

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

STATEMENT OF SR ETHNA MC DERMOTT RGS

GENERAL INFORMATION IN RELATION TO THE CONGREGATION

Witness Statement in response to Inquiry's letter of 11th January 2016:

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry 1922-1995 (the "Inquiry") dated 11th January 2016 requesting a general statement in relation to the Congregation of Our Lady of Charity of the Good Shepherd ("the Congregation").
2. My name is Sr Ethna McDermott. I am the Province Leader of the Good Shepherd Sisters in Ireland. I became the Province Leader of the Good Shepherd Sisters on 31st July 2014. I make this Statement for and on behalf of the Congregation.

3. General Information concerning the Congregation

3.1. A brief history of the Congregation of Our Lady of Charity of the Good Shepherd (the "Good Shepherd Sisters")

The Congregation was founded by St. Mary Euphrasia Pelletier in 1835 in Angers, France. It branched off from another Religious Institution, the Order of Our Lady of Charity, which had been founded by St. John Eudes in Caen, France in 1641. Over the years, a number of branches were founded within each of these two groups, with different expressions of the same charism. There were many areas of collaboration among members of the various branches, leading to a process of re-unification. On 27th June 2014, most branches of the former Order of Our Lady of Charity canonically reunified with the Congregation of Our Lady of Charity of the Good Shepherd.

3.2. Foundation of the Order of Our Lady of Charity

3.2.1. In 1641, St. John Eudes, a Catholic priest who played a pivotal role in the spiritual renewal of the Catholic Church in France in the 17th century, established an order of nuns known as the Order of Our Lady of Charity. That congregation was established on 25th November 1641 in Caen, France. The focus of their ministry was to care for women who were trapped in situations of poverty or prostitution and who wanted to change their lives. St. John Eudes was convinced that every individual has infinite dignity and wanted to help them reclaim their inheritance as children of God. The mission of the congregation was to offer refuge and new possibilities to these women. St. John Eudes realised that this was a very demanding mission for the Sisters. Therefore in addition to the three vows of poverty, chastity and obedience professed by all members of religious congregations, he required the Sisters of Our Lady of Charity to take a fourth vow of “zeal.” This vow of zeal was instilled in the sisters as a commitment to never give up on any individual, no matter how hopeless their circumstances seemed, and to do their utmost to bring out the best in the people served in their ministries. Both St. John Eudes and St. Mary Euphrasia frequently exhorted the sisters “*One person is of more value than a whole world.*”

3.2.2. Over the next 150 years, many houses were founded including a house in Tours, France. During the French Revolution, which began in 1789, all religious communities were disbanded and the houses were closed. Fifteen years later almost all of the communities had re-established themselves, including the one in Tours, which was restored in 1806. It was in Tours that Rose Virginie Pelletier entered the Order on 20th October 1814. She received the name in religion of Sister Mary of St. Euphrasia. During her early years in formation, she worked tirelessly with the young women and girls entrusted to her care and demonstrated a tremendous capacity for meaningful pastoral work.

3.3. Foundation of the Sisters of St. Magdalen: Some friends of St. Mary Euphrasia, together with some of the young women who were cared for by the Sisters felt called to give themselves totally to Christ as Contemplative

Sisters. This confirmed a longing of St. Mary Euphrasia to found a contemplative branch, the mission of which would be to support the Sisters and all those they worked with by their prayer. Responding to the desires of those who felt called to the contemplative life, and in consultation with her community, St. Mary Euphrasia founded the Sisters of St. Magdalen on 11th November 1825, shortly after she was elected prioress of the Tours community. The sisters received Constitutions based on the Rule of Carmel, and lived within the same monastery and dedicated themselves, through a life of silence and solitude, to prayer for the mission of the Order. They were in effect an enclosed order of contemplative nuns who lived with and were supported by the nuns of the Order of Our Lady of Charity. The mission of the Sisters of St. Magdalen was to support the pastoral mission of the Order of Our Lady of Charity through prayer.

3.4. Foundation of the Good Shepherd Sisters

3.4.1. In 1829, in response to a request from Bishop Charles Montault, St. Mary Euphrasia established a community of Our Lady of Charity in his diocese in Angers, France. She named it “Good Shepherd” after an institution that was dedicated to the same work which existed in Angers prior to the French Revolution. On August 28, 1831, she also established a community of the Sisters of St. Magdalen there. Women seeking to dedicate their lives to God through this mission also entered the community. St. Mary Euphrasia received countless requests for new missions. Reflecting on how to respond to them, she understood that a change of structure was needed in how the monasteries were to be organized. Thus, she wrote to Cardinal Carlo Odescalchi, Cardinal Vicar to Pope Gregory XVI, about establishing a Generalate. Her request was granted on January 16, 1835. Because of this, a new Congregation came into being – The Congregation of Our Lady of Charity of the Good Shepherd of Angers.

3.4.2. The Congregation spread rapidly not only in France, but throughout the world. At the time of her death on 24 April 1868, there were 110 houses worldwide. St. Mary Euphrasia was canonised on May 2, 1940. At the 1969 Congregational Chapter, the official name of the Congregation became: Our Lady of Charity of the Good Shepherd. The words “of Angers”

were removed so as to reflect its international nature. While some contemplative sisters remained in the Order of Our Lady of Charity, the contemplative communities in the new Congregation of Our Lady of Charity of the Good Shepherd of Angers expanded rapidly. The complementary apostolic and contemplative ways of life in the Congregation continue to this day.

3.4.3. Over time, the identity of the Sisters of St. Magdalen underwent several changes. In 1950, like the apostolic sisters, they began to take the fourth vow of zeal to be expressed through a life of prayer. They have had various name changes (e.g. Sisters of the Cross, Contemplative Sisters of the Good Shepherd).

3.4.4. Before the Second Vatican council ("**Vatican II**") in the early 1960s, religious life tended to be more cloistered, and the buildings in which the Sisters lived were referred to as monasteries. Even though members of religious congregations carried out many and diverse ministries, the Good Shepherd Sisters were "semi-enclosed". Vatican II required Religious to decide whether they wished to be known as apostolic or contemplative institutions. Religious were advised to have a fresh look at the original vision of their founders. For the Sisters of Our Lady of Charity of the Good Shepherd of Angers, the answer was not clear cut. After serious consideration it was decided that the mission of the Congregation was apostolic in nature. The contemplative sisters faced the challenge of growing in their identity as contemplative sisters within an apostolic Congregation. It was decided that the contemplative sisters would be known as Sisters of Our Lady of Charity of the Good Shepherd, living a contemplative lifestyle within an apostolic Congregation. This required a re-writing of the Congregation's Constitutions to allow for the involvement of Contemplative Sisters in the governance of the Congregation.

