour. So our practice now is that any special**
 24 **minister of the Eucharist who takes Holy Communion to**
 25 **a person's home must be CRB checked. But somebody who**

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1 **stands up and reads at mass need not be so.**
 2 Q. There is a potential for some to read into that that if
 3 you know them, they're a good egg, they have been in the
 4 parish for a number of years --
 5 **A. I think --**
 6 Q. Can I finish?
 7 **A. Sorry.**
 8 Q. That they are more trustworthy somehow than those who
 9 come in. That follows. But it doesn't mean that the
 10 person you have known for 20/30 years is not capable of
 11 committing child abuse. You have it within your own
 12 archdiocese in the role of the priests who have done
 13 these things, notwithstanding their public persona as
 14 being a man of God?
 15 **A. I agree with you, I agree. That's why it is right that**
 16 **now all of those things are checked and that checking is**
 17 **now part of the culture of the church.**
 18 Q. Can I conclude your evidence, please, Archbishop, by
 19 asking you to look at your final few paragraphs of your
 20 first witness statement, at paragraphs 93 onwards.
 21 **A. Yes.**
 22 Q. I think you say there in paragraph 93:
 23 "I am sure that neither my response nor that of
 24 the archdiocese was as fully adequate as it could have
 25 been."

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1 **said a number of things this morning expressing my**
 2 **intention, but effecting those -- effecting that healing**
 3 **relationship is really very difficult, and I think we**
 4 **still have a great deal to learn about that.**
 5 Q. You said there that you didn't think the response of
 6 the archdiocese was as fully adequate as it should have
 7 been?
 8 **A. I could change that to the "archbishop" happily.**
 9 Q. You have taken responsibility for what you consider to
 10 be your own inadequate response. What about that of
 11 the archdiocese? Do you think that's also applicable?
 12 **A. In those years when I was there?**
 13 Q. Mmm.
 14 **A. Some people in the archdiocese worked extremely hard,**
 15 **especially among the priests, I think that's true of**
 16 **the then Vicar General. I would wish to say that**
 17 **Jane Jones worked extremely hard in parish education**
 18 **work, as well as other duties, in trying to form and**
 19 **nurture parish Child Protection representatives.**
 20 **I think the commission worked hard.**
 21 **But it is a big diocese, it is very well spread. At**
 22 **one point, we tried to ensure that there was, as it**
 23 **were, a local representative of the Child Protection**
 24 **Commission in each area of the diocese. The diocese**
 25 **includes seven cities, seven different cities, and it's**

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1 In relation to you, first of all, in what way do you
 2 think your response was not as adequate as it could have
 3 been?
 4 **A. I think I've mentioned a number of times that my**
 5 **effective availability to survivors and victims of abuse**
 6 **has not developed, and I can blame nobody else but**
 7 **myself, in the way in which I publicly spoke of it. So**
 8 **while there are survivors and victims of abuse with whom**
 9 **I've spent a lot of time, there are many with whom**
 10 **I have not, and that is a very clear example of my**
 11 **response not being as adequate as -- I would redraft**
 12 **that, "as it should have been", rather than "could have**
 13 **been".**
 14 **I think, secondly, I would have to say the same in**
 15 **the way in which I have played my part in bringing an**
 16 **educated reassurance to all members of the priesthood**
 17 **that their well-being is not in jeopardy, they are not**
 18 **at risk, and I don't think I did that in this time as**
 19 **well as I could, and I think many priests have lived**
 20 **with a great deal of uncertainty through these years,**
 21 **some even through to today, so there is still a task to**
 22 **do.**
 23 **I also must say that what I found most difficult is**
 24 **responding effectively over the longer term to the**
 25 **survivors and victims of child abuse. I think I have**

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1 **a great challenge, and I'm sure my successor is doing**
 2 **better than I did.**
 3 Q. An eye to the future, please. I think in September of
 4 this year, the NCSC were commissioned to review
 5 safeguarding structures, and I don't think that,
 6 clearly, that review is going to be carried out by the
 7 time that certainly this case study has concluded. But
 8 one may ask why it has taken the inquiry, the
 9 announcement of the Archdiocese of Birmingham as being
 10 a case study within it, and generally the media
 11 attention that is now brought to bear on child sexual
 12 abuse cases, why has it taken until September 2018 for
 13 the church to announce there is going to be a further
 14 review?
 15 **A. The Cumberlege Report I don't think required a further**
 16 **review.**
 17 Q. No, it didn't. It didn't recommend one.
 18 **A. It didn't recommend one. Nolan did.**
 19 Q. Yes.
 20 **A. And that was followed through, and that was done.**
 21 Q. Cumberlege was 2007. We are 11 years on.
 22 **A. Well, with implementation, yes, it's ten years. So ten**
 23 **years is certainly time. It is certainly true that**
 24 **there is more attention, rightly, on this evil which has**
 25 **found a lodging within the Catholic Church, now more**

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1 public. It is also true that there is much more public
 2 attention to the widespread scourge of child abuse
 3 across society, hence this inquiry. And those without
 4 a doubt have influenced the decision that as a Bishops'
 5 Conference we have taken to ask for an updated review.
 6 I also think it's occasioned, as I've mentioned
 7 already, because I think -- I hope we have reached the
 8 point of being able to profit from effective partnership
 9 with survivors advisory panel. I think getting
 10 a survivors advisory panel which is stable and an
 11 effective partner with us has been a great achievement
 12 in recent years, and it opens up this possibility of
 13 a review in which survivors will play a major part.

14 Q. Some may say that the timing of this review is
 15 effectively window dressing for the inquiry or indeed
 16 for anyone else who is concerned about these matters?
 17 A. They may say. All I can guarantee is, it will not be
 18 a window dressing operation.

19 Q. Archbishop, that is all I wanted to ask you. Is there
 20 anything else that you would like to say before I turn
 21 to the chair and panel?
 22 A. Briefly, I am sorry that I wasn't able to be here on
 23 13 November, and I thank the panel for its
 24 accommodation.
 25 I would like to thank the panel for the work -- the

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1 MS CAREY: Chair, any questions from you?
 2 THE CHAIR: Yes, Ms Sharpling?
 3 Questions by THE PANEL
 4 MS SHARPLING: Thank you, Archbishop. Just a question from
 5 me, if I may. Many victims and survivors appearing in
 6 front of this inquiry have indicated that what they
 7 need, amongst other things, is an acknowledgement of
 8 what has happened to them, and some would say also that
 9 should be accompanied by an apology. In relation to the
 10 evidence we heard played back today, A343, that appears
 11 never to have been done. Can you explain that, when the
 12 church perhaps should be asserting its moral authority
 13 and cutting through the process?
 14 A. The only comment I could make, and it is not an
 15 explanation, it is just a gloss, is that sometimes it's
 16 really quite difficult to make contact. Sometimes --
 17 well, often, victims, understandably, view the church
 18 with great suspicion, and often through a cloud of great
 19 anger as well. No matter how many times I have offered
 20 or, in October, every bishop has offered, to sit and
 21 talk with survivors of abuse, that's an intention, but
 22 bridging the gap, bridging the space, is not easy. But
 23 I would willingly meet with A348 [sic], if he wishes,
 24 and I would just like to say on the record now that
 25 every member of the Bishops' Conference of England and

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1 inquiry for the work that it does, because it has given
 2 a hugely important platform for the voice of victims and
 3 survivors to be heard. I can't stress how both
 4 important that is and how much impact it is having --
 5 certainly its impact on me, and I'm sure that's true for
 6 society in general.
 7 The frustration and the dismay and the distress with
 8 which the survivors have had to live, and we have
 9 explored a lot of that, we have explored the
 10 difficulties, we have explored the failures on our part,
 11 but that is becoming clearer and clearer and my heart
 12 goes out to every survivor and victim of abuse.
 13 So I'd like to thank the panel very much for being
 14 a vehicle through which, with great deliberateness,
 15 voices are honoured and heard and hopefully we will get
 16 a more thorough and justified response.
 17 Finally, I'd just like to say again that the
 18 presence in the church of the terrible evil, of the, at
 19 times, virtual destruction of a person's life through
 20 the exploitation of sexual abuse of children, it is --
 21 it is something, as I say, which will mark my priesthood
 22 always, and it is something that the more I hear, the
 23 more I reflect on it, is a cause of great sorrow and
 24 shame for me and, indeed, I know for the
 25 Catholic Church.

