

'Time to Hear'



*Submission to Cumberlege Commission
October 2006*

From

MACSAS

'Minister & Clergy Sexual Abuse Survivors'

*If this is not a place where tears are understood
Where can I go?*

*If this is not a place where my spirit can take wing
Where do I go to fly?*

*If this is not a place where my questions can be asked
Where do I go to seek?*

*If this is not a place where my feelings can be heard
Where do I go to speak?*

*If this is not a place where you will accept me as I am
Where can I go to be?*

*If this is not a place where I can try to learn and grow
Where do I just be me?*

Attributed to William J Crockett

Introduction

MACSAS is a National and Interdenominational support group run by Clergy Abuse Survivors for Clergy Abuse Survivors, whether sexually abused as children or as adults. It has been in operation for eight years and was formally constituted last year. We are working towards charitable status. We are entirely funded by donations. We have a newsletter which is published three times a year. Survivors write to us for help as there is as yet no help line or website. We have recently applied for lottery funding for this. We are not funded by any Church, indeed receive no donations from Church leadership. The MACSAS committee comprises, (we are all sexual abuse survivors):

Margaret Kennedy – Chair/Founder.

A Specialist trainer and consultant on disability and abuse.

Helen Charlton – Treasurer, and fundraiser who is a Complimentary therapist.

Derek Farrell – Secretary, who is a psychologist

Paul Campbell - Child Protection Social worker

Anne Lawrence – Barrister.

We have recently set up a working party to explore the support needs of Clergy abuse survivors. Three additional external professionals have joined this working party. Joe Sullivan, Forensic Psychologist, Sally Chisolm, Counsellor, and Peter Saunders of NAPAC.

The Cumberlege Commission.

We welcome the opportunity to submit this report to the Cumberlege Commission and for the opportunity to meet with the Commission on the 13th November.

The Catholic Church in England and Wales has made some headway in developing a framework for positive action and response to Clergy sexual abuse in the last five years. We are grateful to Eileen Shearer for her commitment as Director of COPCA to this process. She has worked tirelessly to put together a framework for the Church. We recently, as a group, asked to meet COPCA and expressed some of our concerns regarding the support of clergy abuse survivors. We hope this meeting will be one of many.

Whilst we do appreciate that the Catholic Church is making progress this report will only cover issues that we are still concerned about. In that respect it may appear that we are negating progress made. We hope you will not take this inference.

This report will be in several different sections, covering many issues. We hope the Commission will examine it fully and HEAR our thoughts, views and suggestions, for our experiences and knowledge in this area of work is extensive.

We would like to be a force for change and to help the Catholic Church develop it's services so that children and adults will be safeguarded and adult survivors supported better.

Child Protection in the Catholic Church.

COPCA Guidance: National Policy for Responding to Allegations



The COPCA office has worked extensively to improve the structures of safety for children in our churches. It has also devised a mechanism for the reporting of allegations.

We do not wish to submit a great deal under this section but we have some observations based on personal experience.

The process of appointing Child Protection Representatives in Local Parishes.

Prior to July 1994 Parish Priests themselves chose such representatives. The new process post July 2004 still has parishes and religious communities nominating this person to the CPC/CPO as a suitable individual and there would be a 'selection process' (11.2.3) after which the person would then be endorsed by the appropriate Child Protection Commission.

We are concerned about representatives that were appointed without due process prior to July 2004. This issue was raised by a case in London.

Case:

Fr John (pseudonym) chose Lucy Brown (pseudonym) the head of the local primary school to be parish representative in the parish. However this head teacher did not attend Fr John's school but in fact lived in another Diocese.

Fr John was accused in 2005 of sexually abusing two boys 20 years ago and he was placed on administrative leave. The Parish Child Protection Officer – Lucy Brown, resigned her post because she wanted to be a support to Fr John and wished to eliminate any possible conflict of interest.

MACSAS wrote about our concerns to COPCA. The Diocesan Child Protection co-ordinator replied. We initially believed Lucy Brown was the school in which Fr Brown had taught many years before and where the alleged abuse took place. This information was wrong. However the Diocesan CPC clarifying the situation further alarmed us.

Lucy Brown was:

- The Local Primary school teacher
- Not in Fr Brown's Parish
- Not in Fr Brown's Diocese
- Did not attend Fr Brown's Church

We were concerned that Parish Priests may be choosing 'friends' in the parish, or in this case outside the parish to be Child Protection Representatives.

In this case Lucy Brown, because she was a ‘friend’ of the accused priest felt unable to do her job as CP representative as she wished to support the Parish Priest. In this regard she was unable to fulfil her duties when the time necessitated it. She demonstrated her loyalty was to the Parish Priest rather than to the parish or alleged victims giving a very unsatisfactory message to the community at this difficult time. She failed to act professionally. Her parish was left ‘high and dry’ (though we are told the CPC appointed an officer quickly). This should never have happened.

Furthermore as she was not even a parishioner who could develop child protection strategies in this parish, develop links and rapport with the other parishioners and fulfil her duties in that parish. She was not ‘on site’.

We ask Cumberlege to recommend the following:

1. That CP representatives appointed by Parish Priests/Religious Orders prior to July 2004 now be brought through the new process of selection and endorsed by the Child Protection Commission.
2. That there be a set of procedures for any child protection representative who does not act according to his/her role specification.
3. Parishes be given clearer guidelines about who they should appoint as Child Protection officers.
4. That all Churches have Parish Councils who recommends the person most suitable and that ‘choice’ of a person be taken out of the hands of one priest and given to a committee (parish council) to avoid personal favour.
5. No person should be appointed who is not ‘on site’, i.e. in the Parish.
6. That parish representatives are not working on their own but have a team within the parish.

The Parish Representative’s work.

In our report ‘Communities of Wisdom’ our small survey indicates that parish representatives are doing little to educate the parish about child protection processes. Of 11 parishioners in six parishes the results are as follows.

Do you know, by name, who the parish child protection delegate is?	
Yes: 5	No: 6

Is there a contact poster in the Church concerning abuse of vulnerable adults?		
Yes: 2	No: 2	Don’t know: 7

We have seen some totally hidden, inaccessible, scruffy, notices buried on notice boards with jumble sales, and all manner of other parish activities. Ideally every parishioner should have a leaflet with details with children having special ones to suit their age. These should also be in accessible formats for disabled people.

Has the Parish produced any leaflets about child protection in your parish?			
Yes: 0	No: 2	Don't know: 4	Not seen any: 5

We ask the Cumberlege Commission to recommend that Dioceses/COPCA:

1. Audit the type of work that parish representatives have undertaken in their parishes since they were appointed.
2. Determine which parishes have lead the way in producing simple leaflets on the protection of children and support of survivors in their parishes.
3. To audit the standard and style of information posters being produced which give parishioners information regarding contact people.
4. To audit the training and supervision of parish representatives
5. To audit what difficulties these parish representatives may be experiencing and to determine if new processes need to be in place.
6. To audit how disabled accessible information on child protection and reporting is.

We believe that much more needs to be done at parish level to educate parish communities about child abuse/child protection and support of survivors of abuse. If one in four parishioners are child abuse survivors then the Catholic Church are manifestly ignoring a MINISTRY of care for these victims.

The fact that parishioners largely have not heard prayers said for survivors, children & adult or not heard a sermon on the harm done speaks volumes about the culture of denial, shame and secrecy within our communities. (See further information in '**Communities of Wisdom**')

We ask the Cumberlege commission to recommend:

1. The Development of a **Ministry of Care** in all parishes to support victims of child and/or adult abuse.
2. The production of literature in all parishes to address child protection and support of survivors.
3. Better, more user friendly Child Protection posters in all parishes.

Cases we have concerns about

Case

Fr William Hofton admitted to Church authorities in 2002 that he had abused a young boy age 17 whilst in a seminary in 1986. The Church sent him to a therapy centre for assessment where he was assessed as “ low risk” and he returned to ministry.

In 2004 other men came forward to accuse Fr Hofton of abusing them. Fr Hofton was jailed for 4 years after a string of sex offences covering 1991-1993.

MACSAS received communication from a parishioner who believes William Hofton’s behaviour towards boys was known by other priests in the presbytery.

MACSAS asked the Diocese to reach out to other possible survivors.

Fr Hofton’s case raises serious concerns.

We are not aware of which assessment centre declared that Fr Hofton was a “low risk”. However we are consistently hearing that priest sex offenders ‘treated’ at the Stroud treatment centre are returned to Ministry only for them to further abuse. We are therefore worried about those priests who have attended this centre.

Fr Hofton was assessed, as having homosexual tendencies yet there was sufficient concern about his behaviour *to put restrictions on his ministry*. This being so *why, Post-Nolan*, was Fr Hofton allowed to return to parish ministry? Even if Hofton was Homosexual (which we now know was a fabrication to cover paedophilia) he clearly admitted that he had engaged in sexual misconduct/abuse of the 17 year old. This should have been enough to decide he should not be in Ministry.

The Church should appreciate that sex offenders notoriously lie and manipulate those around them, including their therapists. This being the case we should therefore operate on this fact.

“Low risk” does not mean “no risk” and this being so such sex offenders should never return to ministry.

The parishioner who wrote to the Diocese with her concerns said it was common knowledge that Fr Hofton developed relationships with boys, luring them to his bedroom to see his “saints bones”. He took individual boys to the cinema. There were other priests in the presbytery that would have known this. She believes it could not have been unknown.

She received a letter from the Diocese saying:

*I am afraid that the kind of behaviour you describe was not known to the Diocese.
That itself raises issues that we need to look at.*

Our request to ‘reach out’ to other survivors was tersely disregarded by the CPO who wrote:

*It would not be appropriate for us to actively seek any further victims. The process of
‘touting’ has been condemned in a number of criminal trials.*

The CPO said a letter from the Cardinal had been read out, he wrote; “*this does infer that if anybody wished to speak to the Child Protection Commission they are free to do so*”

We did *not* suggest ‘touting’ as we are fully aware of the legal difficulties posed. In any case ‘touting’ is only relevant in the criminal situation. To use this as an ‘excuse’ not to seek those survivors who may be hurting is disingenuous.

We do believe the Church needs to ensure that all possible victims have a clear message about how to come forward. A letter, which *‘infers’* is not sufficient. Many victims may have moved away and may not have heard the Archbishop’s letter.

Those who may not want to contact a church authority need a process that allows support.

We believe that sometimes the Church does not reach out fearing more litigation and costs.

We ask Cumberlege to recommend:

1. That therapists may decide someone is ‘low risk’ but the Church must decide for itself if it is willing to take that risk and re-instate the priest.
2. That other priests previously assessed as “low risk” be reassessed.
3. That the assumption that someone is ‘homosexual’ has hidden the child sex offender very conveniently and this must be understood clearly and addressed.
4. ‘Homosexual’ priests who break the ethical and sexual boundaries of Pastoral ministry should be excluded from Ministry. (See our submission on Vulnerable adults)
5. An independent **‘serious case review’** process should be adopted and undertaken by independent specialists (not Church officials) to determine what lessons can be learned by such cases where the procedures have failed.
6. That every effort be made to contact survivors to offer service of support.

Our main recommendation here is that the Church must have a mechanism to have a similar independent process that local authorities have when children die or are seriously harmed – **‘The Serious Case Review’**.

Case

Piers Grant-Ferris a Benedictine priest was jailed for abusing boys at Ampleforth. He admitted abusing 15 pupils (20 charges).