3.4.5. In 2009, Article One of the Constitutions was approved. It states that we...*express our charism of merciful love through an apostolic life or a contemplative life*. On August 19, 2009, the new Constitutions were approved. They recognised and incorporated both ways of life with all members having the

same name – Sisters of Our Lady of Charity of the Good Shepherd.

3.4.6. Many of our institutions in Ireland were founded prior to Vatican II. Pre-Vatican II, the sisters were semi-enclosed, and the only way Sisters were permitted to leave the Convent to undertake work outside the Convent was to obtain the relevant Bishop's consent to do so. Due to this restriction, prior to Vatican II, the Sisters engaged in social work within a residential setting. Since Vatican II, the Sisters have been able to focus on pastoral work in parishes and communities, reaching out to the same vulnerable and marginalised groups for which our institutions have catered for.

3.5. Expansion and internal unification of the Order of our Lady of Charity

While Sr. Mary Euphrasia founded the Good Shepherd Sisters and opened communities in many countries worldwide, the original Order, the Order of Our Lady of Charity, continued to respond to requests for missions to be established in other locations and it too expanded to other countries. Although all the monasteries and houses were closely associated, each community remained autonomous. Progressively, the monasteries united within the various countries and were established internationally as the Union of Our Lady of Charity in 1990.

3.6. Interaction between and re-unification of the two Congregations; Sisters of Our Lady of Charity and the Sisters of the Good Shepherd.

Over the years, there were substantial interactions between the two Congregations in relation to mission and spirituality. Programmes and projects were created together. The ways of responding to mission developed in response to the reality of the times. Structural transformation, advocacy, justice and peace, and reconciliation initiatives continued to be an integral part of the ministries. By 2008, a process for considering integration of the two Congregations began, and in 2013 a decision was reached for reunification through merger. The pontifical merger decree came into effect in early 2014 and the reunification was celebrated on 27 June 2014. The re-unified Congregation has in excess of 4,000 members worldwide, working in approximately 75 countries.

3.7. History of the Good Shepherd Sisters in Ireland

Good Shepherd Sisters first came to Ireland in 1848 and over time established a large number of institutions all over the island of Ireland. The

primary objective of these institutions was caring for women and children who had fallen into social or financial difficulty. From 1848 until 1967 the Provincialate was in Limerick. This transferred to Eglinton Road, Dublin in 1967 and then to Lower Kilmacud Road, Dublin in 1989. Since 2014, the Provincialate of the re-unified Congregation is at Sean McDermott St, Dublin. An outline history of the Good Shepherd Sisters and our ministry in Ireland follows:

3.7.1.Limerick: In 1848, a Miss Redden from Limerick, contacted Mother Mary Euphrasia and requested that she send Sisters to assist with the care of women in a city ravaged by the Famine and suffering intense poverty from Penal Times. On the 18th February 1848, a group of sisters arrived in Limerick and took over the management of an existing house for destitute women in Limerick. This facility, which subsequently became known as St. Mary's, provided residential care for girls and women who were experiencing family and social difficulties. St. Mary's continued to operate until 1987 when the remaining residents were moved to a smaller residential premises on the same grounds. In 1861, St. George's Industrial School was opened by the sisters in Limerick to provide care, accommodation and education for children. This continued in operation until 1974 when a number of Group Homes were opened by the Good Shepherd Sisters in Limerick and the children moved in. St. Joseph's reformatory school also operated from 1859 until its closure in 1976. This building was converted into a hostel for young women attending college or taking up employment in Limerick until 1987. The Good Shepherd Sisters also operated a number of emergency services such as a short-term care unit for victims of domestic violence and a night shelters for homeless girls and women in Limerick. In 1986, a smaller Good Shepherd community was opened in Roxboro Road, Limerick. The Sisters were, and continue to be, immersed in the local community, as a supportive presence for their neighbours, and engaging in pastoral work in the local parish. In 1993, the Sisters sold the original convent and built smaller accommodation which better met the needs of the Sisters at that time. They retained some land from the original property and built a Sheltered Housing Complex, comprising of 45 units and a Day Care Centre for the elderly. These units were primarily to house St. Mary's residents, to

support them in living more independently while still having the support of the Sisters who lived among them. Some of the units are utilised as social housing.

3.7.2. Waterford: In 1858, the Good Shepherd Sisters established a presence in Waterford. They took over the operation and management of a home for girls and women. Over time, this institution became known as St. Mary's, it was expanded and cared for a substantial number of women and girls. In 1994 the remaining ladies from St. Mary's moved to a new complex of bungalows and apartments to enable them to live independently, with support. In addition to St. Mary's, the Good Shepherd Sisters also ran an Industrial School (St. Dominick's) and a number of residential care and group homes for children in Waterford between 1885 and 1994. In 1969, Gracepark Training Centre was opened for teenage girls who went out to the local secondary schools. The Training Centre was funded by the South Eastern Health Board and managed by the Good Shepherd Sisters. It closed in 1994. The Sisters also ran an emergency shelter in College Street, Waterford for women and children who were victims of domestic violence. In 1973, a Good Shepherd community was opened in Ballybeg housing estate. A small group of sisters lived there, working among the local people and engaging in the life of the local parish. One sister continues to live and work in Ballybeg, supporting the local people. That Sister also works some weeks each year in Asia and Africa, to support local projects such as digging wells, building schools and houses for the poor, providing basic utilities, providing school uniforms, etc.

3.7.3. Belfast. In 1860, the Sisters of Mercy founded a home for women and girls at Bankmore Street, Belfast. The Sisters of Mercy were unable to continue running the home and in 1867, at the invitation of the Bishop of Down and Connor, Dr. Dorrian, the Good Shepherd Sisters took over the house at Bankmore Street. In 1897 construction began on a new building for the residents. Over the years this expanded and services run by Good Shepherd Sisters in Belfast included:

- St. Mary's residential centre for girls and women.
- Sacred Heart Home – a residential home for girls (with a small number of boys).

- Adolescent Centre – a residential home for teenage girls from 1970-1982.
- Marianville – a mother and baby home in operation from 1950 to 1990.
- Youth Club: the St Mary Euphrasia Youth Club.
- Roseville Hostel, set up in 1967 as a Hostel for teenagers transitioning out of Good Shepherd care services, or for ladies starting employment. It closed in 1975.
- Twinbrook - On 8th February 1974, Good Shepherd Sisters began their pastoral ministry in Twinbrook Estate at the invitation of the Reverend James Kelly. The Sister went to live on the estate and the new convent there was completed in December 1981. The Sisters remained there until 2011. One Sister continues to visit Twinbrook regularly and continues her ministry there on a part-time basis.
- A community moved into a former Mercy convent at Sussex Place in Belfast City Centre in 1984. The Good Shepherd Sisters founded Sussex Place Family Services in 1987 as an independent charity, serving the local community in the Markets and Lower Ormeau Road area, in collaboration with local residents and St. Malachy's parish. Its services included a pre-school, Mother and Toddler groups, a senior citizens club, a home economics programme. The Sisters also engaged in hospital visits and home visits, particularly to support bereaved families and people affected by the Troubles. The Sisters engage in pastoral outreach work. The Sisters also ran a choir for St. Malachy's Church. When Sussex Place closed in 1995, the four Sisters of the community moved into two smaller houses located near the Convent at Ormeau Road, and continued the ministries they had been engaged in.
- In 2004 the Good Shepherd Sisters established the "Sharing Fair" project in Belfast. This charity supports projects run by Good Shepherd Sisters for poor women in the developing world, such as parts of Asia, Africa and Latin America. These projects create employment opportunities for women, to empower them in providing for their families and sending their