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1 Wales has said they are willing to meet with
 2 survivors/victims of childhood abuse if it occurred in
 3 their diocese or if the person lives in their diocese,
 4 and that covers the whole of England and Wales, and it
 5 is a contemporaneous request and an offer.
 6 THE CHAIR: Mr Frank?
 7 MR FRANK: Thank you. I think I understood you to say that
 8 you thought that CSAS was still having difficulty in
 9 auditing, making -- I think you described it as auditing
 10 a matter of action rather than audit of record.
 11 A. Yes.
 12 MR FRANK: Is that correct?
 13 A. Yes.
 14 MR FRANK: I wonder if you could help us firstly to describe
 15 in a little more detail what the problem is; secondly,
 16 how it is being addressed; and, thirdly, when do you
 17 expect there to be a resolution to that problem? Sorry,
 18 it is a long question. I can repeat it if you wish.
 19 A. No, I can describe the problem. How does an
 20 organisation such as CSAS, which has both an advisory
 21 function and an auditing function, hold those two things
 22 together, and how does it audit a complex situation,
 23 a widespread situation, in the diocese? My experience
 24 of it is it comes and it takes a cross-section of some
 25 files, maybe a cross-section of conversations, and then

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<p>1 comes to a conclusion.</p> <p>2 Certainly in some of the early audits, files were</p> <p>3 not in good order. I think that's been improved</p> <p>4 enormously, but it's one of the examples of where, you</p> <p>5 know, the broad spectrum of the life of the church was</p> <p>6 not record oriented.</p> <p>7 So how we go from auditing sample files and sample</p> <p>8 conversations to something which is a bit more robust is</p> <p>9 what CSAS are addressing, but it would have to be others</p> <p>10 who would give you an update on how they're doing.</p> <p>11 MR FRANK: Thank you.</p> <p>12 THE CHAIR: Thank you, Archbishop. We have no further</p> <p>13 questions.</p> <p>14 A. Thank you.</p> <p>15 (The witness withdrew)</p> <p>16 MS CAREY: Thank you very much. That concludes the evidence</p> <p>17 now in the case study, and this afternoon we will turn</p> <p>18 to closing submissions on behalf of the core</p> <p>19 participants.</p> <p>20 THE CHAIR: Thank you, Ms Carey. We will return at 2.00 pm.</p> <p>21 (12.55 pm)</p> <p>22 (The short adjournment)</p> <p>23 (2.00 pm)</p> <p>24 MS CAREY: Chair, we are moving now to closing submissions</p> <p>25 on behalf of each of the core participants. I think, as</p> <p style="text-align: center;">Page 113</p>	<p>1 you made clear at the end of the November hearing, each</p> <p>2 core participant has up to 10 minutes this afternoon to</p> <p>3 address you. I know that all core participants are</p> <p>4 conscious not to address you for longer than that, lest</p> <p>5 it impacts on those that follow on behind, and so</p> <p>6 I think the first representative this afternoon to</p> <p>7 address you is Mr O'Donnell.</p> <p>8 Closing submissions by MR O'DONNELL</p> <p>9 MR O'DONNELL: Good afternoon, chair. On 16 November of</p> <p>10 this year, I addressed the inquiry on the dichotomy</p> <p>11 between the Roman Catholic Church's rhetoric, putting</p> <p>12 its past failures behind it, and making paramount its</p> <p>13 concerns for survivors and safeguarding, and the reality</p> <p>14 of the manner in which the church aggressively defends</p> <p>15 survivors' claims for compensation of historic childhood</p> <p>16 sexual abuse.</p> <p>17 Today, I would like to address another dichotomy,</p> <p>18 between the same church rhetoric of putting survivors</p> <p>19 first and prioritising safeguarding at all costs, and</p> <p>20 the behind-the-scenes reality of the church doing</p> <p>21 everything it can to prioritise protecting itself from</p> <p>22 further reputational damage, even if that means</p> <p>23 fostering an ongoing atmosphere of fear amongst its</p> <p>24 clergy and congregation.</p> <p>25 The best evidence in this case study of the reality</p> <p style="text-align: center;">Page 114</p>
<p>1 of the church's approach to safeguarding and survivors</p> <p>2 we say comes from the evidence of our survivor A343,</p> <p>3 that of Jane Jones and indeed the contents of the SCIE</p> <p>4 report.</p> <p>5 A343 gave moving evidence on 13 November. Until he</p> <p>6 was abused by Father Tolkien in Tolkien's house, he had</p> <p>7 enjoyed an entirely untroubled childhood. After being</p> <p>8 abused by Tolkien, he attempted suicide at the age of</p> <p>9 16. He then, as is common amongst survivors, attempted</p> <p>10 to bury that abuse.</p> <p>11 During the preparation of his evidence for this</p> <p>12 inquiry, he discovered that the church knew that</p> <p>13 Father Tolkien posed a risk to children before Tolkien</p> <p>14 abused him. His final observations in evidence were</p> <p>15 particularly moving, and we are grateful that some of</p> <p>16 them were played to the inquiry today.</p> <p>17 Put shortly, had the Roman Catholic Church been</p> <p>18 compelled to report the earlier incidents from 1968, it</p> <p>19 is reasonable, we say, to assume that A343's life would</p> <p>20 not have been ruined by Father Tolkien two years later.</p> <p>21 To add insult to injury, A343's evidence was that</p> <p>22 when he made enquiries to meet the then</p> <p>23 Archbishop Nichols in the year 2000, that request was</p> <p>24 refused without explanation, and, until prompted by</p> <p>25 Ms Sharpling's question earlier this afternoon,</p> <p style="text-align: center;">Page 115</p>	<p>1 Cardinal Nichols has never offered to meet him to date.</p> <p>2 Now, I refer to this in closing effectively to echo</p> <p>3 what CTI has already said to you, chair, and pose the</p> <p>4 question: if this had happened in the modern era, would</p> <p>5 the outcome be any different? Obviously, the church</p> <p>6 would have you believe so. The rhetoric is that those</p> <p>7 in charge of the church will meet survivors of abuse,</p> <p>8 they will listen and they will apologise, and they will</p> <p>9 do everything in their power to ensure that nothing of</p> <p>10 this sort ever happens again. Indeed, in his evidence</p> <p>11 this morning, Cardinal Nichols was apologetic for the</p> <p>12 church's treatment of A343. He said he supposed, if the</p> <p>13 same thing happened today, the claimant would have</p> <p>14 a right to know what's there, ie, know what a church</p> <p>15 already knows about an abuser.</p> <p>16 Yet we say the reality is that those in power in the</p> <p>17 church are as interested in prioritising the reputation</p> <p>18 of the church over the interests of survivors as much</p> <p>19 now as ever.</p> <p>20 The Social Care Institute for Excellence was</p> <p>21 commissioned to report on the archdiocese. Now, this</p> <p>22 followed the church's lawyers suggesting that such an</p> <p>23 audit was a good idea as a result of the observations</p> <p>24 made by your predecessor, chair. The report was</p> <p>25 completed in November 2018. Now, they are an</p> <p style="text-align: center;">Page 116</p>