Also Gregory Carroll, another monk. In total 6 paedophiles at Ampleforth.

A Parishioner said: *“people are convinced that Fr Piers was at worse naïve, not a wrongdoer”*.

It was a psychologist, Dr Elizabeth Mann, who whistle-blew to police and did so only because she was not given access to files.

A psychiatrist would visit Ampleforth twice a year to help Monks with thoughts of sex with boys!

When MACSAS asked Eileen Shearer why it was the psychologist reported Grant – Ferris to the police and not the Abbot she wrote:

“It is not COPCA’s role to comment on individual cases” and that

“Disciplinary actions against clergy and religious are not matters for COPCA but for the Benedictine Order....”

We believe as a support organisation and as professionals in our own right and as Catholics (most of us) we deserve a better answer than “we cannot discuss individual cases”. This case was in the public domain and the priest in question had been convicted. This response suggests a lack of transparency.

There are a number of concerns here:

- The failure of the Abbot to report to police
- Ampleforth willing to support their sex offender monks with treatment by a psychologist and visiting psychiatrist yet not willing to report to police.
- The lack of understanding by parishioners regarding the nature of sex offending.
- The lack of oversight Nationally concerning how Dioceses and Religious Orders handle their cases.
- The lack of accountability of senior Church persons concerning how they handle cases.
- The lack of dialogue with MACSAS over cases we are concerned about.

We ask Cumberlege to recommend:

1. Some mechanism to ensure Religious Orders are implementing guidance concerning child protection and management of sex offenders.
2. A greater transparency to individuals and organisations such as MACSAS who are trying to understand how certain practices can have happened.
3. A way be found to explain to MACSAS & the public why things went wrong
4. Training to parishes about the modus operandi of sex offenders.

5. This case is so enormous (there were 6 sex offenders in this school) with perhaps hundreds of boys being victims the Church should have an independent inquiry along the lines of a **serious case review**.

Responding to Survivors of Clergy Sexual Abuse

COPCA has produced

‘Principles for Speaking with Adult Survivors of Sexual Abuse’ (2004)
(Hereafter called ‘principles document’)

‘Healing the Wound’ - The National Policy for The Catholic Church in England & Wales for the support of those who have suffered abuse and those accused of abuse’. (2006) *(Hereafter called ‘support document’)*



NB * None of the COPCA aims and objectives (see website) have any reference to ‘supporting victims & survivors of abuse/clergy abuse’. This in itself is worrying.

Principles for speaking with Adult Survivors of Sexual Abuse

We were aghast that those who would meet with survivors would have as their primary advice a document produced by the Church Insurance Association albeit in conjunction with the Director of COPCA.

The first three points in this document state:

- 1.1 The Director of COPCA, [in discussion with the Church Insurance Association](#) identified the guidance on responding to individuals who contact the Church to share details of abuse would be handled.
- 1.2 [The Catholic Church insurance Association](#) advised that many individuals seek compensation because they have been dissatisfied with the response of the church.
- 1.3 The Child Protection officers reported that they feel anxious when responding to individuals who report abuse in case [they prejudice the Church's insurance cover](#) by saying the wrong thing.

We felt this document was discourteous to survivors. Reflected the priorities of the Church and would offer a 'defensive' style of support rather than a truly caring one. The standard letter (2.10) almost proves that those in first contact with survivors, rather than being guided by best practice that would be emphatic, warm, caring and professional, would be distant, lacking in honesty and protective of the church.

MACSAS convened a working party to look at how the Church was responding to survivors and we examined this 'principles' document. Here are some of our concerns:

1. We felt this was not a 'principles' document but rather a mixture of training issues, guidance, and policy. There seems to be confusion over terms: principles, guidance, and aims.
2. Some of the principles are in fact issues that relate to skills required in the task of working with survivors.
3. [Key principles must be the protection of children and vulnerable adults, followed by principles aimed at supporting victims and dealing with perpetrators. \(1.6 should be 1.1\)](#)
4. Clear aims of the document are to protect the church from compensation claims hence the continual reference to insurance guidance.
5. Why are these 'principles' different to the principles in the support document? And how do these principles in the 'principles' document *relate* to the national support document?

6. Who is this document for? It states it is for Child protection co-ordinators, child protection officers & religious orders (1.4) however; how can people support survivors if their main focus is the protection of the church which the document implies. There is clear conflict of interest, which calls for the need of independent & professional support services.
7. Nothing in this document informs the reader what the aims are in speaking with a survivor which should be the following
 - a. To establish a clear record of the allegations made
 - b. To inform survivors of the process & purpose of contact
 - c. To advise the survivor what support and therapeutic services can be provided
 - d. To clarify what happens to the information given (issues of confidentiality)
8. There is nothing in the principles that links with how the Church will deal with the perpetrator and how the information given by the survivor might be used for this purpose.

Within the Principles document there is an example of a letter that could be sent to survivors: The Standard Letter 2.10

In section 2.9 states that the *insurers* suggest what should be written where an apology is appropriate. The insurers suggest a letter that could be used.

MACSAS has heard of the following real situation

Case:

Mrs Jones (not her real name) spoke to the Church about her clergy abuse experience. She received a letter back from the church. She was not happy with its contents.

Mrs Jones then wrote to another church official about her case and received a letter back.

The two letters she received *were identical in content*. Mrs Jones realised the Church had a 'standard' letter which they sent out and felt hurt and betrayed that her personal experience was being dealt with in such a 'standard' and impersonal way. She realised then that the Church was not addressing **HER** case but rather addressing her case in an officially pronounced format.

We were concerned about *insurers* dictating what sort of letter should be sent:

1. The insurance companies holding primacy concerning what is appropriate to say to a survivor. What skills do insurance companies have on working with survivors of child rape, adult rape or sexual assault?

2. There is an assumption that the Church Child Protection workers would have no knowledge on how to respond and felt the need to provide a standardised letter written by insurers. If they do not have these skills then they should not be responding to survivors.
3. This suggests the purpose of the letter is not in fact to 'apologise' or the support of the survivor who come forward but entirely about avoiding compensation/litigation.
4. The contents of the 'standard', suggested, letter raises further concerns:
 - a. **Paragraph 1** is patronising and telling a survivor "I know how difficult it is" robs the survivors of expressing their own feelings.
 - b. **Paragraph 2** seeks to focus on the co-ordinator's feelings & how great the church has been of late, rather than reflecting the seriousness of the allegation being made.
 - c. The phrase "I am deeply saddened" will place added burden on the survivor who may feel they need to protect the C.P worker. (it is also patronising)
 - d. The idea that non-Catholics abused by Catholic priests/nuns/religious would be less concerning is offensive to those who have either left the Catholic Church or who were never in it.
 - e. **Paragraph 3** the phrase 'previous cases': responding to abuse allegations being brought **now** are not "previous cases" but are intimately and intrinsically within the heart and soul of the survivor and are not a distant past. This illusion that "past cases" are less serious is offensive. (It is a very common Church practice-Margaret)
 - f. Further these are not "previous" since they may be the first time the allegation has been made. All incidents of their nature are 'past'.
 - g. Past cases still mean a possible sex offender priest may still be in ministry and therefore it becomes a present child protection case.
 - h. The response to a survivor is not about 'learning' but about listening and supporting. Learning takes place within training events.
 - i. **Paragraph 4** ; Who defines what might be *appropriate* and *reasonable* care?
 - j. The survivor needs more than pastoral care, he/she may need extensive support and therapeutic care.
 - k. What is the purpose in including the word 'reasonable' but to convey to a survivor there will be an attempt to limit possible financial costs of appropriate services.
 - l. **Paragraph 5** Mentions for the first time that there may be 'matters' to explore. However these have not been named/acknowledged to the survivor. There is no reference whatsoever to the fact that we are talking about sexual abuse if child/vulnerable adult by a member of the church (lay or clerical).
 - m. It is inappropriate to have extensive conversations by telephone. Information needs to be obtained in a safe and controlled environment by a person with a critical level of professionalism and skills and such a conversation needs clear recording and case notes.
 - n. **Last Paragraph**: reiterating 'deep regret' again is patronising and indeed is rather cynical given the purpose of the letter in the first place!

Tone of document

Clearly 2.3 & 2.4 the Church is attempting to encourage an appropriate tone & style, which would be helpful. It is a shame the tone and style thought helpful is *not* reflected in this document. The tone and style conveys:

1. It is a document entirely to protect the Church whereby the opinions & guidance of the insurance company is more important than that of trained professionals in the field (1.1 & 1.2 & 1.5)
2. The letter conveys a complete inability to respond in a warm and emphatic way, which is honest and sincere.
3. The fact the majority of the document is about liability & steps to be taken to avoid liability & compensation claims (2.11) is further evidence of the purpose of this document.

The MACSAS working party discussed what we thought could be the appropriate principles in any such document.

1. Child protection should be primary focus therefore there had to be recognition that any adult coming forward brings child protection issues automatically regardless of whether the case appears to be an 'historic' one.
2. This being the case responding must be in this light rather than in an 'insurance/liability' perspective.
3. Respect for individual at every point.
4. That the alleged victim is given information about how allegation would be handled/full information
5. If child alleges this is what would happen....
6. If an adult alleges this is what would happen....
7. Reference to confidentiality & what would happen next.

We have met with COPCA and they have agreed that this document should be removed forthwith from the COPCA website, this has now been done. COPCA agreed to redraft the document with MACSAS offering advice and support.

Unfortunately the damage is done, most front line workers in the Church will now feel their main priority will be to abide by insurers advice as their first priority.

The document still raises fundamental issues concerning how the Church perceives its relationship with those who come forward.

We ask the Cumberlege Commission to address in some way the following concerns:

1. The attitude that survivors are merely reporting to gain compensation.
2. The deeply defensive (offensive) culture inherent in this document that seeks to protect the church and its monies. (see 2.11-2.14)
3. The repercussions of this document, which has now been widely disseminated to all Church officials. Rather than Church representatives responding in a warm and emphatic way they will feel constrained and worried about their first duty to protect the Church, which this document implies.
4. The over-reliance on insurance companies to dictate practice.

We ask the Cumberlege Commission to recommend:

1. Church responses to survivors should not have, as it's prime function, the safeguarding of Church finances or the Church.
2. Responses should have, as it's prime focus, Child Protection and the support of victims, which is a moral and ethical duty of the Church if a priest of the Church has harmed an individual.
3. That negative prejudices and stereotypes about survivors be robustly challenged and a positive view promoted.
4. That a survivor who has information about a sex offender is a survivor who can contribute to the risk assessment of the sex offender priest. With this in mind an experienced therapist should hear the survivors story in order to inform him/her about the nature of the sex offender.
5. This information should be recorded and treated with utmost confidentiality, it must only be used as part of a therapeutic risk assessment and must not be available to the Church, only to the independent therapist doing the risk assessment.
6. That COPCA should have some aims and objectives in its remit to support survivors of clergy sexual abuse.

‘Healing the Wound’

*The Catholic Church’s National Policy in England and
Wales for the support of those who have been abused and
those who have suffered abuse.*

2006



Introduction:

Margaret Kennedy, Chair of MACSAS was invited by COPCA to sit on the working party developing this policy. She resigned at the end of the two-year deliberations for the following main reasons:

1. COPCA's resistance to establishing a budget for the proper implementation of a support policy & service for survivors.
2. MACSAS Concern that sex offenders and parishioners had 'a covenant of care' and survivors did not, they simply had a 'charter'.
3. COPCA's insistence on a 'brokerage' service for survivors, i.e. when a survivor comes forward he/she would be routed to other service providers.
4. COPCA's insistence that the 'brokerage' model of service would be undertaken by 'facilitators' who could be nuns, priests or church volunteers.
5. The lack of understanding of the very grave implications of being an abuse survivor that the use of nuns, priests or volunteers suggest.
6. The lack of understanding of the very grave implications of being an abuse survivor that the use of a 'brokerage' system suggests.
7. The lack of any budget or training plan for these facilitators.