children to school. These centres produce beautiful crafts of a very high standard, and the proceeds of sales are reinvested back into the local projects. The Sisters also use this opportunity to raise awareness about social justice issues for those in the developing world. Sharing Fair in Ireland was coordinated from Belfast and was promoted by Good Shepherd Sisters in each community throughout Ireland. In the last few years, our engagement with the project has diminished as the Sisters involved grew older and less able to devote their time to it.

3.7.4.New Ross, Co Wexford: The Good Shepherd Sisters opened a residential home for girls and women in New Ross in 1860, which remained in operation until 1967. They also operated an industrial school, St. Aidan's from 1870 to 1966.

3.7.5.Newry: In 1946 the then Provincial Superior of the Good Shepherd Sisters sought the approval of the then Archbishop, Most Reverend Dr. McRory, to open a convent and provide services in Newry. St. Mary's was opened in 1946 and remained open until 1984. It provided a residential accommodation for women and girls. The Sisters also ran Marianvale, a residential facility for mothers and babies. It opened in the 1950s and closed in the early 1980s.

3.7.6.Derry: The Good Shepherd Sisters came to the Derry Diocese with the approval of the then Bishop, Most Reverend Charles McHugh, Bishop of Derry in 1919. St. Mary's, Derry began in September 1919 and its purpose was to provide accommodation and care for women and girls who were homeless, living in poverty, or otherwise needed care or support. A teenage unit was opened within St. Mary's in 1969 to cater for the younger teenage residents. As numbers declined, the teenage unit closed in or around 1973, and thereafter St Mary's only admitted older teenagers. From the early days in Derry, the Convent provided emergency night shelter for girls and women. From 1977 the Sisters started working with the statutory and voluntary authorities in Derry in running the Clarendon Night Shelter. The Good Shepherd Sisters set up Bellevue Hostel Derry in 1975 as a transition and aftercare programme for residents who were transitioning out of Good Shepherd care services. The Hostel closed in or around 1983. St Mary's ceased admitting teenagers from around 1980/1981, but

some teenagers already residing in St Mary's at that date continued with the Sisters. St Mary's continued thereafter for adult women only until its final closure in the 1980s. Plans were put in place for existing residents to transition into independent living, while still enjoying the support of the Sisters. A separate facility was built for those needing sheltered accommodation and nursing care. In addition to this, the Good Shepherd Sisters have been engaged in parish work in the Gobnascale area of Derry since the 1970s. They founded the Family Services in Gobnascale and two sisters continue to live and work in the Gobnascale community, being involved in pastoral work and support for the local community.

3.7.7.Cork: Four Sisters arrived in Cork in March 1870 at the invitation of the Mayor of Cork and the then Bishop Most Rev. Dr. Delaney. Over the next six years, a site was procured and extensive building work was undertaken. A residential home for girls and women, St. Mary's, was opened in Sunday's Well, Cork in 1872 and remained in operation until 1994. This facility provided residential accommodation and employment for girls and women who were experiencing poverty or family or social difficulties. By 1876, the first Good Shepherd home for children in Cork, St. Finbarr's, was opened. It became an Industrial School in 1883 and remained in operation until 1986. From 1986 until 1994, the Good Shepherd Sisters ran a group home for children on a site adjacent to St. Finbarr's. In 1973, the Sisters began to operate a shelter for homeless women and children. The project developed and the Sisters founded "Good Shepherd Services" in Cork as an independent registered charity, providing emergency accommodation for women, children and teenagers. The charity also focused on education and training for girls and women aged between 16 years to 35 years, to support their transition to independent living and beyond, and to provide low support, long-term accommodation for vulnerable women. In 1994 the Good Shepherd Sisters built a sheltered housing complex in Cork, for the residents of St. Mary's from Sunday's Well, Cork. Several sisters have been living in this complex alongside the ladies, supporting them in independent living. Units are also made available for social housing. In 1999 two Sisters moved into a house in Knocknaheeny and continue to engage in pastoral work in the parish, while also working with Good Shepherd

Services. One Sister in Cork ran a spirituality centre in Sunday's Well which provided counselling and spiritual direction, as well as an oasis for locals.

3.7.8.Dunboyne, Co. Meath: A mother and baby home was opened in 1955 in Dunboyne by four county councils. The Good Shepherd Sisters were asked to operate the Mother and Baby Home. This facility was owned by the North Eastern Health Board, but was managed by the Good Shepherd Sisters. It continued providing prenatal and postnatal care to mothers until it closed in 1991.

3.7.9.Dublin: As mentioned above, the Provincialate moved to Dublin in 1967. The Sisters of Our Lady of Charity had also been based in Dublin since 1853. They ran similar projects to Good Shepherd Sisters at various locations in Dublin. Around 1987 the Legion of Mary approached the Sisters of Our Lady of Charity having identified the need for outreach to women who are victims of commercial sexual exploitation. The Sisters of Our Lady of Charity invited the Good Shepherd Sisters to found a project together with them for this purpose. In 1989, Ruhama was founded as an independent Charity to work with trafficked women and women who are victims of commercial sexual exploitation and provide them with counselling, support and assistance in finding housing, training opportunities in exiting the cycle of exploitation in which they find themselves.

3.7.10.Galway: The Sisters had a community in Galway from 2004 to 2013. The Galway community began with two Sisters. They worked primarily with people recovering from addiction.

3.8. The structure of the Congregation generally.

The Congregation is an Institute of Pontifical Right (Canon Law, Article 589), which means the Congregation is directly accountable to the Vatican. It has three levels of governance: congregational (worldwide), province (usually one or more country), and local (individual houses). The Sisters network in various groups, both nationally and internationally. The Province Leaders in particular work in continental groupings. The Congregation is a NGO with special consultative status with ECOSOC, United Nations. The Congregational Office at the UN consults widely with Sisters and staff on the ground to compile submissions which can be presented to UN to inform decisions made there. This presence

has considerable influence in raising awareness about the plight of women and children living in poverty and oppression in all the countries where the Congregation is present. Currently there is a trend to work closely with lay people who identify with the charism of the Congregation and wish to support its mission.