<p>1 independent charity, they are not an emanation of 2 the church. The SCIE report has identified that there 3 is still a culture of fear within the Roman Catholic 4 Church and that it is this culture that creates 5 a disconnect between what I have termed the rhetoric and 6 the reality. 7 In fact, I can put it no better than the authors of 8 that report, who state as follows: 9 "The auditors have noted a striking disjuncture 10 between the positive stance of the archbishop, senior 11 clergy and the safeguarding team about safeguarding and 12 the sense of fear expressed by those who contacted the 13 auditors about challenging in any way safeguarding 14 practice in the archdiocese. This suggests to the 15 auditors that there is not yet a culture in which it 16 feels safe to criticise, or even discuss, safeguarding 17 in the church." 18 They go on to say: 19 "The vision and aspiration for safeguarding held by 20 the archbishop and key clergymen is positive and a clear 21 strength. However, the gap between this vision and 22 a safe, reliable safeguarding system functioning across 23 the archdiocese is stark." 24 Well, to us, these observations raise the inevitable 25 question of whether the vision and purported aspirations</p> <p style="text-align: center;">Page 117</p>	<p>1 that are repeatedly published by the Roman Catholic 2 Church will ever become a reality. 3 Jane Jones tendered her resignation last month. 4 That seems to us sensible, given the conclusions of 5 the SCIE report. In her evidence on 14 November, she 6 gave the impression of being ardently pro church in her 7 approach to her professional role as child protection 8 coordinator. Now, that was, of course, expressly denied 9 by Cardinal Nichols in his evidence this morning. But 10 her expressed attitudes to victims and survivors of 11 abuse, at least those set out in her position paper to 12 which much reference has been made, indicate that she 13 was manifestly unfit for this role. 14 That position paper, which she accepted she wrote 15 shortly after the airing of a television programme about 16 Samuel Penney in 1993, she said consisted of "nothing 17 more than opinions that were expressed in 1993 and were 18 not those in 1995 or those that I expressed when 19 I started to work in this area". 20 Indeed, every effort, we say, has been made to 21 minimise the significance of this position paper by the 22 church in its evidence. 23 In his evidence to this inquiry, Archbishop Longley, 24 you will remember, claimed he'd never seen it prior to 25 his preparations for IICSA hearings. Yet, regrettably,</p> <p style="text-align: center;">Page 118</p>
<p>1 that's not right. It seemed clear from the evidence 2 that Ms Jones had referred to that position paper 3 expressly in a briefing to Archbishop Longley 4 in December 2012. 5 Well, the short summary seems to us to be this: that 6 position paper is exactly what it was described as 7 being. It was used by Jane Jones to set out her stall 8 as prioritising the church's perpetrators of abuse over 9 the potential victims. Indeed, Samuel Penney in her 10 view was described as "a victim" rather than a predatory 11 paedophile and, as a result of that paper, she got the 12 job of safeguarding coordinator. 13 Now, all of the evidence from Jane Jones and the 14 COPCA witnesses indicated that the church appointed 15 a Catholic with its reputation at the centre of her 16 thinking in this role and then left her to get on with 17 the business of protecting its priests from any damaging 18 allegations. At least, that is, until this inquiry was 19 incepted, at which point the archdiocese, it seems, 20 effectively marginalised her, as a result of which she 21 resigned, describing her position in October 2018 as 22 "tired, overstretched, demonised and isolated". 23 The witness statement of Father Gerard Doyle was 24 disclosed to IICSA only yesterday, and indeed read in 25 full, chair, to you this morning. It contains what is,</p> <p style="text-align: center;">Page 119</p>	<p>1 on any view, shocking evidence. He states, in summary, 2 that the Vicar General directed him to dress in plain 3 clothes and take Samuel Penney £200 in cash with 4 instructions that he use it to travel to Ireland and 5 then move on to America. The fact that the 6 Vicar General called him back ten minutes later and 7 instructed him to tell Penney's sister that Penney was 8 about to be arrested, presumably with the intent she 9 might well inform her brother to flee himself, was 10 hardly any better. Naturally, despite all of 11 the inevitable soul searching that's described in the 12 statement that was read to you, chair, Father Doyle did 13 as he was told. 14 This is another example of why we need external 15 enforced mandatory reporting. Without it, attempts to 16 shelter paedophiles of the type described by 17 Father Doyle will continue. After all, as he says in 18 paragraph 11 of the statement that was read to you this 19 morning, receiving such instructions from the 20 Vicar General is "like receiving a phone call from God". 21 It may be that the church will assert that the 22 events described in the statement that was read occurred 23 in the 1990s and would never happen today. Yet the 24 contents of the SCIE report indicate that the Roman 25 Catholic Church needs to be made subject to externally</p> <p style="text-align: center;">Page 120</p>

<p>1 enforced mandatory reporting now as much as ever. 2 Because the ongoing culture of fear within the church 3 stops people coming forward voluntarily. 4 To quote the SCIE report again, they say: 5 "The auditors have been troubled by the extent to 6 which there has been a tangible and explicit fear on the 7 part of the people from across the archdiocese who made 8 contact with the auditors. This anxiety has been 9 expressed by survivors and their families, by parish 10 safeguarding representatives, by Cathedral House staff, 11 and by parish priests. All were hugely concerned that 12 their identities not become known and all placed great 13 emphasis on their contributions remaining confidential. 14 Some people were even fearful of their children losing 15 places at the church school for having spoken out." 16 Now, that sounds like something from two or three 17 decades ago, yet all it is, is a summary of those within 18 the church who made contact with an audit, and that's 19 this year. So this isn't a fear of reporting actual 20 allegations of child sexual abuse that we are talking 21 about, it is simply a fear of describing the current 22 culture within the church to an external auditor. 23 Now, in his main statement, Cardinal Nichols 24 indicated this. He said: 25 "Through our learning from IICSA and through the</p> <p style="text-align: center;">Page 121</p>	<p>1 independent reviews commissioned by the archdiocese, 2 I believe that there's an opportunity for further 3 cultural and organisational change within our church." 4 Well, this inquiry has seen repeatedly that the 5 church will not police itself. It cares too much for 6 its reputation and for its priests. For these proposed 7 cultural and organisational changes to occur that he 8 refers to, this case study, in my submission, shows once 9 more that there needs to be some external enforcement. 10 Unless I can assist further? 11 THE CHAIR: Thank you, Mr O'Donnell. Mr Chapman? 12 Closing submissions by MR CHAPMAN 13 MR CHAPMAN: Chair, panel, I act for A31 to A33, as you may 14 recall, instructed by Switalskis. Two were victims of 15 James Robinson, the other of Eric Taylor. You heard 16 evidence from A31 on the last occasion. 17 We made submissions at the conclusion of that 18 hearing without the benefit of Cardinal Nichols' 19 evidence. 20 This is the first time, we understand, that the head 21 of the Catholic Church in England and Wales has given 22 evidence on oath. I confine my closing remarks to that 23 evidence. 24 What we say is that Cardinal Nichols' actions as 25 Archbishop of Birmingham are properly characterised as</p> <p style="text-align: center;">Page 122</p>
<p>1 "see as little evil as possible, hear as little evil as 2 possible, speak as little evil as possible". He did no 3 more than events forced him to do, and he will continue 4 to do no more than events force him to do. 5 We know, in relation to Father Robinson, that 6 Cardinal Nichols knew that Robinson was a fugitive from 7 justice. He must have known that Robinson had probably 8 been assisted in fleeing the jurisdiction by 9 Vicar General Leonard, and you will have to consider 10 whether, in your judgment, Cardinal Nichols stopped 11 funding Robinson because funding him was the wrong thing 12 to do or because he knew how bad it would look. You 13 will have to consider whether his single plea to 14 Robinson to return was because he had a genuine desire 15 for Robinson to return or because he knew how bad it 16 would look if he had never tried to exert his authority 17 over an errant priest. 18 In making that judgment, you will no doubt take into 19 account, firstly, Cardinal Nichols' failure to 20 investigate the circumstances of how Robinson had 21 managed to flee to America when he was advised by 22 Vicar General Moran that the circumstances were 23 suspicious. The truth of what almost certainly happened 24 is contained in Father Doyle's statement this morning. 25 A lowly parish priest tasked by the Vicar General with</p> <p style="text-align: center;">Page 123</p>	<p>1 a secret mission to spirit Father Samuel Penney out of 2 the country. If that is what was attempted by 3 Vicar General Leonard with respect to Samuel Penney, we 4 say you can be sure that's exactly what the same 5 Vicar General did, and achieved, with Father Robinson. 6 You will also take into account the delay of over 7 two years in apparently trying to locate Robinson and 8 the fact the church must have had good knowledge of 9 where Robinson was because they had been making payments 10 to him regularly. 11 You will take into account Cardinal Nichols' failure 12 to pass information about Robinson's whereabouts to the 13 police; his fury at what he regarded as BBC bias when 14 the BBC had located Robinson and broadcast the truth 15 about many priests in his diocese. You will take into 16 account that he actively attempted to undermine the 17 BBC's journalism as, using a modern phrase, "fake news". 18 He didn't acknowledge the obviously good things that had 19 resulted from the BBC's coverage: (a) that victims had 20 been given a voice; and that Robinson had been located. 21 We say Cardinal Nichols did not overlook those 22 obvious points in the heat of the moment; he chose not 23 to acknowledge them. 24 You have not heard a satisfactory explanation that 25 is consistent with an archbishop who wanted to do the</p> <p style="text-align: center;">Page 124</p>