AS it has turned out the Working Party worked for two years to develop a document only for it to be completely dismissed by the Bishops. Bishop Vincent Nichols wrote to all working party members stating:

*We recognise that this has been amongst the most difficult pieces of work to follow up and that there has been some disappointment that **the original draft has been amended substantially** from that submitted by the group in the late 2004 (Emphasis ours)*

Vincent Nichols Archbishop of Birmingham 21 June 2005 (copy in appendix)

To say it was a 'disappointment' completely astonishes us. It was a complete dismissal of two years work by a group of professionals, clergy and a survivor representative. Furthermore suggestions made by the MACSAS representative were all discounted. She wanted:

- Qualified workers to be employed to support survivors (even if only part time.)
- A budget for support work to be developed both nationally & in each Diocese

After this experience the following questions come to mind:

1. Why establish a working party comprised of a range of professionals to develop a policy if the whole endeavour can be completely wiped out by the Bishops? (see also what happened the National Board of Catholic Women's document on Code of Conduct for priests in the 'Vulnerable Adult' section.)
2. Why invite a survivor on to the group if her expertise (she is also a child protection professional) is neither listened to nor regarded in any way?

3. How can a proper service be delivered if no budget underpins the process?
4. How can survivors approach facilitators who are neither experienced nor trained in work with adult survivors of abuse?
5. How can a clergy abuse survivor approach another priest with his/her experience if that person only becomes a reminder of their abuser and causes 'flashbacks' and nightmares?
6. If the survivor approaches the Church for help then the Church should provide the help. Brokerage merely tells a survivor to go elsewhere!

In 2001 Nolan declared the following for survivors of clergy abuse:

Recommendations 71 – 74, made within the Nolan Review- "*A Programme for Action*" (2001 pp37-39), address the need to provide:

“Support for the victim

*3.5.22 A number of the responses to our consultation have suggested that **the Church could and must do more**, following an allegation of abuse, to give support to the victim and his/her family. Clearly an event of abuse or a decision to disclose one is a very difficult time for victims and their families. We have no doubt, having regard to the Church’s mission, that it should provide all available help.*

*3.5.23 We believe the most helpful approach would be to make a ‘support person’ available to those who have, or may have, suffered abuse and their families. Such a person would be, first and foremost, a focal point for the victim and his/her family to turn to for help and advice. They could assist those wishing to make a complaint, facilitate them in gaining access to information and other more specialised help, and represent their concerns on an ongoing basis. (The family liaison officers now being developed and used by the Metropolitan Police may be a helpful parallel.) **They must, above all, be acceptable to the victim and his/her family while also, once appointed, being completely independent of the CPC and his/her Team.** It may be that they would often not be called on (because victims may well prefer to turn to others outside the Church to take on this role). Nonetheless, it seems desirable that such a person should be available if wanted and we so recommend. The CPC should be responsible for ensuring that they are available, and for appropriate training.*

*3.5.24 One further and substantial point has been made to us about support. **The need for victims/survivors to be given support may last for very many years and is not simply something for the weeks or months after disclosure.** We agree with this and believe the Church should do whatever it can to support and foster the development of support services to meet the needs, including the spiritual needs, of survivors and their families. The National Unit should compile and maintain a database of such services.*

Recommendation 71. A ‘support person’ should be available to those who have, or may have, suffered abuse and their families, to assist them in making a complaint, to facilitate them in gaining access to information and other more specialised help, and to represent their concerns on an ongoing basis.

Recommendation 72. Support may continue to be needed long after the allegation has been dealt with. The Church should do whatever it can to support and foster the development of support services to meet the needs, including the spiritual needs, of survivors and their families. The National Unit should compile and maintain a database of such services.

Recommendation 75. The CPC should be responsible for ensuring the appointment of people to provide support to victims and alleged abusers and for overseeing that they receive appropriate training, *but they should operate completely independently of the CPC and his/her team in relation to particular cases.*

To quote again:

The Church could and must do more,

They [support person] must, above all, be acceptable to the victim and his/her family while also, once appointed, being completely independent of the CPC and his/her Team.

The need for victims/survivors to be given support may last for very many years and is not simply something for the weeks or months after disclosure.

but they[support person] should operate completely independently of the CPC and his/her team in relation to particular cases.

Support may continue to be needed long after the allegation has been dealt with.

Obviously Nolan suggested skilled people as ‘support person’ as Nolan likens the person to a police ‘family liaison officer’ who is a trained person. This suggests a skilled & trained person NOT a volunteer.

‘**Healing the wound**’ recommended that the ‘support person’ be a ‘facilitator’ who would merely ‘signpost’ a survivor towards external help and support, not offer support itself. This person could be a nun, priest or volunteer. The minute this came into force those Dioceses that had employed counsellors to support survivors immediately made them redundant despite ‘**Healing the Wound**’ suggesting Diocese might like to employ a qualified worker for this role. Westminster being one.

There is no recognition that a survivor may have great difficulty being ‘facilitated’ (!) by a priest or Nun and may not have confidence in priests, nuns or volunteers.

The Charter:

The Charter states what an individual who comes forward can expect. It is not a ‘covenant of care’ (which abusers get) but rather a simple statement of what will be done and the spirit of how this will be done. ‘Covenant’ is a wonderful word; it is a firm, binding almost sacred bond between two people, or an individual and Church. It has overtones of spirituality,

holiness. The word 'care' is also beautiful, which denotes love and affection. "I care about you" is a phrase that speaks to the heart.

Neither 'covenant' nor 'care' is mentioned in the charter for survivors but is for sex offenders and parishioners. Why were survivors left out of this 'covenant of care'?

In the Charter survivors are told they can "tell their story". But those of us who are in the child abuse field and who have worked with survivors know that adults who have been sexually abused in childhood come as fragile, hurt and angry people. Great sensitivity and skill is required.

The Church has failed to understand the very great harm done and the very great skill required to 'Heal the Wound'.

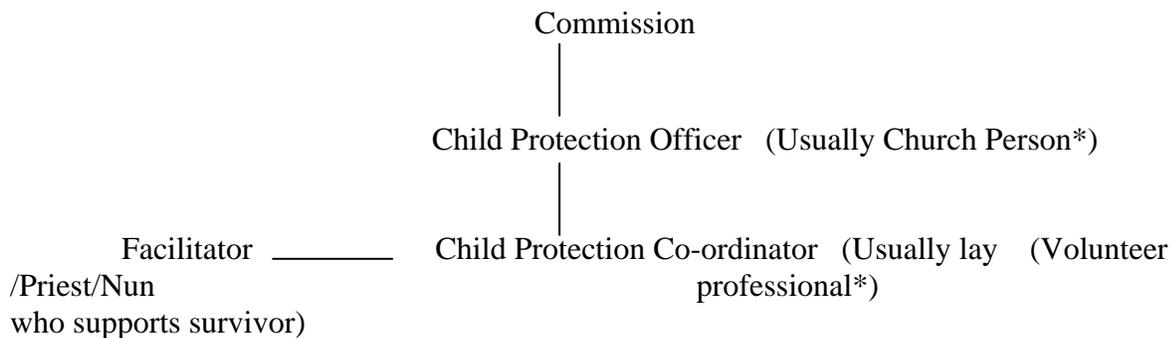
Case

A woman who was sexually abused suffered flashbacks and when she did she 'dissociated'. (A very common phenomena with survivors). She would regress, speak like a child, curl up on the floor, and hide behind curtains and under tables.

A nun declared, "She is a Drama Queen". The nun failed to understand these behaviours and responded inappropriately.

The Person Supporting the Survivor

The present structure suggested by 'Healing the Wound' appears to be:



[NB * CPO's and CPC's can either be clergy or lay professionals. There is no consistency across dioceses]

Critique of Document

This policy document published by COPCA will guide on how survivors of abuse (and those accused of abuse) will be supported by the Catholic Church.

Apart from the obvious difference between a 'Charter' and a 'covenant', other differences are apparent. The 'Charter' for example does not state counselling would be offered yet 'treatment' is part of the 'Covenant of care' for clergy sex offenders.

The policy states “*support will be offered to those seeking it so far as is reasonably practicable, taking into account an assessment of needs, **the availability of resources** and all the circumstances.*”(2.2).

This is a real ‘let out clause’ at the beginning of the document, which is disheartening. Here we have the Church stating that ‘**availability of resources**’ will dictate whether a survivor receives support. This is not the case in the ‘Covenant of Care’ for clergy abusers.

Nolan suggested that support *may last for very many years and is not simply something for the weeks or months after disclosure* yet Eileen Shearer said in the ‘The Tablet’ only this year, that limits have to be set to prevent survivors asking for support, (we quote) “**at an unreasonable level and for an unreasonable amount of time**”.

This comment was highly offensive and suggests survivors are manipulative and trying to fraudulently obtain monies for therapy that is not needed. This will be further discussed under ‘Money’.

2.7 states; “*the provision of support to individuals will be regularly reviewed by the child protection commission*”. There will also be ‘*case records*’ (3.5). MACSAS is concerned about confidentiality and how many people will have access to the survivor’s support plan and case notes. This might be particularly crucial in the event of a priest being accused and going to court. How ‘safe’ would the alleged victims case files be? How is the ‘conflict of interest’ dealt with? Not mentioned. It contradicts Nolan’s recommendations that support and support person be independent of CPC.

3.8 states “*All those providing support will meet the highest standards of competence and professional conduct*”. It goes on to say independent counsellors will be qualified (but does not say whether the Church will pay counsellors fees). However, the ‘support facilitator’ who will support survivors could be 4.3; “*Members of the clergy or religious, a paid employee or a volunteer*”. ‘Volunteers’, for instance may not have the training to reach these high standards.

In Margaret Kennedy’s ongoing ‘Clergy Abuse of Adult women’ PhD research found that when women spoke to clergy of their childhood abuse they were re-abused sexually by the clergyperson. (see ‘Vulnerable Adult’ section) This is recognised in the literature on re abuse by therapists/clergy after disclosure. What safeguards are to be in place to protect vulnerable adult survivors from further sexual exploitation? This is not addressed.

In bold type 4.3 states “**None of these options necessarily requires the employment of paid staff if suitable volunteers can be identified.**” It seems clear that the Church is thinking about costs. Why else would this single statement be in bold type?

There is ambiguity about the title & the role ‘support facilitator’ On the one hand the person will identify the survivor’s need and plan a support package i.e. ‘facilitate’ the support to be given yet on the other hand may as in 4.13 be in ‘discussion’ about matters of sexual abuse which seems to suggest actually doing the support work or actually doing ‘counselling’ too. No untrained/unqualified person should go into this territory, therefore it should never be the

remit of a priest, nun, and religious or volunteer who has not had extensive skilled training, which ends with a professional qualification.

Returning to Nolan

Nolan also says such a support person must be '*independent of the CDC and his or her team*'. However the present policy guidance is that there are case records, that the commission review the care package and that the support person can be a nun, priest or volunteer (Facilitator). None of these suggests 'independent' of the CDC nor indeed enough confidentiality.