3.9. **The management structure of the Congregation**

The management structure of the Congregation largely overlaps with its governance arrangements described below. Decisions of both Congregational and Province Chapters are promulgated by means of Direction Statements issued immediately after the Chapter. These Direction Statements set out the priorities for ministries and congregational operations around the world. These statements are not country specific. They constitute the mandate for the relevant leadership team for the following leadership period. Leadership teams involve Sisters at grassroots as widely as possible in implementing their mandates, and this involves a large degree of consultation. International committees are set up, giving Sisters the opportunity to know each other and share how things are done in other countries. Constitution 124 states: *“The Congregational Leader visits each province every six years, and as often as necessary, for the good of the sisters and the welfare of the mission”*. In addition, congregational councillor(s) are also delegated by the Congregational Leader to support the provinces on her behalf. The Province Leader is required to be in close communication with the Congregational Leader, both directly and through the delegated councillor(s). *“The Province Leader has ordinary authority over the province and is its official representative under the congregational leader. Her role is one of spiritual and apostolic leadership, service and love”* (Constitution 100). The Province Leader, or her delegate, *“makes a visitation of the communities of her province at least every three years and whenever necessary”* (Constitution 104).

3.10. **The governance arrangements of the Congregation**

As mentioned above, the Congregation is an Institute of Pontifical Right (Canon Law, Article 589), which means the Congregation is directly accountable to the Vatican. There is a leader at each level (congregational, province and local) who works closely with one or two councils. There was just one council at each level until 2009, when the Constitutions were revised, and it was decided to also have a contemplative council at both congregational and province level. The Congregational Leader and all the congregational apostolic and contemplative councillors are elected at the Congregational Chapter which occurs every six years. Each Province Leader is an *ex-officio* member of the Congregational

Chapter and each province elects an additional delegate(s) to the Congregational Chapter, depending on the number of Sisters in a particular province. The Congregational Leader has “*personal authority over the entire Congregation: individual sisters, communities, provinces and other types of administrative units...she governs the Congregation in accordance with the constitutions and statutes*”. (Constitution 122). The Congregational Leader works with each council separately for issues pertaining only to either the apostolic or contemplative sisters, and she works with both councils together for issues pertaining to the entire congregation. The Congregational Leader together with her two councils are known as the Congregational Leadership Team. The term “Congregational Leader” has been used since 2009. The previous term was “Superior General.” Until 1967 the Superior General and her council resided at the Motherhouse in Angers, France. The Generalate then moved to Rome in 1967. Currently the Congregational Leader and her apostolic council reside at the Generalate in Rome; the congregational contemplative council members reside in their own communities and go to Rome two or three times a year for congregational leadership team meetings. When Contemplative Sisters are present in a Province (as is the case in Ireland), the Province Leader has both an apostolic and a contemplative council. The Province Leader is either appointed by the Congregational Leader, after consultation with the Sisters of the Province, or elected at the Province Chapter, which is generally held every six years, prior to the Congregational Chapter. The Chapter Body also decides a ratio of sisters to be elected onto each of the Province Councils, and to be appointed by the Province Leader. The apostolic members of the Chapter elect the apostolic councillors and the contemplative members elect the contemplative councillor/s. As at congregational level, the Province Leader works with each council separately for issues pertaining only to either the apostolic or contemplative sisters, and she works with both councils together for issues pertaining to the entire province. The Local Leader (formerly known as Mother Prioress) is appointed by the Province Leader with the consent of the relevant province council, after consultation with the members of the local community. The local leader has one council, elected by the Sisters in her community. Until the early 1980s, the Sister who was in charge of the individual sections of the local house was formerly known as the First Mistress and her assistant was known as the Second Mistress. The First Mistress had full responsibility for her section. The individual sisters were referred to as “mother” in their ministries (until approximately 1967) but in the Community the Sisters addressed each other as

Sister.

3.11. The finance arrangements of the Congregation

There are many guidelines for transparency and accountability built in to the Constitutions. A treasurer is appointed at each level. The province treasurer is appointed by the Province Leader with the consent of her council(s) and is accountable to her (Constitution 112). The treasurer must be a Sister, but often she delegates work to lay people with financial expertise. She *"supervises the administration of the temporal goods of the province. She [also] verifies the annual accounts of the communities, administers the goods entrusted to her and is responsible for ordinary acts of administration"* (Constitution 112). A "Province Administration Manual" (see **Exhibit 1** hereto) is also issued with guidelines and practical advice for Sisters and staff involved in province administration. This includes a job description for the Province Treasurer, who is appointed by the Province Leader and accountable to her (Constitution 112). The Congregation also has a Mission Development Office, based in the Generalate. This office engages in training and capacity building for sisters in developing countries, particularly Africa and Asia, and fundraising for projects run by the Sisters in these countries. Sisters in the developed world support communities and ministries in developing countries, through sharing resources such as Sisters, expertise and finance. Occasionally the Congregational Leader appeals for support for those affected by natural disasters, particularly for support for Sisters engaged in disaster relief work. Provinces operating in more economically developed countries raise charitable funds which are redistributed to provinces operating in more deprived countries where the need is greater.

3.12. How central decisions of the Congregation were recorded and disseminated.

At present, the central decisions of the Congregation are approved at their council meetings and recorded in the minutes of these meetings. The Constitutions outline the decisions taken at the different levels, namely congregational (central) province and local. The decisions are disseminated through written communication and also through meetings at the different levels.

3.13. The rules of the Congregation (if these were or are contained in a book, or series of books, please provide these to the HIA Inquiry)

The rules of the Congregation are contained in our Constitutions and Statutes document. The current document is the 2009 Constitutions and Statutes, with an updated Prologue approved in June 2015. I have included a copy of these documents as **Exhibit Two** to this statement.

- 3.13.1. Congregation of Our Lady of Charity of the Good Shepherd – revised prologue to the 2009 Constitutions - June 2015
- 3.13.2. Congregation of Our Lady of Charity of the Good Shepherd – Constitutions and Statutes 19th August 2009

These should be read together with the Province Administration Manual (**Exhibit One** referred to above). The Inquiry has also requested a copy of the Constitutions which came in to force in 1955, a copy of which is exhibited as **Exhibit 3** of this Statement. In addition to the Constitutions and Statutes documents, there is also the following:

- 3.13.3. **“Practical Rules”**: a document dated 24th April 1897, issued by the then Superior General, Sr Mary of Saint Marine Verger entitled *“Practical Rules for the Use of the Religious of the Good Shepherd for the Direction of the Classes”*. Relevant extracts of that text are referred to in further Statements which I have made to the Inquiry.
- 3.13.4. **Conferences**: In performing our ministries, the Good Shepherd Sisters refer to a book of sayings handed down by the Congregation’s foundress, St. Mary Euphrasia, which is sometimes referred to as the “Book of Conferences” or the “Conferences”. This book is comprised of notes taken by novices in Angers, when St. Mary Euphrasia instructed them. A copy of the Conferences was furnished to the Inquiry at Tab 4 of the folder furnished under cover of our solicitor’s letter 25th January 2016.