<p>1 right thing by victims of priests in the past or 2 a willingness to take proper steps to prevent it 3 happening again. The evidence, we say, supports 4 Eileen Shearer's view that he was less than an 5 enthusiastic supporter of the required safeguarding 6 measures. He refused to accept even today that the 7 process for appointing Jane Jones was wrong and in clear 8 conflict with COPCA policy.</p> <p>9 Far from simply sitting on the fence on the question 10 of whether names should be provided to COPCA, he tacitly 11 condoned the policy adopted by the commission in 12 refusing to comply with that policy.</p> <p>13 We invite you to accept that it is true that he 14 didn't welcome advice about his archdiocese and that he 15 was not frank with his own congregation about 16 allegations into priests. He misled his own 17 congregation when he said Father Jones had personal 18 difficulties, when he knew from the day before from 19 Jane Jones that the police were involved and that she 20 had told him it is possible some of these internet sites 21 involved children, which proved to be the case. This 22 was the policy of deny and minimise, admit and correct 23 later only what we have to. There has been no apology 24 to A343, no apology to A31. Even though Father Robinson 25 is known to have abused A31, the church continues to</p> <p style="text-align: center;">Page 125</p>	<p>1 litigate his case. That is the reality of the church's 2 position today. It is why the recommendations we sought 3 on the last occasion are ones that will force the church 4 to do that which it will never do of its own accord.</p> <p>5 Chair, I see I am in time for once, I will sit down.</p> <p>6 THE CHAIR: Thank you, Mr Chapman. Ms Gallagher? 7 Closing submissions by MS GALLAGHER</p> <p>8 MS GALLAGHER: Thank you, chair and panel. I make these 9 submissions on behalf of D2, referred to in many of 10 the documents before you, as you know, as A1. Last 11 month, we addressed you in our partial closing, 12 a non-closing closing, if I can put it that way, on 13 three specific points arising from the evidence we had 14 heard so far at that stage. They were duality, so the 15 two hats point, about both providing support for clergy 16 who have been accused of abuse and providing support for 17 victims and survivors of abuse; second, resources; and, 18 third, the importance of looking back and uncovering 19 historic findings by the archdiocese, even where there 20 is no active current safeguarding issue and no active 21 criminal investigation.</p> <p>22 Today I intend to address you on three additional 23 issues which dovetail with those points. First and very 24 briefly, reputation management and the focus on the 25 church, not victims; secondly, apologies and</p> <p style="text-align: center;">Page 126</p>
<p>1 accountability; and, thirdly, two specific 2 recommendations which we seek. We will deal with others 3 in our written submissions which will follow.</p> <p>4 One topic we won't address today concerns 5 Jane Jones's extremely concerning 1993 position paper 6 which we addressed you on in opening. We agree with 7 entirely, and adopt, Mr O'Donnell's submissions on that 8 today, on its content, how concerning it is and its 9 relevance, and the attempts to minimise it we say are 10 quite wrong, and we will deal with that further in 11 writing but we very much agree with Mr O'Donnell's 12 points.</p> <p>13 So to start, reputation management. Focus on the 14 church, not the victims. In our opening statement on 15 12 November, we highlighted the church's defensive 16 response to media coverage and media attention of 17 matters of the most profound public interest, and we 18 gave you the specific example of Archbishop Nichols' 19 interview to ITV News at Ten in May 2009 when he 20 responded to the publication of the Ryan Report in 21 Ireland, which had found that beatings, sexual 22 molestation and rape were endemic in Catholic-run, 23 industrial residential schools, by saying it took 24 courage for the priests involved to confront their 25 behaviour, and he raised concerns that the Ryan Report's</p> <p style="text-align: center;">Page 127</p>	<p>1 publication would overshadow all of the good that they 2 did.</p> <p>3 Today's evidence that you have heard regarding 4 "Kenyon Confronts" was to similar effect: querying 5 whether airing the programme at that particular time, 6 close to a time of importance for the Roman Catholic 7 Church, exhibited an anti-Catholic bias on the part of 8 some of those at the BBC, whether the programme should 9 have been made differently. Time and again, we have 10 heard throughout this hearing about investigative 11 journalists uncovering abuse in the Roman Catholic 12 Church which has been hidden from view and indeed 13 sometimes tracking down missing abusers untraced by the 14 police.</p> <p>15 Tone policing precisely how these programmes are 16 made or their content is overly defensive and certainly 17 not the response which one would expect to reading the 18 Ryan Report or watching "Kenyon Confronts". Now, today, 19 on reflection, Archbishop Nichols acknowledged the 20 importance of the "Kenyon Confronts" programme in 21 airing victims' voices, but the contemporaneous evidence 22 we say portrays a particular mind-set, a mind-set which 23 put priests and the church first, far ahead of 24 the interests of victims and survivors.</p> <p>25 You will recall that from the witness box today he</p> <p style="text-align: center;">Page 128</p>