In fact what is now happening is that the Child Protection officer or Child Protection Co-ordinator is to taking the role of Facilitator (support person's as recommended by Nolan has not been adopted). This is totally against Nolan and even against 'Healing the Wound'!

There is gross 'conflict of interest' as now the CPO/CPC's will:

- Be supporting the alleged offender
 - Dealing with any official report and managing the processes that will result.
- As well as
- Acting as facilitator for the survivor

This 'conflict of interest' was recognised by the Nolan Review but has been totally ignored.

What survivors will worry about:

- Will a 'volunteer' facilitator be able to deal with my pain, suffering and story?
- Will I have to be careful not to upset them?
- How 'independent' is this priest/nun?
- Will what I say just be used to against me in a court case? [Civil or Criminal]
- Why do I have a 'case file'?
- What is the purpose of a 'case file'?
- Who will have access to my case file?
- Why do I have to go to another agency - I came to *the Church* for help? (This relates to the idea of 'brokerage')
- Will this priest/nun/volunteer tell my abuser what I'm saying?

We see grave dangers for the confidentiality of the survivor in the facilitator's role being merged with the CPO's or CPC's role.

A CPO or CPC will need to do an interview with a survivor as part of taking his/her official complaint. This may then need to go to the police.

This a completely different task to supporting a survivor for the purpose of healing and recovery. The skills necessary for each task are very different and merging the tasks and roles compromises both areas of work.

MACSAS is concerned about:

- The clause which states; “*support will be offered to those seeking it so far as is reasonably practicable, taking into account an assessment of needs, the availability of resources and all the circumstances.*”(2.2). That this allows a reduced service provision.
- The facilitator is recommended to be a priest, nun and volunteer.
- That he/she is unlikely to be trained or have the required skill.
- The role of ‘support person’ that Nolan recommended has now been completely changed, i.e. a facilitator is not equivalent to a ‘police family liaison officer’.
- The present trend to merge the facilitator’s role with the CPC’s or CPO’s roles and duties.
- That the purpose of ‘Case files’ is not given
- That the commission has access to ‘case files’ (why?). [Not favoured by Nolan & breaches confidentiality]
- That issues of confidentiality are not sufficiently addressed.
- That roles are not clearly delineated with a fusing and boundary blurring of several discreet tasks and roles.

Facilitator’s Training.

In Appendix E: 4.13 the ‘support facilitator’ may be required to have ...*Discussion of sensitive personal circumstances including those of a sexual nature.* MACSAS is concerned that clergy, religious, nuns, volunteers may well do work they are ill-equipped to do (as has happened in the past) and supporting survivors always requires a high level of experience. Though training is mentioned no guidance is given on the sort of training required, the length of training or the qualification expected e.g. Counselling qualification, or who will train these ‘support facilitators’, or who will pay for it.

The fact COPCA believes survivors can be supported by priests, nuns and volunteers really does suggest that they have no understanding of the very complex task of supporting a hurt survivor.

Case:

A Religious Brother sexually abused John in his school when he was 10 years old. . When he told his parish priest (at that time) in confession, the priest suggested he come privately to see him. This he did only to be further sexually abused by the Parish Priest. John is now 55 years old and has been an alcoholic and in prison. His marriage did not last and he is estranged from his children due to the havoc he caused when drinking. John is severely depressed and has recently been diagnosed with prostate cancer. His prognosis is poor. He wants to face his past and wishes to report his abuse. But he also wishes to think about his faith and his future. He wants to understand where God was when he was abused.

There are two distinct ‘strands’ to Johns needs

1. Reporting officially
2. Pastoral Care

Healing the Wound suggests the CPC's or CPO's would be responsible for the reporting element and the 'facilitator' would be responsible for the pastoral element. However dioceses are not appointing facilitator's (see above) and are asking CPO's & CPC's to do the 'facilitation' work. Thus a fusing of these two roles.

If John approached a Diocese under the 'Healing the Wound' procedures the Diocese would not directly support him but rather a 'facilitator' would find him a secular service. This might be counselling or therapy however

- Few counsellors would be able to support John's faith issues
- Few counsellors would know the possible repercussions of clergy abuse
- Certainly John's needs go far beyond the remit of a 'volunteer' who might find John's depression and Cancer painfully difficult to 'hold'.
- John might have great aversion to seeing someone in clerical garb.
- John might believe a 'volunteer' was hardly taking his complex needs into consideration.

Finding a service to meet all John's needs takes a skilled and trained person. Someone who knows the repercussions of clergy sexual abuse of boys.

[The Church seems to believe John's needs could be met by a nun, priest or volunteer.](#)

Case

Susan is now 45 years old. The day she made her first communion she was taken into the presbytery and raped by the priest. She was wearing her beautiful white dress. She was in the presbytery because her parents had gone to pick up her grandparents from the station and asked the priest to keep an eye on her. The priest told Susan that this was what God wanted, God said it was ok for him to do this, as she was a very special girl. He said that it had to be a secret and not to tell mummy or Daddy or God would be very angry. Susan was terrified and very, very sore. He hurt her. She received her communion but was very distressed. Days later she did tell her mother and the priest was arrested, but Sarah was too young and traumatised to give evidence. The priest was moved by the Church. Recently she discovered the same priest had come back to her area in retirement. This has raised all her old fears and memories. She is having nightmares and flashbacks.

Sarah has many worries from the past;

- Was God angry for her reporting her abuser?
- What is the meaning of Communion now, was it all some joke?
- How does she deal with her abuser in her area?
- Who can she talk too, she has never even told her husband?
- The nightmares and flashbacks are damaging her relationships, sleep and work.
- She is very depressed.

[Here the Church is expecting a nun, volunteer or priest to support Sarah.](#)

We ask Cumberlege to recommend:

1. That the Church offers to survivors a ‘covenant of ‘care’ just as the abuser has.
2. That the Church change it’s policies for ‘facilitators’ who would be nuns, priests, and volunteers and **employ** properly **qualified professionals** to be the support person for victims who come forward. [Re; Qualification - Nolan had in mind ‘family liaison officers’ as template. These are fully trained special police officers]
3. That this person be separate from the child protection processes (not a CPO or CPC) to guard against beaches of confidentiality and to promote confidence and trust for the survivor [As Nolan recommended]
4. That the Diocesan commission do not have access to any file so gathered by the support person. [Separation that Nolan recommended]
5. That the support person operates completely independently of the Diocesan Child Protection commission.
6. That any statement from the survivor necessary for the Church to safeguard children and deal with a possible sex offender be taken by someone other than the support person. That this statement is completely separate from any communication with the support person.
7. That the support person has all the necessary resources to carry out his/her job.
8. That the support person has adequate funds in which to access therapy for survivors which could last three years minimum for survivors who need it.
9. That a National Helpline such as operated by Faoiseamh in Ireland be set up. [External/Independent helpline manned by trained counsellors and funded by the Church]

Money

It seems to us that the Church is endeavouring to create a cheap option for service provision for survivors.

Costs of support services.

Case

Simon attended a Catholic boarding school and was sexually abused by two Monks at that school. He is now age 39 and is very depressed. He finds it difficult to be intimate with his wife and to trust people. His wife tries to be supportive but feels Simon should find a skilled person to share his past with. Simon approaches the Church for help with counselling fees. The Church facilitator says that they will fund Simon for 6-12 sessions of therapy but that he should look for NHS counselling. Meanwhile they’ll try to find him a service that offers counselling free or at low cost. They make no commitment to fund his therapy.

There are serious difficulties with this strategy. NHS counselling is limited to short-term work and often centred in psychiatric units or other mental health units. Simon works in social services and if he disclosed he was attending a mental health unit his job might be at risk. Simon would prefer private psychotherapy so that he is not labelled 'Mentally ill'. Furthermore if Simon had this on his medical notes his insurance policies, mortgage and future job prospects could all be jeopardised.

Another problem with this strategy is that 'free' services or 'low-cost' services also tend to be short term and quality of input doubtful. Often counsellors here are not experienced in this area or students.

We would remind the Cumberlege commission that Clergy sex offenders treatment programme, support package and future needs (re-training) and even re-housing (we know one sex offender priest was bought a flat) are all paid for by the Church and we have been advised by a forensic psychologist in the field of sex offender treatment that this can amount at least to £70,000 or more.

Compare this with a service of 'volunteers, priests and nuns, for survivors!'

Compare this to the Church offering only 6-12 sessions of therapy paid for by the Church. A forensic psychologist, Joe Sullivan, (formerly of the Wolvercote Clinic) advised MACSAS that 6-12 sessions would not be counselling but rather an assessment period, after which a decision about survivors needs and counselling should be made. He reminded us that perpetrators have a 6-12 week assessment period and so should survivors.

Does the Church really believe that the 'harm done' can be repaired in 6-12 sessions of therapy?

They said they would pay for 6-12 sessions of therapy until NHS help came through, in the event NHS help came through first. (Survivor in 'Betrayed or Supported' Survey – Submission to Cumberlege)

There is no **equality** in financial arrangements to support survivors.

The Church believes (relies on) survivors obtaining help in the following ways:

- The survivor would receive Criminal Injuries Compensation (CIC) **out of which they pay their therapy**
- The survivor might receive compensation from the Church **out of which they pay their therapy**
- The survivor receives therapy/care from the NHS.

The Church completely misunderstands the place compensation plays in the healing of survivors. The Church completely abdicates its responsibilities for the healing of survivors (therapeutic costs).

Compensation.

(See also 'Betrayed or Supported' submission where 16 survivors tell of their experiences)

The Church does not pay compensation willingly or easily. Most survivors have told MACSAS that they have had to fight *'all the way to obtain'* sufficient and reasonable compensation. (See **'Betrayed or Supported?'** submission). Solicitors have advised us that Church lawyers are 'aggressive' in challenging pursuits for compensation. [With Church solicitors engaging in a 'war of attrition' so that the survivor beaks down, gives up or accepts a lesser compensation package.](#) This is wholly unethical in a Church, which professes to be supporting survivors of clergy sexual abuse.

The mindset of the church is that survivors will not get compensation unless they seek the services of a solicitor. Often survivors are not in a 'mindset' or strong enough to 'fight' for compensation. Often they just wish the Church to help and are constantly amazed at the lack of compassion and help they receive. The large majority of clergy abuse survivors do not receive compensation.

What is compensation?

In many ways this word is inappropriate. There can be no 'compensation' for child sexual abuse, rape, buggery, oral sex, penetration, and violation of a child's body. No money can heal these wounds. Proportionately very few survivors ask for compensation.

Survivors do not view 'compensation' as a 'healing' mechanism *per se* but rather a statement by the Church that the Church realises the harm done and takes responsibility for trying to ease the person's difficult circumstances in life as a result. All compensation therefore is a statement by the Church, which reflects

1. Acceptance of accountability by the Church
2. Reflection of the harm done
3. The remorse of the Church
4. Replacement of the loss of earnings or life's chances

[Survivors do not view compensation as monies given to survivors so that they can pay therapy fees.](#)

Unfortunately the Church does, and in this way fails in its obligation to pay for the healing of survivors.

My life was ruined by a man who abused his positioning the church, the church values my life at £5,000

Years later the abuse experienced by the priest took its toll. In 2002 I contacted the [religious order named] for compensation. Two years later received money for counselling. Wanted compensation, told me to go to a solicitor. (Woman sexually assaulted as an adult by order priest, he was jailed)

[We view compensation therefore as a statement of remorse not monies to pay for therapy fees.](#)

We do not believe confidentiality agreements (gag orders) are morally acceptable and believe all compensation paid should be declared in the COPCA annual report.