3.14. The structure of the Congregation on the island of Ireland (presuming that an Irish Province (or some other appropriate descriptor) fed into the wider worldwide Congregation which was centrally controlled elsewhere).

The Irish Province is under the leadership of the Province Leadership Team, comprising the Province Leader, four apostolic sisters (including one former Sister of Our Lady of Charity) and two contemplative councillors. As noted above, the Irish Province covers all 32 counties. Currently there are Good Shepherd houses in Belfast, Derry, Dublin, Limerick, Cork and Waterford. In each city there is one larger community, with a canonical leader. There is also at least one or two other smaller houses in each city, which are generally affiliated to the larger local community, but occasionally directly accountable to the Province Leader. There is one contemplative community in Ireland, based in Belfast. Each of the main communities has a local leader and a local council. The local leader’s role is set out in the Constitution:

- *“animates and coordinates the community in its efforts to achieve our mission... She ensures that resources for the integral growth of sisters are available. The leader also ensures the temporal administration of the house. In a spirit of obedience she cooperates with her province leader with whom she maintains a close relationship”* (Constitution 91).
- *“The [local] council assists the leader in coordinating and animating the life of the community and implementing chapter and province statements”* (Constitution 94).

For certain matters, the local leader and her council require the authorisation of the Province Leader and her council (Constitution 94). These matters include purchases over a certain amount, decisions to buy or sell property, and decisions to open or close ministries. Minutes for meetings of the Irish Province Leadership Teams began to be recorded in writing from approximately 1961. Those minutes generally record issues such as admitting Sisters to reception, perpetual vows, holy profession, and to final vows, Sisters being sent on the missions, Sisters being sent to particular courses etc. Our solicitors gave a general overview of these minutes in their letter to the Inquiry dated 25th January 2016 and confirmed that relevant excerpts of the minutes that relate to our houses and institutions in Northern Ireland were available to the Inquiry if required.

3.15. The management structure of the Congregation on the island of Ireland.

See 3.14 above.

3.16. The governance arrangements of the Congregation on the island of Ireland.

See 3.13 and 3.14 above.

3.17. The finance arrangements of the Congregation on the island of Ireland.

In respect of individual Good Shepherd Sisters' houses in the Irish Province, each house can request financial support from the Province Leadership. Each house is also required to obtain the written permission of the Province Leader to incur expenditure in excess of a specified limit. In the early years of the Congregation's ministry in Ireland, before the introduction of the Welfare State, a parent was expected to contribute towards the maintenance of their child. However, in most cases the parents were too poor to pay anything towards the costs of the care of their child, and the Good Shepherd Sisters generally received no maintenance payments or other money from the parents of the children placed with them. The Sisters were acutely aware that sometimes poverty and economic deprivation was the reason the child was being brought to

the Good Shepherd Sisters in the first place. At page 176 of the “Practical Rules” issued to the Congregation by the Superior General on 24th April 1897 it states that the Sisters should never refuse to take someone in “*because she or her parents cannot pay for her maintenance, but if they can, we should exact their doing so*”, and it goes on to state that the Sisters are required “*to take, if possible, all who present themselves; to refuse none, however poor they may be*”. In the early years, prior to the introduction of the Welfare State, at a time when there were no social welfare benefits or child maintenance payments etc. Sisters in the Good Shepherd Sisters’ Convents often operated laundries to bring in income to cover the expenditure incurred caring for the ladies and teenagers in their care. The Sisters also received bequests and voluntary charitable donations from time to time. The income was applied to cover the costs of food, clothing, medical care and medicines, electricity, utilities and holidays etc for those in their care. The Sisters worked in the laundries alongside the ladies. A few Sisters worked outside the Convent, and in that case their salaries and pensions were paid into the general Convent funds and used for the general running costs and expenditure of the whole Convent. In later years, after the introduction of the Welfare State, the State began to assume a statutory role in caring for those in need, and Social Services began to respond to social needs in an organised way. From that time, when social workers placed a child in the care of the Good Shepherd Sisters, the local health board paid a maintenance payment in respect of that child. In more recent years, the Congregation would also have received conditional grants towards renovation works, and maintenance payments in respect of each individual adult resident who continued to live in their care.

3.18. If an Irish Province was the subject of visitation/inspection from a central figure or body of the Congregation then please set out how that operated, when, and what its purpose was.

The Irish Province was and continues to be visited by the Congregational Leader every six years as a matter of course (Constitution 124). These formal visitations include a meeting between the Congregational Leader and each Sister in each house, as well as briefings on matters of significance such as an overview of recent pastoral works undertaken, requests by Sisters to go on a training course etc.

3.19. Similarly if there was an Irish Provincial carrying out a visitation/inspection role within each convent in the Province then how was this role conducted, when, how was it recorded, what involvement had it in respect of the oversight of children's services.

Each Province Leader is required to make a periodic visitation of each community in her Province (Constitution 104). In later years (the 1960s onwards) a short written report prepared by the Province Leader would follow that visitation. Our solicitors confirmed to the Inquiry in their letter of 25th January 2016 that Visitation Reports were available from 1961 if the Inquiry required excerpts of same. The purpose of this visitation was not to oversee the delivery of children's services; during the visitation the Province Leader would normally visit all parts of the Convent, speak with the Sisters, and review the ministries provided by Sisters in the convent.

- 3.20. In relation to the individual convents, in Londonderry, Belfast and Newry please set out the management structure that operated within each (e.g. was there a Sister in Charge, a Council, some other decision making body etc.).**

As explained above, there was and continues to be a Local Leader supported by an elected local council. Those in charge of projects run by Good Shepherd Sisters (who were sometimes referred to as "Sister in Charge") would have been accountable to the Local Leader (formerly Prioress) and her council.

- 3.21. If there was a governing convent Council (or some other appropriate descriptor) that took decisions in relation to the particular convent and the services it was providing to children then please explain how it operated and how its decisions were recorded.**

There are no written minutes available for local council meetings. These are generally informal meetings to allow the local leader consult with her council on local issues, such as decisions relating to the running of the household. From time to time, they may have dealt with financial decisions such as the purchasing of an asset for that Convent (eg. a boiler, a car), and if that were to occur, the local leader may have written to the Province Leadership Team seeking permission to incur that expense if the expenditure was over a certain limit.

- 3.22. Please describe how the individual convents providing services to children at Londonderry, Belfast and Newry would report on matters to the Irish Province (or some other appropriate descriptor) and to the Congregation centrally.**

There was no system of formal reporting. The Local Leader would have been in regular contact with the Province Leader. The Province Leader would not have been engaged in day-to-day matters relating to the running of local Convents, or any services delivered by the Sisters, but the practice of all Province Leaders

has been to visit all houses in the Province on an informal basis a number of times each year and stay a few days there.