<p>1 was very keen to draw attention to a particular 2 document, CHC001680, as an example, he said, of 3 the quality of Jane Jones' work. So that's a document 4 he endorsed today. That is very concerning. We ask you 5 to look at that closely. It is only two pages. You 6 will see reference in paragraph 7 of that document to 7 the urgency of addressing the needs of various people. 8 Indeed, he drew your attention to it today. The final 9 sentence in that paragraph says: 10 "Their needs should be addressed with great urgency, 11 especially as there is a good chance of negative media 12 coverage." 13 So it is yet another example of decisions, 14 supposedly victim focused, but which are driven by 15 a concern about church reputation and negative media 16 coverage. 17 The second point we want to turn to is apologies and 18 accountability. Now, we heard powerful words today from 19 Archbishop Nichols, who was archbishop from 2000 to 2009 20 in Birmingham, acknowledging what he described as the 21 "lasting, corrosive, destructive influence/effect/impact 22 of childhood sexual abuse", and you will know that in 23 his first statement, received by us in October 2018, he 24 apologised to the victims of child sexual abuse at the 25 hands of priests of the archdiocese. Referring to his</p> <p style="text-align: center;">Page 129</p>	<p>1 profound distress and sorrow, he said, "I readily and 2 profoundly apologise". 3 Shortly before the hearing started, on 12 November, 4 the current Archbishop of Birmingham wrote a pastoral 5 letter which apologised in broader terms, not focusing 6 only on victims of priests, but referring to priests and 7 others in the church. Now, D2 endured physical, sexual 8 and emotional abuse, including repeated rapes, by those 9 described in passing as "others". By staff and by other 10 pupils in a Roman Catholic school owned by the 11 Archdiocese of Birmingham. We want to make three quick 12 points on apologies and accountability in light of that. 13 (a) this is all far too little and far too late, as 14 D2 puts it in his second statement which you now have 15 before you. He has asked the archdiocese for an apology 16 several times over the past decade and a half. It never 17 came. He asked for an apology in 2005, when 18 Archbishop Nichols was the Archbishop of Birmingham. 19 His letter was addressed to Vincent Nichols. It was 20 dated 21 March 2005. It is in the archdiocese's files. 21 He received no response. He has still received no 22 response. 23 Ten years later, in October 2015, his clinical 24 psychologist and community mental health team wrote 25 a powerful letter on his behalf to the church -- you</p> <p style="text-align: center;">Page 130</p>
<p>1 have it; it is exhibit 26 to his first statement -- 2 asking for an apology for him and explaining that in 3 their professional, medical view, an apology was 4 important for his recovery, important for his mental 5 health. It said: 6 "He is aware that an apology will not take away the 7 abuse that he survived. It is important that the church 8 apologises to him for the abuse he experienced when 9 under the care of one of the church's schools. We 10 therefore feel that an apology on behalf of 11 the Catholic Church for the abuse he endured when at the 12 school will be appropriate and important for D2." 13 That was in 2015. The request was ignored, as far 14 as D2 is aware. Certainly the apology sought never 15 came, despite his mental health team highlighting its 16 importance for him. 17 Earlier this year, 2018, D2 contacted the 18 archdiocese again, asking for an apology via Jane Jones. 19 Nothing happened. So four decades after his abuse in 20 the 1970s in a school owned by the Archdiocese of 21 Birmingham, 13 years after he first requested an apology 22 in a letter addressed to Archbishop Nichols from whom 23 you heard this morning, in 2005, is it any wonder that 24 D2 considers words of apology which come in the days 25 before the archdiocese comes under scrutiny in these</p> <p style="text-align: center;">Page 131</p>	<p>1 inquiry hearings to be, using his words in his second 2 statement, "dragged out and meaningless". 3 The pastoral letter only came to his attention by 4 chance. He is not a Catholic. It was, as he puts it, 5 only written to be heard and received by Catholics. The 6 archbishop and also Cardinal Nichols who is mentioned in 7 the letter, he says, have still completely failed to 8 realise that there are lots of victims who have nothing 9 to do with the church. 10 Point (b) on apologies is that the focus of 11 the apologies, we say, disregards and belittles the 12 experience of D2 and many other pupils who were abused 13 at Croome Court or Besford Court, the linked 14 Roman Catholic residential schools in Worcestershire 15 owned by the archdiocese. Many of the pupils there had 16 special educational needs and learning difficulties. 17 Many of them were not abused by priests, they were 18 abused by others. Indeed, many of them, as you know, 19 were physically abused by the nuns in a way which 20 facilitated their sexual abuse and kept them silent and 21 terrified. They are not isolated stories. You have 22 heard from five individuals as core participants here 23 who have had that experience. They are statements which 24 have been before the Archdiocese of Birmingham. It is 25 surprising, in that context, that the apologies continue</p> <p style="text-align: center;">Page 132</p>

<p>1 to be very focused on priests, and there is a passing 2 reference to "others", in a way which doesn't 3 acknowledge this important aspect of the archdiocese's 4 failures. 5 You will recall also Jane Jones in her evidence said 6 the church is very different to other institutions 7 "because the people we rely on to support safeguarding 8 are not service users, but participants in the church 9 community exercising a baptismal vocation. It is not 10 like service users with a social work agency." 11 But there is a plain contrast to historic claims 12 where the church did have responsibilities for the care 13 of children. For example, the running of residential 14 schools. For those abused in Croome Court, like the 15 five people who are core participants here, including my 16 client, the church was exercising something much more 17 like a social agency service user role. It was running 18 an institution, responsible for the care of extremely 19 vulnerable children hundreds of miles from home. It has 20 never acknowledged that. It has never accepted 21 accountability for that. And, indeed, we heard in 22 evidence from Jane Jones there is a doubt about whether 23 they even accept that they do have responsibility for 24 the school which they owned. 25 And (c), the third point on this, there is</p> <p style="text-align: center;">Page 133</p>	<p>1 a mismatch between the rhetoric of a focus upon victims 2 and the lack of actual concrete action and support. 3 Nowhere is this clearer than when examining the support 4 provided to offending priests and priests under 5 suspicion in contrast to the support provided to 6 victims. We addressed you on that in November, telling 7 you that D2 and other survivors who have struggled to 8 access services for counselling and support sat in shock 9 as they heard of £800 financial support a month given to 10 James Robinson when he was evading justice in the US, 11 and how, even years after conviction, Jane Jones took 12 steps to help Samuel Penney move house. 13 My client attending today without his mental health 14 team support, because it wasn't possible for them to 15 travel on an NHS budget, has said one thing repeatedly 16 throughout the day, "Perhaps if I'd got the same support 17 as James Robinson or Samuel Penney, I might not be here 18 today. I might not be as damaged today". 19 Finally and very briefly, on recommendations. We 20 will deal with this in writing more fully, but there are 21 two in particular we wanted to highlight today. 22 The first is, in our opening, we referred to the 23 dichotomy between the beautiful architecture of 24 Croome Court and Besford Court in rolling hills in 25 Worcestershire and its very ugly history and we referred</p> <p style="text-align: center;">Page 134</p>
<p>1 you to the National Trust's website which has a very 2 glowing picture about the background with the boys who 3 were there. 4 For my client and the others from whom you have 5 heard here, their experience has been very, very 6 different. Now, we know from Jane Jones' evidence that 7 the National Trust and the archdiocese are already in 8 contact, and we ask that a recommendation is made that 9 the archdiocese and the National Trust work together 10 with survivors to see how they can acknowledge that very 11 ugly part of their history. My client in particular 12 wants something on the website acknowledging it, for 13 example. We recognise other survivors may also have 14 other aspects which they would like to highlight. But 15 we ask that there is a recommendation that some work is 16 undertaken on that, and we think it is a simple, easy 17 recommendation. 18 Second, and this is the final one: in our opening, 19 and again in our submissions on 16 November, we focused 20 on the failure by the archdiocese to confront the 21 lessons of their past and the limited snapshot of 22 evidence taken by this inquiry of the horrendous 23 experiences of D2 and other former pupils of life at the 24 school can do no more than give you a flavour of 25 the important questions yet to be answered by the</p> <p style="text-align: center;">Page 135</p>	<p>1 church. We highlighted, on 16 November, Cumberlege 2 recommendation 64 about learning lessons even when 3 there's no active safeguarding issue, even when there's 4 no prospect of a criminal prosecution; for example, 5 because the abusers are dead. 6 And when we look at the superb work which has been 7 produced in the lead-up to this inquiry by SCIE and by 8 Jan Pickles, there is a real question about why there is 9 no equivalent looking back at this very ugly chapter of 10 the Archdiocese of Birmingham's history, and we ask that 11 promptly the Archdiocese of Birmingham is asked to 12 consider whether in the next six months -- so we ask for 13 it as an interim recommendation -- it can undertake 14 a similar review of Croome Court and report back, and 15 that would mean it would be available to you before 16 the October 2019 hearings, when you look at wider issues 17 within the Catholic Church, because Croome Court raises 18 some very fundamental issues at the nexus of what you 19 are looking at in residential schools and the Roman 20 Catholic Church. We don't want it to fall between two 21 stools. We want it to be looked at. And the snapshot 22 you've got here just scratches the surface, and we ask 23 that that's a recommendation that is made to the 24 archdiocese and with a time limit for them to respond 25 by June 2019. Unless I can assist further?</p> <p style="text-align: center;">Page 136</p>