We ask Cumberlege to recommend

1. Equality of therapeutic services for survivors. That survivors are enabled to engage the same level of therapeutic input that sex offenders are enjoying
2. That the Church pays sufficient compensation that reflects the damage & harm done.
3. That the whole view of ‘compensation’ be re-framed as a Justice seeking, remorse showing act by the Church, not money that would be used for therapy.
4. That therapeutic costs are paid by the Church and are not part of the compensation paid.
5. That payment for counselling or therapy is paid for at least three years – minimum.
6. That the Church reign in their solicitors to prevent the abusive tactics that are distressing and wounding further the survivors.
7. That there be no ‘confidentiality’ (gag orders) agreements attached to compensation given.
8. That the Church should publicly state the compensation given each year in it’s annual report.

Forgiveness, Spirituality, Theology

In the appendix A of ‘**Healing the Wound**’ document the Church has delineated the various repercussions of child sexual abuse for various groups.

We are quite outraged by one mentioned repercussion. ‘Healing the Wound’ states that survivors may

...[have feelings of...] ‘unwillingness to forgive’.

To declare that survivors are ‘unwilling’ to forgive is judgemental, discourteous and a complete lacking in understanding of the harm done to survivors by sexual abuse.

As one survivor told us “*the pain is worse than going to the dentist*”. In other words what survivors experience is not comprehensible by those who have not been abused. To try to do so is disrespectful. In all cases where those who have not been abused try to understand what the pain is like, they have failed utterly.

The following are examples of the inability to conceptualise the pain of child sexual abuse:

- That the pain will go away, get easier, a bit like in bereavement.
- Survivors don't 'let go' that's why they still suffer.
- Survivors only need to forgive and they will be healed.
- "she/he should be 'over it by now'".
- "It was a long time ago, why is he/she still talking about it". (a suggestion of exaggeration or manipulative behaviour)
- The constant reference to the survivor's case being an 'historic' case as if this somehow means 'not so serious' or 'over'.
- "She's such a drama Queen" (said by a religious sister of a suffering survivor.)

Case

Jackie was 12 years old when the priest in Church raped her. She was attending Confirmation Classes and had gone early to the Church to set up the room with Fr Patrick. He was (until this time) a very nice person and Jackie thought he was a bit like a Dad. Her own father had left her mother when Jackie was 18 months old. She longed for a 'Dad'.

After the rape Jackie had urinary bleeding and it was discovered that her vagina and urinary tract was infected with an STD and she needed surgery to repair some physical damage. After the STD she became sterile and in adulthood she was unable to have children.

Jackie can never forgive the priest.

Case

Ann was worried that the anger she had was not very 'Christian' and went to see a priest. He asked her why she was angry. She did not want to say but the priest insisted. "My brother sexually abused me when I was a teenager, 12, 13 years old". The Priest responded, "You should go to confession to confess your sins of impurity".

Ann was astounded and never went back to that priest, but was left with feelings of shame and guilt.

What Survivors think about Forgiveness?

Churches use this [forgiveness] to deny their own feelings by focusing in a negative way on the victim, so that the survivor is left to carry not only the abuser's shit, but also the shock, fear, denial, anger etc, of others. (CSSA group – Leeds, quoted in 'The Courage to Tell' p70)

'Fuck forgiveness' (Poster painted by Christian survivor on retreat, quoted in 'The Courage to Tell').

On July 11th 2006 COPCA held a Conference ‘**The Nolan Report – Five years on**’. It chose for its second keynote speaker, (After Eileen Shearer spoke about ‘Achievements and Challenges’) to have a theologian Fr John McDade speak about ‘The Enterprise of Faith’. A large part of which focused on sinfulness and forgiveness. It is of great concern that this should have been pre-eminent at this conference, which was supposed to look at the work COPCA had so far achieved.

Some of the key points of his lecture were

- **We are all evil**

‘The sin of abusing children that other people commit belongs to the same continuum as the sins that you and I bring before Christ and for which we seek mercy’.

This completely denies the heinous crime of child sexual abuse. It suggests that survivors are equally sinful to sex offenders. The lack of pastoral sensitivity in these statements shows an arrogance and true lack of understanding of the pain of sexual violation.

- **We can only love if God helps us**

‘Without Charity poured into our hearts by God we are radically unable to love’

This implies that if we cannot ‘love’ abusers then God has failed to ‘pour into our hearts his charity’. It implies God has chosen not to do this. It blames survivors for their inability to ‘love’ abusers.

- **Christ says we have to forgive**

‘...Christ’s unrelenting insistence on forgiveness as an absolute necessity’

“ The yoke of Christ that is laid upon us is forgiveness and love of those who do evil to us.”

In fact this is not strictly true. Jesus did not forgive those who nailed him on the Cross. He said, “*Father forgive them, they know not what they do*”. He did not say “*I forgive them*” but rather he asked God, his Father to do so.

In Luke 17:1-3 Jesus proposes a conditional forgiveness “ *if your brother does something wrong, reprove him, and **if he says sorry**, forgive him.*” Child sexual abusers rarely repent of their behaviour, as they see no ‘wrong’.

- **Forgiveness heals all**

“The final reality that alone can heal all, victim and perpetrator alike, is forgiveness”.

This totally ignores what we know about trauma, damage, psychological scars and deep pain which is lifelong after sexual violation. It is completely simplistic.

Fr McDade's simplistic theology only serves to:

- Make survivors responsible for abuser's healing
- Make survivors feel shame & guilt when they cannot forgive
- Make survivors feel God has not graced them with the 'gift of Forgiveness'.
- Make survivors feel like 'bad Christians'
- Puts all the onus on survivors
- Makes survivors feel that they are 'refusing to heal' if they so-called 'refuse' to forgive
- It is their fault if they are not 'healed'.
- Gives Churches an opportunity to blame survivors for not forgiving
- Makes forgiveness the be all and end all of healing from Child Sexual Abuse.

We are very concerned by this continuing emphasis on 'forgiveness' sometimes without any regard to psychological processes and what we know about trauma. It is continually making survivors feel guilt and shame.

We are further concerned that this lecture was a keynote at a major Church Conference thus it was an attempt to stress the importance of forgiveness over all else. We believe this lecture was more to do with loving the sex offender than appreciating the real pain of the victim.

We ask Cumberlege to recommend:

1. The Church explores how spirituality, faith and Christian life are experienced by survivors of child sexual abuse.
2. That the Church refrain from simplistic theology which ignores what we know about trauma and recovery.
3. That the Church ceases to emphasise forgiveness as the only healing route for survivors.
4. That the Church listens to survivors and addresses spiritual, faith and Christian life from their perspective.

Misrepresentation of Facts

Survivors are consistently misrepresented in the Catholic media. The Catholic media favour stories that talk about:

- How Nolan 'went too far'
- Stress on priests
- Survivors alleged 'false allegations'
- Stories on clergy who allege 'false allegations'
- Survivors demanding compensation. (See press cuttings appendix)

In other words the vilification of clergy abuse survivors in the Catholic press has encouraged congregations to think about the survivors as money-grabbing liars. This is not countered by either Bishops or COPCA.

The Catholic Herald on 7th July 2006 (Simon Caldwell) writes (see appendix)

The fourth annual report of the Catholic Office for the Protection of Vulnerable adults (COPCA) also showed that almost two thirds of the allegations received in 2005 turned out to be false.

He added:

*A total of 100 of the cases were reported to police who **dismissed** about two-fifths of them.*

In fact the COPCA report does not speak of ‘false allegations’ at all and we all know that police have difficulty in bringing all sex offences to court. For the Catholic Herald this became “dismissed by the police”. It was an effort to suggest survivors were making ‘false allegations’. The Catholic Herald favours such misrepresentation of the facts and both media and church consistently fails to present the full picture:

- Most victims never report
- Most cases are not proceeded with due to length of time, lack of corroborative evidence, fragility of victim, age of offender.
- Cases not proceeded with do not represent ‘false allegations’.
- There are very few false allegations.

The COPCA annual report misleads and allows this misrepresentation by not educating and elaborating on the figures given. Journalists rely on these figures and explanations must be given to prevent misrepresentation of the facts. The COPCA Annual report is written in a deceptive way, which encourages the Catholic Community to believe statistics of victims are ‘low’ rather than potentially ‘large’.

When COPCA writes (page 15 2005 report) that there were 75 alleged victims relating to 40 alleged perpetrators of abuse they fail to point out that;

- Most sex offenders are multiple offenders
- Most victims never report.

They fail to explain conviction rates. In the 2005 report from the Home Office ‘A gap or a Chasm?’, Kelly, Lovatt and Regan show:

In 2002 in England & Wales 1,288 individuals were prosecuted for the rape or attempted rape of a child under 16. 292 (23%) of those prosecuted) received a conviction.

This is less than a quarter of cases.

COPCA does not explain that there are ‘hidden statistics’ that must be appreciated as countless research had documented. In forensic Psychologist Joe Sullivan’s research (whilst at the Wolvercote Clinic) he found sex offenders who are professionals (including clergy) have an average number of victims: 49.

This would translate that the 40 alleged clergy abusers (n=75 victims) reported in the 2005 COPCA report could reasonably be supposed to have had 3,675 victims. In 2004 COPCA’s annual report the victim numbers were given as 153, however multiplied by 49 (after Sullivan) this really translates as a possible victim population of 7,482.

In two years sex offender priests could have been responsible for abusing 11,157 victims. These are not exaggerated facts; it is replicated in countless research on sex offenders. Some research suggests that sex offenders have 200 victims before being caught.

COPCA writes;

Out of approximately 6,000 religious in England and Wales, four allegations were made against them in 2005.

41 allegations relating to clergy were reported in 2005, involving 40 individuals. There are approximately 6,500 clergy in England and Wales.

We do not believe that these figures represent the full truth and are likely to be a gross underestimation of the true figures. This should be stated.

By deftly saying only 4 religious out of “6,000”, have had allegations against them COPCA tries to suggest that this represents a) the full total, and therefore b) a small problem. It is denial.

We acknowledge that Eileen Shearer did say in the Catholic Herald (7.7.06)

We know that many people do not tell and there is more abuse than is being reported”.

This also needs to be stated in the annual report.

MACSAS is aware of clergy survivors who are still too ashamed to come forward.

COPCA does not record the clergy sexual abuse/exploitation of adult women who went to priests for help and were molested or ‘encouraged’ into sexual activity. This is a far greater figure than child sex offences.

The minimization of the reality is not helping victims.

We ask Cumberlege to recommend:

1. The Bishops & COPCA counter rigorously the vilification of survivors in the press.
2. The Bishops and COPCA begin to explain fully the nature of the statistics.

3. The Catholic Media pursue an honest and educative (more ethical) reporting.
4. That the COPCA annual report refrain from minimization, denial and 'economy with the truth'.
5. That figures for reporting of sexual assault/exploitation of adults be included.

Transparency

The culture of secrecy still remains within the Church. This needs to be addressed and changed. For if not the Church will continue to have the reputation of secrecy and cover-up.

In this report we cite three very serious situations that have come to light recently.