- 3.23. Please describe the records that were maintained by individual convents providing services to children at Londonderry, Belfast and Newry. For instance, were there Council minutes and any other congregational record of decisions, was there a general daily log of important events etc.**

As noted above, minutes for local council meetings would not have been recorded in writing. As also noted above, province council meeting minutes exist from 1961. There was no daily log or event log. The practice of the Sisters was to record seminal events relating to the Convent in the "Annals". There is a book of Annals for each of Derry, Newry and Belfast. The Annals are a handwritten account of the establishment of the Convent, and events in the life of the Convent. There can be anywhere between a paragraph to a few pages for each calendar year. The Annals contain information relating to individual Sisters professing or renewing their vows, their health conditions, the death of a Sister, a Mass being celebrated by the local Bishop, building works being undertaken, or a Troubles-related incident which affected life in the Convent. The Annals also record special celebrations (jubilee celebrations), retreats and holidays for the children. They also include entries relating to Sisters' attendance at courses for their religious formation.

- 3.24. Any other information about the structure and operation of the Congregation that it considers would assist the understanding of the HIA Inquiry as to how the Congregation operated and oversaw the provision of services to children at Londonderry, Belfast and Newry**

Since our establishment in Northern Ireland, we have supported and assisted over 4,000 residents in our various institutions. Children and teenagers came to the Good Shepherd Sisters for all sorts of complex reasons. Some had been made homeless due to poverty and a lack of social housing provision from the State. Some came because their families were unable to care for them. Sometimes they were the victims of sexual abuse within their family, and others had suffered terrible neglect or physical abuse within their family home. Others had special needs or learning difficulties and their families could not manage due to insufficient support from the State. Some of them had been orphaned, or were transferred from other institutional settings. Some were with the Good Shepherd Sisters because they needed to be cared for in a safe space on a short-term basis. We took them in to care for them and show them compassion. It is notable that although we cared for over 4,000 women and children during the

Inquiry's reference dates, the Inquiry has received statements from 12 Applicants who narrate their time in a Good Shepherd Sisters Institution, of which 11 fall within the Inquiry's terms of reference, and of which 10 are proceeding within this Module. The Congregation does not believe it is helpful to engage in any analysis of the percentages involved, because as stated above the Congregation's foundress, St. Mary Euphrasia, had a saying which has been adopted as a statement of ethos for the Congregation: "*one person is of more value than the whole world*". It is hoped that the Applicants who are proceeding in this Module will draw some healing from recounting their stories to the Inquiry. They have been taken seriously by the Congregation, and listened to with respect. The Inquiry has also received a number of Statements from people who were cared for by the Sister over the years who speak warmly of the Sisters and the care they received. We welcome this inquiry and it is hoped that the Applicants who are proceeding in this Module will draw some healing from recounting their stories to the Inquiry. They have been taken seriously by the Congregation, and listened to with respect. The Inquiry has also received a number of Statements from people who were cared for by the Sisters over the years who speak warmly of the Sisters and the care they received. We hope that the voices of all will be heard and listened to.

4. Statement of Truth

I believe that the facts stated in this Witness Statement are true.

Signed: Ethna McDermott

Sr. Ethna McDermott

Dated the 25th day of February 2016

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

Witness Statement in response to Inquiry's letter of 22nd February 2016:

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry 1922-1995 (the "Inquiry") dated 22nd February 2016 requesting information in relation to the minutes of meetings of the Province Leadership Team of the Irish Province of the Good Shepherd Sisters, the Annals of the Good Shepherd Sisters in the Irish Province and the Visitation reports for the Irish Province.
2. I am the Province Leader of the Good Shepherd Sisters in Ireland.
3. I became the Province Leader of the Good Shepherd Sisters on 31st July 2014.
4. **Minutes of the Irish Provincial Council**
 - 4.1. The Congregation Houses in Belfast, Newry and Derry have always formed part of the Irish Province of the Good Shepherd Sisters. The Irish Province of the Good Shepherd Sisters came into being in 1862. It has always included all 32 counties. Between 1974 and 2011 Ethiopia was also a part of the Province of Ireland, but following the closure of that community house, the Good Shepherd Sisters no longer operate in Ethiopia.
 - 4.2. As further detailed in my General Statement to the Inquiry of the 25th February 2015, the Irish Province is under the leadership of the Province Leader with her apostolic and contemplative Province Councils (known together as the Province Leadership Team).
 - 4.3. Since 1961 the meetings of the Province Leadership Team are minuted and recorded in writing (the "**Provincial Minutes**"). Those Provincial Minutes are held in part in the archives, and more recent Provincial Minutes are stored in the provincial house in Dublin.
 - 4.4. Provincial Minutes are available for the Province Leadership Team meetings from 1961 to date.

- 4.5. I confirm that we have reviewed the Provincial Minutes of the Irish Province for any content that may be relevant to the matters being considered and/or investigated by the HIAI Inquiry. The Provincial Minutes do contain references to the Good Shepherd Institutions in Derry, Newry and Belfast. The Provincial Minutes do not record any allegations of abuse of any kind which were reported to, disclosed to, or considered by the Irish Province. There is no suggestion or reference to any kind of abuse or mistreatment in the Province Minutes.
- 4.6. A representative sample of the Province Minutes from 1961 to 1994 are exhibited at **Exhibit 1** to this Statement.
- 4.7. Excerpts from the Provincial Council minutes which contain reference to the Good Shepherd Institutions in Belfast, Derry and Newry minutes are exhibited hereto at **Exhibit 2** covering the period 1961 - 1995.

5. **Province Leader Visitation Reports**

- 5.1. My General Statement of the 25th February 2016 referred to the Province Leader's periodic visitations to each house in the Province.
- 5.2. Visitation Reports covering the period 1961 - 1982 for **Newry** are exhibited at **Exhibit 3** to this Statement. Please note that St Mary's Newry closed in 1984 so there were no visitations thereafter.
- 5.3. Visitation Reports covering the period 1966 - 1992 for **Derry** are exhibited at **Exhibit 4** to this Statement. Please note that St Mary's in Derry closed in 1994, so there are no visitations thereafter.
- 5.4. Visitation Reports covering the period 1962 – 1988 for Belfast are exhibited at **Exhibit 5** to this Statement.

6. **Annals of the Irish Province of the Good Shepherds**

- 6.1. As was the practice of the Good Shepherd Sisters, a handwritten account of the events within each Convent was created in a hardback book and sporadically maintained. These records "the Annals" describe convent life and significant events within the convent year.
- 6.2. I have enclosed extracts from the Annals for:
 - (a) Newry at **Exhibit 6**,
 - (b) Derry at **Exhibit 7** and
 - (c) Belfast at **Exhibit 8**.
- 6.3. We have reviewed and analysed the Annals in full and have found no reference to any allegations of abuse of any kind which were reported to, disclosed to, or considered by Convents.