<p>1 THE CHAIR: Thank you, Ms Gallagher. Mr Jacobs? 2 Closing submissions by MR JACOBS 3 MR JACOBS: Madam chair, on 16 November, I addressed you on 4 behalf of F48, F49, F53 and F59 on three issues. 5 Firstly, the culture of the Catholic Church; secondly, 6 the structure of the Catholic Church; and, thirdly, the 7 pressing need for interim findings and recommendations. 8 In summary, I said that the recent Social Care 9 Institute for Excellence report, SCIE, dated 10 October 2018 suggests that there remains a culture where 11 it is not deemed safe to criticise, or even discuss, 12 safeguarding practices in the archdiocese. 13 Cardinal Nichols' evidence demonstrates that 14 culturally the church sees itself as a family and this 15 enables a situation to exist where the reputation of 16 the church and its priests will be put first to the 17 detriment of the victims. 18 Now, this contrasts with the approach required to be 19 taken by public authorities and institutions, including 20 teachers, Social Services, in relation to the welfare 21 and safeguarding of children. 22 At paragraph 11 of his first witness statement, 23 Cardinal Nichols says that there is an opportunity for 24 further cultural and organisational change within our 25 approach. Chair, this, in my submission, with respect,</p> <p style="text-align: center;">Page 137</p>	<p>1 amounts to a substantial understatement of the problem. 2 Last month, I stated that the main obstacle to the 3 protection of children in the Catholic Church is its 4 structure. I should explain the basis whereupon I make 5 this submission. The structure of the church is set by 6 Canon law, which falls exclusively within the 7 jurisdiction of the Vatican, which is a sovereign state 8 outside the UK. Therefore, any changes to Canon law to 9 bring about uniform safeguarding of children could not 10 be made domestically. The Vatican is known as the 11 Holy See. The Pope is a sovereign monarch within that 12 Holy See, and under Canon law has limited authority over 13 a bishop and a bishop is bound by the same Canon law to 14 maintain the independence of religious orders. The Pope 15 is known as the Supreme Legislator of Canon law and also 16 the Supreme Judge. 17 The current Code of Canon Law is the 1983 Code, 18 which replaced the 1917 Code. The 1983 Code listed 19 child sexual abuse as a crime for the first time, but in 20 relation to a canon prohibiting the clergy from 21 conducting sexual activity. 22 Since 2001, bishops are required to send cases of 23 child sex abuse by clergy to the Congregation of 24 the Doctrine of the Faith. The purpose of that 25 organisation is to promote and safeguard the doctrine of</p> <p style="text-align: center;">Page 138</p>
<p>1 faith and morals, not to protect children. 2 A further canon concerns the obligation to avoid 3 scandal, and under that a bishop who discloses that 4 a priest had abused children in his diocese could 5 violate Canon law if doing so were to cause Catholics to 6 question their faith or injure the reputation of 7 the church. Again, the purpose of this canon is not to 8 protect children. 9 Popes have made changes to the Codes over the years. 10 These changes have mainly concerned governance and often 11 reflect theological developments. Chair, it is 12 important to recognise that Safeguarding Commissions are 13 just advisory and have no powers under Canon law to 14 compel church institutions to enforce minimum 15 safeguarding standards. 16 It is only the Pope who can alter Canon law to bring 17 about uniform safeguarding of children within the 18 church. Such alterations would require a structural 19 overhaul of the Catholic Church which would amount to 20 a sea change of a kind not seen since Vatican II over 21 half a century ago. It would also involve the 22 dismantling of the canons that I have mentioned earlier 23 that can effectively protect the interests of the church 24 and the faith over those of the victim. 25 So a root and branch reform of Canon law would be</p> <p style="text-align: center;">Page 139</p>	<p>1 needed to implement the safeguarding of children in the 2 Catholic Church. No such changes were put into effect 3 after the Nolan Report in 2001, neither were such 4 changes made after the Cumberlege Commission reported in 5 2011. 6 Chair, as matters stand, the church is in a state of 7 paralysis. It cannot bring about uniform safeguarding 8 of children unless Canon law is radically changed. This 9 is why we say the Catholic Church cannot be entrusted 10 with the safeguarding of children until its structure 11 has been fundamentally reformed. It is also 12 unsatisfactory for the United Kingdom authorities to 13 delegate the safeguarding of children to an overseas 14 sovereign state, particularly a state that has such 15 a rigid and antiquated legal system. 16 Cardinal Nichols has stated that a national Catholic 17 Safeguarding Commission has been asked to conduct an 18 independent review of safeguarding within this 19 jurisdiction. There is nothing that a review of this 20 kind can achieve. The church has known what it must do 21 since the Nolan Report in 2001, now nearly 18 years ago, 22 but has failed to act. 23 We ask that the inquiry takes the necessary steps to 24 require the church to put its house in order as a matter 25 of expediency, and within this inquiry process. Either</p> <p style="text-align: center;">Page 140</p>

<p>1 the church must cede its safeguarding duties to an 2 independent body until it has effected structural reform 3 or it must submit an action plan demonstrating that the 4 necessary fundamental structural changes can be made, 5 and these must be changes to Canon law. Chair, unless 6 I can assist further, those are my submissions. 7 THE CHAIR: Thank you, Mr Jacobs. Ms Griffiths? 8 Closing submissions by MS GRIFFITHS 9 MS GRIFFITHS: Chair, members of the panel, Mr Julian King 10 and I make these closing submissions on behalf of 11 Eileen Shearer and Adrian Child. Our submissions are 12 set out today in very summary form. The basis for the 13 submissions will be set out in written submissions which 14 will follow. 15 We invite you to make the summary of conclusions 16 which we invite you to make based on the evidence. 17 Number 1. Insofar as was possible within their 18 terms of reference, COPCA and CSAS, under the 19 directorships of Eileen Shearer and Adrian Child 20 respectively, fulfilled their objectives of improving 21 safeguarding within the Roman Catholic Church by putting 22 into effect the recommendations of Nolan and Cumberlege 23 respectively. 24 Number 2. Despite such improvement and despite the 25 best efforts of Eileen Shearer and Adrian Child</p> <p style="text-align: center;">Page 141</p>	<p>1 respectively, in the Birmingham Diocese more should have 2 been done to ensure the protection of children and 3 vulnerable adults within the Roman Catholic Church. 4 Number 3. In the Archdiocese of Birmingham, there 5 were systemic and personal failures. There was a lack 6 of leadership from the archbishop and failures by the 7 Safeguarding Commission and the safeguarding coordinator 8 to perform their duties. 9 Number 4. These failures were deliberate. They 10 were persistent. They were prolonged. And they were 11 serious. And they have continued over a number of 12 years: 13 Number 5. Failures of any part of the system are 14 likely to lead to the failure of the whole. Significant 15 and deliberate breaches by the safeguarding coordinator 16 would have been serious enough in themselves, but they 17 were permitted or condoned by the commission and by the 18 archbishop, whichever incumbent was in role at the time. 19 Number 6. Eileen Shearer and Adrian Child 20 respectively applied themselves to their tasks with 21 dedication, professionalism, dynamism and expertise. As 22 His Eminence Cardinal Nichols said just today, COPCA 23 meetings involved lots of hard work, with Eileen Shearer 24 and Adrian Child, we say, pushing the pace of change, 25 driving on, seeking to push through important policies.</p> <p style="text-align: center;">Page 142</p>
<p>1 Number 7. However, the church was, to an extent, 2 hostile to change or slow to change. That is not to 3 devalue the efforts of many in the church who were open 4 and responsive to change, nor to underestimate the very 5 real difficulties in effecting change within a culture 6 as embedded as that of the church, which had an unwieldy 7 and disparate structure. 8 Number 8. There is still much to be done in 9 effecting improvements that need to be made. The need 10 for such improvements has been evident for years. 11 Although it is encouraging that the SCIE report was 12 commissioned and it is said will be acted upon, in the 13 light of the knowledge within the archdiocese that 14 matters were not going well, the timing of that review 15 makes it difficult to see that it is anything other than 16 simple window dressing. 17 Then coupled with that, of course, we have had the 18 offer by all bishops to meet survivors. When was that 19 made? Oh, just October. And we have a promise of yet 20 another review. And we have training for the bishops 21 promised. That's been on the table, we say, for two 22 years. Oh, it's happening? It's happening next year. 23 Why is all this happening when it's been going on for 24 years? Why is it all within the space of the last 25 couple of months? Oh, we have got an IICSA inquiry. Is</p> <p style="text-align: center;">Page 143</p>	<p>1 anything going to change in the future? 2 We say the time for winning over hearts and minds 3 has passed. Regulation is required to ensure 4 consistency of approach and maintain recognisable 5 national standards. 6 Number 10: it remains of critical importance to 7 ensure that those with the correct attitudes and skill 8 sets are in positions to effect change. 9 Number 11. On behalf of Eileen Shearer and 10 Adrian Child respectively, we repeat our submission made 11 at the conclusion of the last hearing, the English 12 Benedictine study, as to changes which we believe would 13 be helpful in ensuring necessary improvement. 14 Finally, number 12. We add to that also 15 a suggestion that CSAS needs to be given greater powers 16 other than a role which is purely advisory and that, 17 given the pivotal role, staff must be of the highest 18 quality and experience. Thank you very much. 19 THE CHAIR: Thank you, Ms Griffiths. Mr Horwell? 20 Closing submissions by MR HORWELL 21 MR HORWELL: Madam chair, we cannot respond to thousands of 22 pages of documents, six days of evidence and the 23 appalling abuse of so many children in ten minutes, and 24 we will do so in writing in seven days' time. 25 The sentiments, apologies, shame and sorrow to which</p> <p style="text-align: center;">Page 144</p>