1. The Fr Hofton case in which a priest who admitted sexually abusing a 17 year old boy was returned to parish ministry (post-Nolan decision)
2. The Deaf school case where Fr Gallanagh, a convicted sex offender priest was placed in a deaf school where he abused many deaf children.
3. Ampleforth School where 6 paedophiles sexually abused pupils for years.

These situations highlight a number of issues:

1. A priest who re-frames his paedophilia as 'homosexuality'. A treatment centre that says he's 'low-risk'. A parish put at risk.
2. Deaf children who could not speak or hear left at the mercy of an already convicted sex offender priest. An independent school. Clergy records. Clergy movement from one Diocese to the other.
3. An Independent school run by a religious order where 6 sex offenders were working & teaching.

In all of these cases there are lessons to be learned. The Catholic population, the abused children (now adults) all deserve to know why these children were put at risk. Who made the decisions, why these decisions were made and how might the future be better safeguarded. Transparency and openness is something we all long for.

The Catholic Church and Religious Orders have no mechanisms for an inquiry process. They may look at the case but then parishioners, survivors of abuse and the general public never hear about why things went wrong.

In Ireland and America there have been inquiries that opened clergy sexual abuse cases to the scrutiny of the public. Largely these enquiries were Government mandated. Nevertheless the opening of these cases brought accountability, understanding and healing for survivors and Church alike.

We now ask that the Catholic Church set up an **Independent Inquiry Process** along the lines of a Serious Case Review in social services. Here evidence can be gathered. The process of the case examined and findings for the future be documented and acted upon. Such a process

should be held by a team of experts external to the Church as has happened in Ireland in Ferns, The Dublin Diocese and the Laffoy Commission (residential schools).

We ask Cumberlege to recommend:

1. A mechanism for an **Independent Inquiry process** and scrutiny of serious cases.
2. Reports of findings to be transparent and made public.

Disabled Survivors.

Ireland and UK



Disabled children are three times more likely to be abused than non-disabled children. 50% - 90% of learning disabled people have been sexually abused sometime in their lives, for deaf children, 54% of boys and 50% of girls experience sexual abuse before adulthood. Yet these children are marginalized and invisible in the child protection system.

It is only in the last few years we have 'noticed' clergy sexual abuse of disabled children and adults. Why did it take so long? It was the redress system in Ireland for those who experienced abuse in residential establishments that made us make the connections.

Arundel & Brighton

The other factor was the sexual abuse perpetrated by Fr Michael Hill in Arundel and Brighton. He was jailed in 1997 and there were further charges in 2002. He sexually abused a learning disabled young man, a boy with cerebral palsy and a child who was a wheelchair user. These disabled children were mentioned in the press but it did not make any headline. The only headline was about Cardinal Cormac Murphy O'Conner apparently moving Fr Hill around knowing he was a sexual abuser. The focus shifted to Cardinal Cormac rather than the disabled victims of Fr Hill.

- Has anyone helped the disabled victims of Fr Michael Hill?
- Why was Father Hill put in Gatwick Airport, despite knowing he was a sex offender, where he found a learning disabled young man to sexually abuse?

It's hard enough to raise the profile of survivors in the Church when everyone focuses only on the perpetrator and the Church. This added dimension – disabled survivors are completely hidden.

In Margaret Kennedy's ongoing PhD study of clergy sexual abuse of adult women out of 65 women in the study, 7 are disabled and 25 are ill. It seems that even those who are noticeably ill or disabled would not be spared; indeed the fact of impairment may make them more vulnerable, not less.

Learning disabled children & adults – Brother Ambrose & Brother Eunan (Ireland and England)

In Ireland the Government redress board is compensating all who were abused in residential schools. The residential institutions listed in the schedule of the Residential Institutions Redress Act 2002 includes Brothers of Charity institutions such as the Kilcornan Centre Galway, the Holy Family school Galway and Our Lady of Good Counsel, Lota, Cork where Brothers of Charity sexually abused learning disabled children and adults. It was Margaret Kennedy who leaked a damning report of what was going on in Kilcornan that led to this institution being placed on the redress board list.

One notorious Brother of Charity, Brother Ambrose Kelly, sexually abused learning disabled young boys in his care for many years. He pleaded guilty to two sample counts of abuse in Lota, Cork, with 75 counts left on file. Victims sobbed as his sentence was announced, one said 10 years of sexual abuse devastated his subsequent adult life. The Circuit judge wanted Brother Ambrose to be moved out of Ireland to the orders houses in either Britain or Belgium. Both countries refused to have him.

Liverpool

Brother Ambrose abused learning disabled victims in Cork, Galway *and* **Liverpool**. This testifies to the practice of moving sex offenders around establishments from country to country.

- Why was he ever allowed to come to Liverpool?
- What do we know about the Liverpool cases?

This man left a trail of devastation. Another Brother of Charity, James Redmond, also known as Brother Eunan pleaded guilty to 17 counts of sexually abusing at Lota also. This Brother first began his sexually abusing in **England** and went to Cork, again movement of a suspicious kind.

Deaf Children.

There was extensive sexual abuse of deaf children in nearly all the deaf schools in Ireland, all run by religious orders. Deaf schools on the list include; Mary Immaculate School for the Deaf, Beechpark, Co Dublin, St Mary's School for Hearing impaired girls, Cabra, Dublin, and the St Joseph's School for hearing impaired boys Cabra, Co Dublin.

One deaf man said;

“ I had no choice but to go there [St Joseph's School for Deaf boys, Cabra], you see this was the only secondary school for Deaf boys in Ireland and I went there with other members of my family. We were treated very badly in the school. I myself was beaten and sexually abused and I know that I wasn't alone. I was punished for signing and the beatings were many and regular. It was not just one Christian Brother who did this to me there were a number of them, at one time it got so bad I tried to jump from the staircase to finish it. The nightmare of what happened to me in St Joseph's has haunted me all my life...once I tried to stop the pain by taking an overdose. I also tried to cut my wrists.

Boston Spa, Yorkshire.

A Catholic Priest has also sexually abused deaf children in England. In February 2005 Fr Neil Gallanagh was given a derisory 6-month suspended sentence for sexually abusing two pupils of St John's Catholic School for the Deaf in Boston Spa between 1975-1980. It was agreed that a further 12 charges of indecent assault dating back to the 1970's and 1980's would be "left on file". His reign of sexual abuse is unknown, though the Director of Leeds Social Services wrote to Margaret Kennedy and said:

Fr Gallanagh worked at the school from 1973 – 1987. The allegations against him covered most of the length of time spent there...I can only agree that it is likely that he may have abused before and afterwards, though his opportunities to abuse at St John's will have been greatly increased, given the setting and the vulnerability of the young people. (12th January, 2006)

We would like to know who put Father Gallanagh in this Deaf school and what was known about him before he went there.

Case:

Fr Neil Gallanagh was given a suspended sentence (2005) for sexually abusing Deaf pupils at St John's School Boston Spa. The Director of Leeds Social Services has told MACSAS that Fr Gallanagh sexually abused Deaf pupils for a long time: "*allegations against him covered most of the length of time spent there*". (from 1973 – 1987)

Fr Gallanagh had been moved from the Derry Diocese to Leeds in 1960 directly following a conviction for abusing a boy in the Isle of Man.

MACSAS and a Journalist uncovered this conviction. The Diocese, the police, the Church *had no record* (apparently) of this previous conviction. The Diocese said, "*records were sparse*"

Despite this case euphemistically being labelled an 'historical' case there are now Deaf adults seriously harmed by Fr Gallanagh. Deaf boys who had no speech and were not allowed to use British Sign Language were an exceptionally vulnerable group of children. **It is beyond belief that the Diocese placed a convicted sex offender in this school as Chaplain.**

MACSAS asked the following questions. We ask so that procedures can be adapted in the light of the answers. All questions have implications for practice. If the Church is to be seen as an honest institution these sorts of questions must be addressed:

- Why did the Catholic Church place a *convicted sex offender* in a Deaf school where children could neither hear or speak and were forbidden to learn British Sign Language?
- What 'treatment' did Fr Gallanagh receive following his 1960 conviction? [He said he would seek treatment at his trial in the Isle of Man]
- There was a change of Bishop during this time. Did the first Bishop fail to inform his successor about Fr Gallanagh's conviction? If so, why?
- Why did Fr Gallanagh's Church file not contain information about his previous conviction?
- Was the file deliberately 'sparse' or information removed?
- Why did the Deaf school not take action at the time when the pupils apparently told a nun [now deceased]?
- What was the nature of education inspections if this case went 'undiscovered' for so long?

- Could inspectors communicate with the pupils and did they ask pupils independently their views about their school?
- Why did no statutory or Church agency know about the previous conviction on the Isle of Man? *[Even at the time of his recent trial]*
- What is the relationship between statutory and Church agencies and is there a ‘no intervention’ policy operating?
- Who put him in the Deaf school in Boston Spa?
- Why was the sexual abuse not picked up by the school for many years?
- Will there be a social services or education inquiry about him?
- What about the concern of sexually offending clergy being sent to Ireland from the UK and from Ireland to the UK?
- Will this practice stop?

We asked COPCA some of these questions. Our letter was sent to the Leeds Diocese, who sent it to their solicitors. **We received no answers.**

MACSAS tried to establish support for the Deaf victims. We contacted the local Catholic Church representative in Leeds and were told “we do not do outreach”. After contacting Eileen Shearer of COPCA (The Catholic Office for the Protection of Children and Vulnerable Adults) about this, the policy was changed. The Church representative denied she told MACSAS “we don’t do outreach”. Eileen Shearer told a Journalist “Margaret misunderstood”. Margaret did not!

Deaf people cannot just pick up the phone to ask for help and may not have known about COPCA. Outreach is essential. The Church must find the survivors and offer help.

This case prompts us to ask Cumberlege to recommend:

1. Some mechanism to bring independent Catholic Schools into the Child Protection framework of the Catholic Church
2. That all priests who have been moved have their records examined as to why they were moved especially cross country, or cross Diocese (which is not usual)
3. That the Catholic Church have an independent inquiry into this case along similar lines of a ‘**Serious Case Review**’ process undertaken by Local Authorities. (As recommended above).
4. That transparency prevail and organisations such as MACSAS should have enquiries responded to in the spirit of openness and not in a spirit of defensiveness or secrecy.
5. That ‘outreach’ must be done particularly for disabled victims.
6. That the issue of abuse and safety of Disabled children be addressed in COPCA’s remit. (There is something for vulnerable adults but not for children).
7. That mechanisms be arranged for deaf and disabled children or adults to report abuse.
8. That all clergy records be evaluated for ‘completeness’.

Blind children did not escape either; St Joseph’s School for the visually impaired Drumcondra, Co Dublin and St Mary’s School for Visually impaired Girls, Merrion, Dublin are on the list. One visually impaired man alleges that he was sexually abused for the first time whilst on a pilgrimage to Lourdes. He brought an action for damages against the Rosminian Brothers of St

Joseph's School for the Visually impaired in Dublin. He alleged abuse by a Charles Mulligan and Brother Louis Summerling both now deceased. The Rosminians contested the case.

Being in hospital does not keep you safe. One woman was, as a child, in hospital for surgery and was sexually abused by a Catholic priest. Indeed the notorious priest Fr Brendan Smyth (deceased) was placed in a hospital even though his sexual abusing behaviour was known about. Hospitals on the redress list include Our Lady of Lourdes Hospital, Dun Laoghaire, Co Dublin, Our Lady's Hospital for Sick Children, Crumlin, Dublin, St Mary's Orthopaedic Hospital Baldoyle, Dublin, St Mary's orthopaedic Hospital, Cappagh, Dublin. Many disabled children live permanently on the site of these hospitals.