- 6.4. We have also reviewed the Annals for references to any visits or inspections by any Ministry of Home Affairs or any other representatives of any State Agencies, as same would have been very helpful and beneficial to us in terms of responding to queries raised by the Inquiry, but unfortunately we have been unable to find any such references in the Annals.

7. Awareness of Allegations of Abuse

- 7.1. I confirm that save for the one set of civil proceedings which related to an adult (already disclosed to the Inquiry pursuant to the Applicant's written authority) which were taken against the Congregation and not pursued and fell into abeyance in 2005 we have not been made aware of any allegations of abuse occurring in any of the institutions we ran in Northern Ireland at any point prior to this Inquiry.
- 7.2. As already stated to the Inquiry, the civil claim brought against the Congregation was a claim of negligence: they related to an individual who was over 18 years old at the time she came to the Good Shepherd Sisters.
- 7.3. As these proceedings were not pursued, and fell into abeyance in 2005, we have not been served with a Statement of Claim nor any medical report from the plaintiff. Hence, neither a Statement of Claim nor a medical report is available in relation to this claim. However, for the sake of completeness, and pursuant to the written authority furnished by the Applicant, we have furnished the documentation relating to that unpursued claim to the Inquiry.

8. Statement of Truth

I believe that the facts stated in this Witness Statement are true

Signed: Ethna McDermott
Sr. Ethna McDermott

Dated the 29th day of February 2016

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

1. Introduction
2. Good Shepherd Sisters in Belfast
3. Period of Operation
4. Site
5. Voluntary Homes
6. Arrangements in the Home: how the home was operated
7. Government Oversight and Inspection
8. No allegations of child abuse in Northern Ireland
9. No Police involvement
10. No Civil Claims re children's services
11. Diocesan involvement
12. Statement of Truth

Witness Statement in response to Inquiry's letter of 11th January 2016:

I **Sister Ethna McDermott** will say as follows:-

1. Introduction

- 1.1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry 1922-1995 (the "Inquiry") dated 11th January 2016 requesting individual statements in relation to the "children's services" provided by the Good Shepherd Sisters in Belfast, Derry and Newry. This statement relates to "children's services" in Belfast.
- 1.2. My name is Sr Ethna McDermott. I am the Province Leader of the Good Shepherd Sisters in Ireland.
- 1.3. I was born in 1960. I joined the Good Shepherd Sisters and made my final vows in 1993.
- 1.4. I became the Province Leader of the Good Shepherd Sisters on 31st July 2014.

2. Good Shepherd Sisters in Belfast**2.1. What "children's services" were provided?**

- 2.1.1. **Sacred Heart Home:** In or around 1922 the Good Shepherd Sisters established a children's home, called "Sacred Heart Home". It operated from premises off the Ormeau Road, Belfast. Photographs and drawings of the Sacred Heart Home building are attached to this Statement ("**Exhibit One**"). The building was constructed in or around 1882, and was originally used as the Convent. It was a beautiful red-brick building with honey-coloured bricks surrounding the windows and doors. The Sisters working in Sacred Heart Home provided residential care to children between the ages of 2 years to 16 years. Sacred Heart Home closed in or around 1962.
- 2.1.2. **Adolescent Centre:** In or around 1970, the Good Shepherd Sisters opened an Adolescent Centre (sometimes referred to as the "Teenage Unit"). It operated from the building which had previously been used as the Sacred Heart Home. This residential wing was renovated in or around 1969.
- 2.1.3. **St Mary's Belfast:** In or around 1867, the Congregation opened St Mary's on the Ormeau Road in Belfast which comprised a Convent, residential accommodation, a laundry, and a Church. St Mary's Belfast provided residential accommodation and care for women and some teenagers (generally those aged 15 years and upwards who had

left school). St Mary's laundry closed in or around 1977, but the Convent remained in operation, and thereafter the residential home became a Home for Persons in Need, which cared for the ladies who still lived with the Good Shepherd Sisters, all of whom were adults. The Inquiry has been furnished with documents from the Good Shepherd Sisters, and at GS-5027 it states: "*Closure of laundry facilities came about at a time when the State sector was prepared to take more financial responsibility for those in our care so that we have been freed to a large extent of the financial demands*".

- 2.1.4. **Roseville Hostel:** In or around 1967, the Congregation opened a Hostel on the Carolan Road side of the St Mary's Complex. The Hostel was designed as an after-care programme for those transitioning out of the care system. The purpose of the Hostel was to provide for a transitional living arrangement for those starting their first job, or leaving full-time care and starting the move to independent living. It was designed to cater for those who did not require strict supervision which would not be practical in a hostel setting. The Hostel closed in 1975. From our letter to the Inquiry dated 8th December 2015 we understand that this Hostel does not fall within the scope of the Inquiry. If the Inquiry requires any further information relating to Roseville Hostel, the Congregation would be happy to assist, but it is to be noted that the Sister who was in charge of Roseville Hostel during the time of its operation (1967 – 1975), **SR 196** is deceased, having died on . Despite having made extensive searches, the Congregation has been unable to locate any documentation relating to this Hostel. The Hostel was later refurbished and became a refuge for women and children escaping from domestic violence.

- 2.1.5. **Marianville Mother and Baby Home:** In or around 1950 the Congregation opened a Mother and Baby home to provide accommodation for pregnant women, mothers and their babies. Marianville was located on the Carolan Road of Belfast in a modern two-storey building surrounded by gardens. It was registered by the Department of Health and Social Services as a voluntary children's home. It had space for 18 women, and typically the age range of women using the service was from 14 years to 38 years. During the late 1960s, Marianville accommodated approximately 90 women every year, but there was a steady drop throughout the 1970s and 1980s.

The ladies using the service required short-term help in a supportive environment. Marianville closed in 1990. The Congregation has furnished the Inquiry with Inspectorate Reports by the Department of Health and Social Services between the years 1984 to 1990, and an “introductory Booklet” relating to Marianville (Booklet attached as **Exhibit Two**). In the Inspectorate’s report of 1984, it states on page 21 that the Inspectors *“recognised that a mother and baby home is not a children’s home in the usual sense. It is a different type of facility providing a different service for a different client group. All Marianville’s residents were happy and felt their needs were being met. Not one of them could think of anything that they would wish to alter. That must be the greater commendation for the work of the Sisters of the Good Shepherd”*. No Applicants have submitted statements in respect of their care in Marianville, and we understand that Marianville will not fall within the scope of the Inquiry’s work in this Module. However, for the sake of completeness, and on the basis of the information contained in the 1984 – 1990 inspection reports, the Congregation has furnished replies to the information sought by the Inquiry insofar as they relate to Marianville.