<p>1 I referred in opening I repeat, and I add this: 2 Archbishop Longley must have experienced a wide variety 3 of emotions when he discovered that the Archdiocese of 4 Birmingham had been chosen as one of the IICSA case 5 studies. But he has embraced the challenge and has done 6 his utmost to assist this inquiry. In addition, he has 7 commissioned his own enquiries into the safeguarding 8 procedures and practices of the Birmingham safeguarding 9 team and those of the parishes. 10 Now, of course it will be said that none of those 11 actions would have taken place but for this inquiry. If 12 there is a positive response to this inquiry, then there 13 follows the allegation of window dressing. If there is 14 a negative response to this inquiry, there is one of 15 lack of care. It does seem that the institution cannot 16 possibly win. 17 But we suggest that one of the tasks of this inquiry 18 is in fact to examine the reactions of those selected 19 for scrutiny, the effectiveness of those reactions, 20 their magnitude and their sincerity. 21 Archbishop Longley's reaction to the SCIE and Pickles 22 reports was swift and decisive. It is for him to 23 satisfy this inquiry that his current resolve will 24 endure long after this inquiry has finished and that it 25 is not only Birmingham that will benefit, but the wider</p> <p style="text-align: center;">Page 145</p>	<p>1 Catholic Church. 2 We suggest that the genuineness of his resolve and 3 intent is obvious, both from his actions and the 4 evidence he gave. The shame and sorrow of which I spoke 5 at the beginning of these proceedings will last for the 6 rest of his life. But what he must do now is to 7 continue with similar determination and to do his best 8 to ensure that Lord Nolan's vision becomes reality, and 9 that is what he has pledged to do, both through his work 10 in the archdiocese and through any assistance he can 11 give to the independent inquiry recently announced by 12 the Bishops of England and Wales. 13 Whatever recommendations are made by either this or 14 that inquiry, the following is clear: the climate for 15 implementing recommendations and change is better now 16 than it has ever been. We thank the representatives of 17 those core participants who have taken the time to make 18 constructive criticisms and suggestions. We have 19 listened to them with care and, as our written 20 submissions will demonstrate, there is more in common 21 between us than might be imagined. 22 There is insufficient time to comment on everything 23 that has just been said, but it is perhaps important 24 that I make two observations. First, the submission by 25 Mr O'Donnell that Archbishop Longley knew of the Penney</p> <p style="text-align: center;">Page 146</p>
<p>1 position paper in 2012 is simply wrong, and we shall 2 demonstrate why in our written submissions. 3 Second, what Mr Chapman said about Cardinal Nichols 4 we suggest is unjustified, and, again, we shall 5 demonstrate why in our written remarks. 6 Finally, Archbishop Longley and Cardinal Nichols 7 wish to thank all survivors who have had the courage and 8 strength to come forward to assist this inquiry, whether 9 through the witness statements we have all seen or 10 through the Truth Project. From their efforts, good 11 will come. 12 As Cardinal Nichols has just said, this inquiry has 13 given survivors a hugely important platform and voice 14 and the gap which exists between church and survivor 15 must be bridged, and that is the work that must 16 immediately be undertaken. Thank you. 17 THE CHAIR: Thank you, Mr Horwell. Finally, Ms Gallafent? 18 Closing submissions by MS GALLAFENT 19 MS GALLAFENT: I'm grateful. Chair, members of the panel, 20 good afternoon, thank you. On behalf of the Catholic 21 council for IICSA, I hope to assist the panel by 22 providing a short update in relation to matters arising 23 from this case at a national level following the 24 Birmingham evidence and key developments at a national 25 and international level to come between now and the</p> <p style="text-align: center;">Page 147</p>	<p>1 generic hearing listed for October 2019. 2 Starting with Birmingham. Bishop Bernard provided 3 copies of the Pickles and the SCIE reports to the 4 Catholic Council on 7 November of this year. On 5 15 November, the chair of the National Catholic 6 Safeguarding Commission and the director of CSAS wrote 7 jointly to him proposing to meet with the archdiocese's 8 newly appointed interim head of safeguarding 9 transformation in order to provide an introduction to 10 the church's national safeguarding arrangements, discuss 11 the interrelation between the archdiocese and CSAS, and 12 provide a more detailed commentary about aspects of 13 the reports that relate to national safeguarding policy 14 and protocol and DBS processing. 15 The NCSC and CSAS seek to support and assist the 16 archdiocese in these ways, and to ensure that the "one 17 church" approach is applied consistently. 18 Dr Limbrick then met with Mr Haley on 28 November to 19 discuss the "one church" approach and national 20 safeguarding policies and procedures, and Dr Limbrick, 21 the director of CSAS, will be meeting again with him and 22 the safeguarding team at the archdiocese on 17 and 23 18 December to discuss recent updates to policy and 24 procedures and safeguarding within the archdiocese. 25 Once the Pickles and SCIE reports were published by</p> <p style="text-align: center;">Page 148</p>