These stories raise profound issues about Clergy Sexual Abuse of Disabled children and adults.

One thing is clear; sex offenders target the most vulnerable. Choosing disabled children or adults might be a deliberate strategy as many will be unable to give evidence in court. We must be especially vigilant in our churches where there are disabled children and adults. We need to remember the statistics. Disabled children are three times more likely to be abused than non-disabled children.

Though some of these cases relate to Ireland there is no reason to suggest that disabled children or adults are/were better protected from clergy sex offenders in the UK. The Church must learn from Ireland and open its eyes to the very great vulnerabilities of disabled children and adults.

We ask Cumberlege to recommend:

1. An audit of all sex offender clergy who targeted disabled children
2. An audit on which impairments the children (or adults) had
3. To seek statistics on the abuse of disabled children by clergy over the last 5 years.
4. A working party be set up to explore the *precise* protection needs of disabled children.

‘Vulnerable Adults’



In 2001 Survivors submitted a report to the Nolan Review. We also gave an oral presentation. Amongst many areas we raised was the real concern we had for vulnerable adults. We were thinking about two groups in this category. Disabled adults and adults who in crises or distress sought the help of priests and were then sexually molested or exploited.

We are pleased to note that COPCA has begun to consider the needs of ‘Vulnerable adults’ who are disabled, though at present all that appears to have been produced is the definition of vulnerable adults (COPCA Website).

COPCA decided to chose the very narrow legal definition of ‘vulnerable adult’ as stated in the Department of Health and Home office document ‘No Secrets’.

“A vulnerable adult is a person aged 18 or over, who by reason of mental or other disability, age or illness, is, or may be unable to take care of him or herself, or unable to protect him or herself against “significant harm” or “exploitation”. (COPCA Website)

COPCA therefore uses this definition to mean Learning disabled adults, mentally ill people, or elderly people.

This definition and COPCA’s remit completely ignores other adults who may be vulnerable or at risk.

In our survey “**Communities of wisdom**” the small group (n=11) who answered our survey had firm views that ‘vulnerable’ adults extended beyond the COPCA narrow remit.

Elderly people	11
Mentally ill people	11
Learning disabled people	10
Physically disabled people	9
Homeless people	11
People who are drug addicts	10
People who are alcoholics	10
Adults who seek help in times of crises and distress	7 + (1 with a ?)

Other:

Asylum Seekers/Refugees

Anyone over 18 who is not able to protect him/herself from abuse/exploitation.

Those who were abused 40/50/60 years ago and have never disclosed.

We want to focus here on the last category ‘**adults who seek help in times of crises and distress**’.

In the time MACSAS has been operating (8 years) we have had approximately 100 adult women and three adult men write to us about rape, sexual assault, sexual exploitation by catholic priests they sought help from or were in a pastoral relationship with.

Margaret Kennedy's PhD research included 25 Catholic survivors of clergy sexual exploitation and abuse.

Research into this area

Chibnall, Wolf and Duckro (1998) conducted a study with a sample of 1,164 Roman Catholic Sisters in America. They were looking at the sexual trauma experiences of these nuns and their findings are alarming. 19% of the nuns reported sexual abuse in childhood. The prevalence for sexual exploitation during religious life was 12.5% (N=146). 40% of this group had two or more experiences of sexual exploitation (4.9% overall). **The prevalence for sexual exploitation by Catholic priests was 6.2%, nuns 3.1%, and lay people 2.4% (0.9% unidentified). The highest single prevalence was associated with Catholic priests acting as spiritual directors 2.3%. Other roles identified by priest perpetrators included pastor, retreat director, counsellor and mentor.**

Blackmon (1985) in a PhD study of 300 clergy in Southern California, comprising clergy from four denominations Assembly of God, Episcopal, Presbyterian and United Methodist found:

111 (37%) reported engaging in sexual behaviour inappropriate for a minister
36 (12.67% reported sexual intercourse with a Church member other than their spouse
76% of the clergy reported knowledge of another Minister who had engaged in sexual intercourse with a Church member.

Clergy as professionals

Not everyone understands that to seek the help of a clergyperson is to seek a professional person in a time of vulnerability, crises or confusion in one's life, whether this is for spiritual or personal reasons. Gula (1996), a catholic professor of moral theology clearly states:

*A pastoral relationship is not a 'friendship' nor a 'love' relationship but one based on a joint search for meaning in life. **The clergyperson always holds more power** and for this reason these **are not equal relationships**. The clergyperson has a responsibility to serve all in his congregation and to be seen as a spiritual guide, teacher and mentor to everyone who comes into his Church.(emphasis ours)*

Because there is confusion about the boundary between exploitation/abuse and consenting relationships definition has to be very specific: these are situations in which a woman (or man) seeks help, advice, spiritual direction, or any other type of care and is in the role of 'client', or parishioner, vis-à-vis the Pastor. **A pastoral relationship is therefore one where a Priest or Minister offers a service in the following contexts:**

- **as a Pastor in the Church the woman or man attends**

- as a tutor, mentor, supervisor at College or Seminary or where the person is training for ministry
- as a Chaplain of a hospital or college the person attends
- is acting as a spiritual advisor, counsellor, to the person
- as a trained psychologist, counsellor, psychotherapist to whom the person went in that capacity
- as someone offering ‘healing’ ministry to the person
- as confessor to the person

These are *pastoral* relationships.

The Catholic hierarchy like to re-frame clergy sexual misconduct as “affairs” (even though Catholic Clergy are not supposed to have ‘girlfriends’). They fail to acknowledge misconduct. We believe this is because many priests are in ‘secret’ relationships, so misconduct is ignored. We know of one Bishop who has an alleged ‘girlfriend’.

MACSAS really is not concerned about whether or not clergy or Bishops have relationships with women. That is up to their own conscience. We are concerned about vulnerable women and men **who seek pastoral help** and are encouraged, enticed and coerced into sexual activity. We are also concerned about sexual attacks, harassment and rapes by priests of women and some men.

We know cases of all these scenarios. MACSAS has supported all these women (except the Aberdeen case).

Case

“I was a missionary nun in Africa, I was raped by my retreat director. He said it was “as God wanted for man and woman”. He had carried a small pistol earlier on. Whenever I mentioned the sexual activity or resisted his advances, he displayed anger and insisted we had the “highest of standards for growth and maturity, never for lust”. The abuse included sexual intercourse, pregnancy scares, and vaginal infections, sodomy and he took porn pictures of me.” **Redemptorist priest found guilty at tribunal in England – now deceased. Nun left her order and the Church.**

Case

“Perhaps one of the greatest benefit to me is to know, for the first time for sure, that I am not alone. Perhaps even more importantly, I am quite sure now that I really was abused, rather than having simply had a ‘naughty relationship’. This was not the only abuse that had happened to me, before that there had been a woman, religious, superior of her convent, who used to grope me, telling me she was providing me with an ‘opportunity’ to learn to love myself”.

Case:

A twenty year old woman sought healing ministry from a renowned Charismatic Catholic Priest. He took her alone into a room and he laid hands on her. Whilst doing this he sexually groped and molested her.

Case:

When it first happened I was absolutely stunned. Something exploded inside of me. It changed our whole relationship. He – the priest has been into therapy repeatedly. I have kept what has happened to myself – I am married with a family. How could I hurt them? When the priest ended our relationship – by going into therapy again and disappearing I grieved for years. I am calmer now but it will always be with me. He chose to ‘counsel’ me – picked me up for something I said in confession. I thought we were friends. I discovered how selfish priests actually are. I was grossly sexually abused all my teenage years. Then this priest...I know I need therapy but don’t want the equilibrium with my dear husband destroyed. (Women sexually exploited within pastoral counselling by a Catholic priest)

Case

Gerard was 20 years old in seminary when he was sexually abused by one of the seminary’s tutors. Gerard is now 45 and has tried to talk to his Bishop about what happened. The Bishop reminds Gerard that he ought to keep his sexual abuse secret as it would cause scandal and his own ministry might be jeopardised. The Bishop told Gerard that there is a swell of homophobia in the Church and Gerard might be caught up in the ‘witch-hunt’ if he disclosed. The Bishop has not considered Gerard’s counselling support needs.

Case:

***A Monk** who was convicted of sexually assaulting a "vulnerable" woman in an Aberdeen chaplaincy is to be sentenced later this month. Father Mark Paterson, a Carmelite friar, was found guilty in January after a lengthy trial at the city's sheriff court and has been placed on the sex offenders' register. The assault happened while Paterson was a chaplain at Aberdeen University. Paterson, 47, was found guilty of indecently assaulting the woman in the Aberdeen University chaplaincy over a period of almost two years. The former New Zealand farmer, now living in East End Road, East Finchley, London, grabbed her, touched her, put his hand over her mouth and pressed his body against her. It happened between August 19, 2002, and May 11, 2004, at the chaplaincy in the High Street, Old Aberdeen. Paterson is to be sentenced on March 17. (The Press and Journal Dec 3rd 2006)*

See also reporting in newspapers of other cases (appendix)

Margaret Kennedy’s research (n=65 cases) shows several ways clergy ‘capture’ women who are seeking help.

1. Persuade her it is therapeutic, for her healing (usually of child sexual abuse) (Therapeutic deception)
2. Persuade her God says it’s ok, holy, right for man and woman. (Spiritual deception)

3. Persuade her he is in love with her (Romantic deception).

The large majority of these women were sexually abused in childhood or had or were experiencing traumatic and distressing circumstances.

We are concerned that within COPCA there is no remit to discuss or examine or produce policies and procedures to safeguard women (and some men) sexually exploited within the pastoral relationship.

Bishop Budd prior to Nolan asked the National Board of Catholic Women (NBCW) to write a 'Code of Conduct' that would cover professional conduct of priests in the pastoral settings. This was because he had experience of listening to women who were sexually exploited by clergy. The NBCW duly worked hard on this Code but recently the Bishops Conference rejected it.

These were presented to the Bishops but rejected by them. (See also the Bishops veto on the support of survivors working party document). Again it is alarming that work is undertaken at the express wish of the Bishop's and took several years only for it to be completely rejected.

The present situation is that the 'mixed commission' is now going to produce a document along the lines of the Australian '**Ministry with Integrity**'. This is a 'code of conduct'. **We believe that Codes of conduct are not enough.** There must be 'back-up' policies and procedures that disciplines and calls to account such priests who cross the ethical and accepted sexual boundary in Ministry.

But at this moment there are NO:

- Codes of Conduct in England and Wales for the behaviour of priests whilst in the pastoral role (there are in Ireland)
- There are no policies and procedures regarding misconduct (there are in most other denominations)
- There are no complaints procedures (there are in most other denominations)
- There are no disciplinary proceedings (Code of canon law do not address clergy sexual exploitation of women except in the confessional – most other Churches have a disciplinary process)

We ask Cumberlege to recommend:

1. That the Catholic Church recognise that women can and are being sexually molested within the pastoral relationship
2. That Religious Sisters have been sexually abused /exploited within spiritual direction (see Chibnall research above)
3. That the Catholic Church recognises that adult men are also at risk from predatory clergy, this includes men who were molested within seminaries and are now clergy themselves.
4. That the Catholic Church recognise that this is a 'breach of fiduciary relationship'.
5. That the Catholic Church recognise that such sexual exploitation/abuse is a 'breach of a duty of care'.