<p>1 the inquiry on its website, Dr Limbrick also emailed the 2 links to those reports and to Ms Jones's responses to 3 safeguarding coordinators and Safeguarding Commissions 4 in every diocese with a view to promoting internal 5 reflection and consideration of their own positions in 6 the light of the points made in those documents. 7 The awareness and implementation of national 8 policies and procedures is obviously a key theme to have 9 come out of this case study. It may not be clear to the 10 panel as yet from the evidence already heard, but, for 11 example, there are already national policies in place 12 that deal with how to respond to allegations of child 13 sex abuse and template forms for recording referrals and 14 case records and standards for case recording. These 15 were provided to the inquiry in 2016. 16 Part of the ongoing work of CSAS will be to 17 highlight the existence and importance of those national 18 policies to all in the church. Dr Limbrick will also be 19 consulting with safeguarding coordinators early next 20 year on a model case file structure when they meet in 21 the spring. In addition, the NCSC wrote in November to 22 all bishops, religious leaders and Safeguarding 23 Commission chairs emphasising the requirement, the 24 pre-existing requirement, to report all allegations of 25 abuse to the statutory agencies.</p> <p style="text-align: center;">Page 149</p>	<p>1 Following up on the query by Mr Frank in relation to 2 the cardinal's evidence, I can inform him that the NCSC 3 and CSAS also recently finalised a new quality assurance 4 framework. That will be updating the previous CSAS 5 audit process to make it far more relevant to 6 contemporary circumstances. The Bishops' Conference 7 received that for its information in November 2017 and 8 the key change is an emphasis on thematic audit. We 9 will obviously provide a copy to the panel for its 10 information in due course. 11 During 2019, CSAS will then be undertaking an audit 12 following the new processes across all dioceses and 13 religious commissions that focuses on the referral of 14 allegations to statutory agencies and the management of 15 risk in relation to people about whom there are 16 concerns. It is envisaged that the first audit will 17 take place in January 2019 under the new processes. 18 The Bishops' Conference has also agreed to the 19 recruitment and appointment of an additional member of 20 staff in the CSAS team at deputy director level, 21 primarily to support the work of CSAS and to assist with 22 the implementation of this new quality assurance 23 framework across the church. 24 The cardinal was also asked about the review 25 initiated by the Bishops' Conference in September of</p> <p style="text-align: center;">Page 150</p>
<p>1 this year. The NCSC is in the process of seeking to 2 agree the terms of reference for the independent review, 3 but I can confirm that, in broad terms, it will consider 4 safeguarding infrastructure and organisation, the 5 alignment of dioceses and religious congregations, 6 accountability and training. 7 We are not yet in a position to provide a specific 8 timetable for the independent review or indeed which 9 independent body will undertake it. It is envisaged 10 a number of organisations will be invited to apply to do 11 so. The aim, however, is that it should be completed by 12 autumn 2019. 13 As I have previously indicated, we will liaise with 14 the inquiry to ensure that the learning from these case 15 studies is fully taken into account in the independent 16 review, and, equally, ensure that the inquiry is kept 17 fully apprised of the work of the independent review to 18 assist it in its own deliberations. 19 Importantly, as part of that independent review, the 20 Bishops' Conference will seek to ensure that the voices 21 of victims and survivors will fully inform the review in 22 its recommendations. This will be done through the 23 survivors advisory panel which was established by the 24 NCSC in 2015. That panel has also been playing a very 25 important part in relation to another project which has</p> <p style="text-align: center;">Page 151</p>	<p>1 come to be down as the Safe Spaces Project, a name 2 suggested by the victims and survivors of abuse 3 themselves. The Bishops of England and Wales, along 4 with the Conference of the Religious, have been looking 5 at realistic support services for all victims and 6 survivors of abuse for several years. When it realised 7 that the Church of England was making a proposal along 8 the same lines, it became a collaborative venture. The 9 project will be run by an independent company 10 commissioned jointly by both churches and work is well 11 on its way to launching this endeavour. 12 Again, too early to put a precise date on it, but it 13 is anticipated it will be launched by May 2019 and it 14 will be subject to independent evaluation in due course. 15 The panel may also wish to note that the NCSC is 16 also considering initiating a further Past Cases Review 17 drawing on the perspective specifically of victims and 18 survivors. 19 At an international level, on 12 September 2018, the 20 Council of Cardinals -- that's a group established by 21 Pope Francis to advise him -- announced that 22 Pope Francis had decided to convene a meeting with the 23 Bishops of the Episcopal Conferences of 24 the Catholic Church on the theme of the protection of 25 minors. It is going to be held in the Vatican on</p> <p style="text-align: center;">Page 152</p>

<p>1 21 to 24 February next year.</p> <p>2 The organising committee includes the Most Reverend</p> <p>3 Archbishop Charles Scicluna. The inquiry may recall</p> <p>4 that Mr Child referred to him when giving evidence in</p> <p>5 the Ampleforth and Downside hearings last year. He</p> <p>6 described him as the person charged with dealing with</p> <p>7 all cases of child sex abuse across the world and with</p> <p>8 considerable experience of deciding what should happen</p> <p>9 in cases where clergy were disciplined under Canon law.</p> <p>10 Archbishop Scicluna is now an adjunct secretary of</p> <p>11 the Congregation of the Doctrine of the Faith, as well</p> <p>12 as President of the Board of Review, which was</p> <p>13 established by Pope Francis in 2014 to speed up the</p> <p>14 process of hearing and reviewing on appeals cases filed</p> <p>15 by priests who have been laicized or otherwise</p> <p>16 disciplined in sex abuse cases or other serious matters.</p> <p>17 The February meeting will bring together the</p> <p>18 presidents of over 100 Bishops' Conferences from around</p> <p>19 the world and the heads of all Eastern Rite Catholic</p> <p>20 Churches. It is the first of its kind ever to address</p> <p>21 the issue of sexual abuse of minors in the church.</p> <p>22 Cardinal Nichols will be attending as President of</p> <p>23 the Bishops' Conference of England and Wales.</p> <p>24 Archbishop Scicluna has described one of the main</p> <p>25 goals of the meeting as being to make bishops realise</p> <p style="text-align: center;">Page 153</p>	<p>1 and discuss together the fact that the sexual abuse of</p> <p>2 minors is not only an egregious phenomenon in itself,</p> <p>3 and a crime, but also a very grave symptom of something</p> <p>4 deep which is actually a crisis in the way the</p> <p>5 Catholic Church approaches ministry. The meeting will</p> <p>6 be discussing not only the impact of abuse on children</p> <p>7 but the way the church treats perpetrators, the way it</p> <p>8 treats victims and the way it treats the community.</p> <p>9 Archbishop Scicluna has also stated that he</p> <p>10 envisages the discussions will provide an input that</p> <p>11 will start a process of possible changes to Canon law</p> <p>12 that, for example, would give a stronger role for the</p> <p>13 metropolitan archbishops and a bigger role for victims</p> <p>14 in canonical penal processes. We will of course update</p> <p>15 the panel shortly after the hearing in relation to</p> <p>16 developments in that respect following the February</p> <p>17 meeting.</p> <p>18 Returning to the national position, we look forward</p> <p>19 to assisting the panel at the hearing in February in</p> <p>20 part 2 of the study into the English Benedictine</p> <p>21 Congregation and we also look forward to working closely</p> <p>22 with the inquiry in preparation for the hearing</p> <p>23 in October 2019. We respectfully agree with the</p> <p>24 comments of Ms Shearer and Mr Child that, whilst</p> <p>25 entirely understandably, the inquiry has sought to focus</p> <p style="text-align: center;">Page 154</p>
<p>1 in these case studies on examples of poor practice, it</p> <p>2 is equally important for the inquiry to understand the</p> <p>3 significant improvements in safeguarding nationally as</p> <p>4 a result of the "one church" approach to policies and</p> <p>5 advice from COPCA and CSAS.</p> <p>6 The Catholic Council remains fully committed to</p> <p>7 assisting the inquiry in any way we can and we are very</p> <p>8 grateful for this opportunity to make a short statement.</p> <p>9 Thank you.</p> <p>10 THE CHAIR: Thank you, Ms Gallafent.</p> <p>11 MS CAREY: Chair, that concludes matters for today. May</p> <p>12 I repeat, so that all core participants hear, that if</p> <p>13 any wish to make written submissions, then they can do</p> <p>14 so by 20 December, which is next Friday.</p> <p>15 THE CHAIR: Thank you, Ms Carey. That concludes the closing</p> <p>16 statements and this case study. May I thank everyone</p> <p>17 for your attendance today. We are grateful to all of</p> <p>18 the witnesses who have come to testify and we look</p> <p>19 forward to reviewing the evidence we have heard and</p> <p>20 considering all of the submissions that have very</p> <p>21 helpfully been made. We would like to extend our thanks</p> <p>22 to all of the representatives here and to all of</p> <p>23 the inquiry staff for making sure the smooth progress of</p> <p>24 the hearings into this case study take place.</p> <p>25 The inquiry anticipates that the report into this</p> <p style="text-align: center;">Page 155</p>	<p>1 case study will be published in the summer of next year.</p> <p>2 With that, I will draw the hearing to a close. Thank</p> <p>3 you very much to everyone.</p> <p>4 (3.00 pm)</p> <p>5 (The hearing concluded)</p> <p>6</p> <p>7</p> <p>8 I N D E X</p> <p>9</p> <p>10 Welcome and opening remarks by THE1</p> <p>11 CHAIR</p> <p>12</p> <p>13 Statement of FATHER GERARD DOYLE4</p> <p>14 (read)</p> <p>15</p> <p>16 ARCHBISHOP VINCENT GERARD NICHOLS14</p> <p>17 (sworn)</p> <p>18</p> <p>19 Examination by MS CAREY14</p> <p>20</p> <p>21 Questions by THE PANEL111</p> <p>22</p> <p>23 Closing submissions by MR O'DONNELL114</p> <p>24</p> <p>25 Closing submissions by MR CHAPMAN122</p> <p style="text-align: center;">Page 156</p>

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