6. That the Catholic Church urgently establishes policies and procedures for dealing with this sexual misconduct.
7. That the Catholic Church establishes a complaint process for victims of clergy sexual abuse/exploitation as adults.
8. That the Church has a disciplinary process.
9. That the Church recognise the very great difficulty Clergy who were sexually abused in seminary are facing in their lives.
10. That the Church recognise the full extent of sexual abuse of nuns by priests who were (invariably) spiritual Directors and how many of these nuns, now elderly are still suffering.

‘Failure to respond’

A look at the Catholic Church’s response to ‘Time for Action’



‘Time For Action’

Sexual Abuse, the Church and a new dawn for survivors.
A report of CTBI – Churches Together in Britain & Ireland.

Published 2002

Endorsed and approved by the Catholic Church

Background to ‘Time for Action’.

In 1999 CTBI published *‘The Courage to Tell’* compiled and written by a Catholic Survivor Margaret Kennedy. Margaret had founded ‘Christian Survivors of Sexual Abuse’ (CSSA) and gathered together this compilation of stories of members of CSSA. Margaret is now Chair/Founder of MACSAS. As a result of *‘The Courage to Tell’* the Churches Representatives meeting (CRM) of the CTBI realised that not enough was being done by Churches to support adult survivors of abuse.

The CRM agreed that there should be a process to ‘identify, formulate and make known and agreed ecumenical approach to these serious matters’. From initial research it was identified more needed to be done to provide services to support survivors. The CTBI Working party was established in 2000 with a view to producing a report which would help Churches fulfil this objective.

On the CTBI working party to represent the Catholic Church (a member of the CRM/CTBI) was initially Nicholas Coote, assistant General Secretary to the Catholic Bishops Conference of England and Wales but he only attended two meetings in the whole two year study period. There was a distinct lack of commitment to the working party from the Catholic Church despite the encouragement of Rev. Jean Mayland of CTBI. When Eileen Shearer came into post on January 14th 2002 she was able to attend the last two meetings of this working party on behalf of the Catholic Bishops Conference of England and Wales. Other Catholics on the working party were Margaret Kennedy, who was appointed by CTBI from CSSA & MACSAS, and Kate Prendergast, Representing CSSA.

‘Time for Action’ was launched in 2002 as a working report with recommendations, [which all member Churches agreed to adopt](#). The Catholic Church included.

Most Churches took *‘Time for Action’* and used it as a working document to develop support services for survivors of abuse in their Churches. The Catholic Church did not. They claimed at the time that even though they agreed to implement ‘Time for Action’ recommendations that in the event Nolan recommendations would incorporate these recommendations. A close analysis of both documents show that they were written for different purposes and do not cover the same ground. Indeed ‘Time for Action’ is more focused on supporting survivors whilst Nolan is more focused on developing a structure and framework for child protection.

‘Time for Action’ is an exceptional document, which lays the groundwork for Church action to support survivors of Abuse.

We will look at some of the recommendations made and chart if the Catholic Church has made any strides towards adopting the recommendations as they agreed to when *‘Time for action’* was ratified by the CRM – CTBI, of which they are a member.

Some of the Recommendations of 'Time for Action'

1. That material be produced by each member Church to enable all *church members* to become better aware of these issues and alert to their responsibilities as individuals and community members

No action taken by the Catholic Church. Though policies & procedures have been developed *church members* are not aware of the contents of these documents. They are unlikely to look at policy documents or the COPCA website. Accessible leaflets produced for parishioners either on child protection or supporting survivors of abuse is required, this has not been done. There is no material for disabled parishioners.

2. That, wherever possible, any work done by churches in response to this report include survivors of abuse, whose contribution on these as on other matters is crucial

Though MACSAS was represented on the working party, (Margaret Kennedy) for the 'National policy for the Catholic Church in England & Wales for the support of those who have suffered abuse & those accused of abuse'. She resigned when she felt that the Survivors' voice was not being heard.

It may be that the beginnings of a co-working relationship has now begun as MACSAS met with COPCA in September 2006. *This was at the request and initiative of MACSAS.*

3. That the member Churches of CTBI be willing to listen to survivors of sexual abuse as they claim their right to justice.

The Survivor representative on the above working party made recommendations that were ignored. (See submission on 'Healing the Wound')
MACSAS believes survivors are still experiencing hardship when approaching the Catholic Church (See submission on 'Betrayed or Supported')

4. That the work being done by other groups within the member Churches of CTBI on the development of child protection policies and procedures be endorsed; and that all churches be encouraged to take the implementation of these most seriously.

We are not aware of any interdenominational co-work between the Catholic Church and other Churches in this area. For example the Catholic Church could learn a great deal from the Methodist Church who have worked extensively to implement 'Time for Action'. The Catholic Church is reluctant to work ecumenically.

5. That the member Churches of CTBI consider how to become and provide safe places, so that opportunities may be made for those who survive abuse to tell their stories.

We are not aware of any action that fulfils the objective 'opportunities made for those who survive abuse to tell their stories'. There continues to be a reluctance to hear about abuse and a negative attitude pervades Catholic Churches relating to survivors. This has been fostered by constant reference to 'false allegations' within the Church papers and no Bishop has spoken out to counter this attitude. There is no forum within the Catholic Church where survivors can 'tell their stories' outside of officially reporting which they may not want to do.

6. That the member Churches of CTBI develop better listening within their communities and become aware of local agencies and individuals able to offer more specialized help to people who have been abused if they request it.

This work would most likely be done at parish level but there is no evidence that parishes are aware of local agencies and individuals able to 'offer more specialized help to people who have been abused if they request it'. Certainly there is no evidence that Catholic Churches have developed resource leaflets for survivors.

7. That the member Churches of CTBI respond to the requirements of the disability discrimination legislation and go much further to make sure that disabled people who have been abused are enabled to communicate their stories and concerns within church communities.

There is no evidence that Catholic Churches have been trained or are aware of the specific issues disabled people who have been abused face. There is no literature on child protection or support services in Braille, large print, or video information in British Sign Language or Makaton. There are no simple leaflets for those who are learning disabled.

8. That the member Churches of CTBI make available appropriate and acceptable pastoral care for those who have experienced sexual abuse.

Whilst 'Healing the wound' was written to support sexual abuse survivors the Catholic Church has opted for a 'facilitation' service rather than a pastoral care service. In other words survivors would be signposted to outside services for support. It is not the intention of the Catholic Church to do this work themselves. In fact, trained counsellors paid by the Church to minister to survivors have now been made redundant (Lancaster & Westminster Diocese) after the implementation of 'Healing the Wound'. In this respect services are now worse than before 'Healing the Wound'. (See section on 'Healing the Wound')

9. That those involved in the provision of retreats consider working with survivors of abuse to provide appropriate retreats for those who have experienced abuse.

We are not aware of the Catholic Church offering any retreat services for survivors of child abuse with or without collaboration with survivors. CSSA ran survivors retreats themselves but this was never a Ministry of the Catholic Church (or indeed of any Church). In this respect the spiritual needs of survivors are completely ignored.

10. That member Churches of CTBI consider providing adequate funding for CSSA and other such self-help organizations

The Catholic Church does not financially help the work of MACSAS in any way. A recent donation was made for MACSAS work on the working party after Margaret Kennedy resigned. This was made after a complaint by MACSAS that two years work put in by MACSAS was completely ignored when the Bishops decided to re-write that working party's document. (see section on 'Healing The Wound')

11. That the member Churches of CTBI develop policies and procedures relating to allegations of sexual abuse and that these policies and procedures be widely publicized. A clear notice should be displayed in every church building regarding these policies and procedures, the availability of redress and an independent contact person or number.

This has been implemented – at least in relation to child protection There is still nothing for adult protection.

12. That Churches nationally and regionally identify and make available to ministers and others list of support groups, agencies and other resources appropriate to the needs of those who have experienced abuse.

As far as we understand it this has been piecemeal and not a concerted development in all parishes/dioceses. We are not aware of accessible resources for disabled people (Braille, Sign Language etc).

13. That Churches produce clear guidelines and support structures to help those dealing with the effects of abuse on a family and within a community, including a church community.

We are not aware of any such guidance.

14. That the member Churches of CTBI look again at the complaints and discipline procedures to ensure they are just and that there are appropriate and accessible mechanisms for complaints of sexual abuse to be made heard and dealt with.

We believe considerable strides have been made in relation to child protection.

There has been no action on either complaints or disciplinary procedures where adults report clergy sexual abuse/exploitation when they have sought help or support. In other words whilst receiving the professional care of the priest. Such adults are vulnerable as they are usually in crises or distress yet they remain outside the 'vulnerable adult' remit adopted by COPCA. (see section on 'Vulnerable Adults')

15. That member Churches in their ministerial training programmes provide adequate education concerning appropriate professionalism, the dangers of misuse of power and the importance of maintaining boundaries in pastoral relationships.

We are not aware of what happens in seminaries. However there still remains extensive work to be done on highlighting the issues of professional sexual misconduct in the Church. The sexual abuse/exploitation of women is more than a matter of 'understanding boundaries'.

16. That those responsible for the recruitment, selection and training of ministers within the member Churches of CTBI consider the implications of this report for their areas of responsibility.

As far as we know this has not been done. **'Time for Action'** has not been adopted as agreed by the Catholic Church.

17. That within the member Churches of CTBI, training programmes for ministers incorporate mandatory study and discussion on these issues, along with appropriate training on child protection matters and pastoral training in how to deal with incidents of sexual abuse and how to respond to the needs of survivors.

We are aware some conferences have been arranged by COPCA but we are unaware of the nature and extent of priestly training in this area.

We are not aware of any training being done on how to support survivors of abuse. MACSAS has never been invited to be part of any training programme.

18. That within the member Churches of CTBI, provision be made for the equivalence of 'supervision' for those working in pastoral care; and accepting such supervision be a requirement for the continuation of ministry.

We are aware that priests and Bishops remain resistant and reluctant to implement any form of 'supervision' which they feel professionalises priesthood and therefore undermining of the ministerial role. This is a highly misinformed view of supervision and no supervision is a context ripe for professional misconduct. It is a shortsighted decision by Bishops.

19. That within the member Churches of CTBI, strong action be taken to end the culture of silence and secrecy that surrounds many aspects of ministry and church life and to encourage transparency in procedures.

We believe there is still a very strong element of 'A culture of secrecy' in the Catholic Church. We have no evidence that this is being addressed. This has serious implications for child protection. We are aware that survivors are made, for instance, sign confidentiality agreements regarding their compensation received from the Church. This is not a transparent process and is indicative of secrecy.

20. That clear codes of professional ethics and structures for accountability be developed by member Churches and applied to and by those placed in positions of pastoral care and leadership.

The National Board of Catholic Women was asked by the Bishops to draft a code of conduct for clergy, which was rejected by the Bishops Conference.

There is no accountability if clergy sexual exploit or assault adults within the Pastoral role. Priests appear to be able to engage in sexual behaviour with women especially, without sanction, discipline or accountability. They appear to be above any law. (See section on 'Vulnerable adults'.)

There is no structure for Bishops to be held accountable for the decisions they have made in the past or present or likely to make in the future which has a disastrous or harmful outcome for children or adults in their care.

We ask Cumberlege to recommend:

1. That the Catholic Church abides by its commitment to implement 'Time for Action' as agreed by all member Churches of CTBI.
2. That these recommendations be acted upon as a matter of urgency.