3. Period of Operation:

3.1. During what period were those “children’s services” provided?

- 3.1.1. The “Sacred Heart Home” opened in or around 1922, and closed in or around 1962.
- 3.1.2. The Adolescent Centre opened in or around 1970 and closed in 1982.
- 3.1.3. St Mary’s opened in 1867. The laundry closed in 1977, but St Mary’s Belfast continued thereafter as a residence for older ladies and was re-registered in 1992 as a residential home. In 1996, some of the adult ladies transferred to a newly built, small Residential Home called Greenvale, and St Mary’s was re-registered as Greenvale Residential Home, while the more able older ladies moved to semi-independent living accommodation in the new social housing development close to Greenvale under the management and care of the Good Shepherd Sisters.
- 3.1.4. Roseville opened in 1967 and closed in 1975.
- 3.1.5. Marianville opened in 1950 and closed in 1990.

4. Site**4.1. What other institutions existed on the same site?**

The buildings in which the Sacred Heart Home and later the Adolescent Centre operated were located in close proximity to the St Mary's complex, and the Good Shepherd Church. In later years the Marianville Mother and Baby Home, the youth club (the "St Mary Euphrasia Youth Club"), and a hostel ("Roseville") were located on the Carolan Road area. As set out above, Roseville Hostel was for women transitioning out of care and preparing for independent living, and operated from 1967 until approximately 1975. Roseville was then refurbished to provide a refuge for women and their children fleeing situations of domestic violence.

4.2. What other facilities were provided on the same site?

See above.

4.3. What interaction was there between those institutions or other services and the children's home?

Good Shepherd Sisters worked in all the institutions. In respect of Sacred Heart Home, upon its closure in or around 1962, those teenagers living in the Home at the time of its closure who were old enough went to St Mary's on a short-term basis until employment and suitable independent accommodation could be found for them and they were capable of independent living. One Sister can recall one exceptional case upon the closure of the Sacred Heart Home where one teenage resident (aged 17 years) wanted to go on to undertake further studies in order to obtain a professional qualification, but the relevant course would not accept her until she turned 18 years old. Upon the closure of Sacred Heart Home, that teenager moved to St Mary's and worked in the kitchen until she turned 18 years, when her chosen course accepted her. The Sister recalls that this case was an exception, and was not the norm. In the usual cases, those leaving the Home were found independent accommodation and suitable employment to ensure they would be able to cope with independent living on a sustainable basis. In respect of the Adolescent Centre, there was a planned winding down, and for a period from 1981, no new long-term admissions were accepted. Upon its closure in or around 1982, the teenagers in residence in the Centre at that time were assisted in finding suitable independent accommodation, and there was a transitioning process for them into employment or to another children's home.

5. Voluntary Homes Regulations

5.1. From the point that the Congregation was registered as operating a voluntary children's home explain how the requirements of the Children and Young Persons (Voluntary Homes) Regulations (Northern Ireland) 1952 and then 1975 were met.

Sacred Heart Home closed in 1962. St Mary's ceased admitting teenagers sometime in the 1970s and continued on for adult women in need of care thereafter. The Adolescent Centre closed in 1982. The Congregation has been unable to locate many records, and therefore presumes that minimal records were retained beyond the closure of the relevant institutions. The records which have been found mainly consist of an Admissions Register (see below) and the Congregational Archives hold a small file on some (but not all) former residents. Such records that relate to Applicants have been released to the Inquiry pursuant to those Applicants' written authority. The Admissions Register sets out the name of each person entering, their address, their date of birth, and on some occasions other pertinent details such as the identity of the person who referred them to the Good Shepherd Sisters. In some cases, it also states their date of leaving, and the address or employment to which the lady was going. The Inquiry will have seen form and lay-out of these Admissions Registers as per those furnished in compliance with the consent forms signed by each Applicant to the Inquiry. Aside from these Admissions Registers, we have been unable to establish whether any documentation was transferred to a health board or other authority, or whether they were not retained beyond a certain stage following closure. We have located one document from 1978 ("Report of the Commission on the Apostolate", an extract of which is attached as **Exhibit Three**) which states on page (4) *"There should be a uniform system of record-keeping – admission forms, filing and recording. When a girl is transferred from one house to another, all relevant information and documents should be forwarded"*. On the closure of the Adolescent Centre, the documentation which had been held in files in a locked filing cabinet pertaining to each of the current teenage residents were either transferred to the relevant receiving authority or moved to archives. The records which have been retained mainly consist of a small file relating to a resident and an Admissions Register which records the name, address, date of admission of each person, and usually the date upon which they left. It is believed that what further substantial records as were in existence at the time may not have been retained after the institutions ceased operations, as the purpose for which they were created ceased to exist.

5.2. Who was the administering authority for the children's home for the purposes of these regulations?

As explained above, the Congregation has been unable to locate many records, but presumes that the "administering authority" was stated to be the Good Shepherd Sisters.

5.3. Who was the person in charge of the children's home for the purposes of the Regulations?

5.3.1. As explained above, the Congregation has been unable to locate many records, save for the Admissions Register, and therefore presumes that no or minimal records were retained beyond the Admissions Register, but from enquiries made of Sisters who were in Belfast at the time, it is their recollection that the following were the Local Superiors in Belfast during the following periods:

- SR 320 from 1926 until 1929
- SR 321 from 1929 until 1935
- SR 322 from 1936 until 1945
- SR 321 from 1945 until 1951
- SR 323 from 1951 until 1952
- SR 324 from 1952 until 1957
- SR 300 1957 until 1963
- SR 302 from 1963 until 1967
- SR 325 from 1967 until 1973
- SR 286 from 1973 until 1982
- SR 325 from 1982 until 1988
- SR 326 from 1988 until 1995

5.3.2. Sacred Heart Home: There was also a "Sister in Charge" of the Sacred Heart Home who was assigned to be the mother to a small cluster of children, creating a family grouping. The number of children in Sacred Heart Home was relatively small, usually around 10 children. Siblings were kept together to preserve existing family bonds. The Sister in Charge was responsible for the group. We understand that during the period 1922 – 1995, the Sister in Charge of Sacred Heart Home was the following (but please note that for some of the earlier years, it has not been possible to establish who the Sister in Charge was):

- SR 327 from 1926 until 1930
- SR 328 from 1935 until 1939

- SR 326 from 1945 until 1955
- SR 329 from 1955 until 1960
- SR 283 from 1960 until 1962

5.3.3. St Mary's: The Sisters in Charge in St Mary's for the following years were the following Sisters:

- SR 330 from unknown date until 1934.
- SR 331 from 1934 until 1952
- SR 332 from 1952 to 1957
- SR 280 from 1957 until 1963
- SR 285 from 1963 until 1966
- SR 286 from 1967 until 1973
- SR 315 from 1973 until 2003

5.3.4. Adolescent Centre: We understand that from its opening in 1970 until its closure in 1982, GSC 21 was the Group Mother in charge of the Adolescent Centre.

5.3.5. Roseville Hostel: We understand that SR 196 was in charge of Roseville Hostel during the period of its operation.

5.3.6. Marianville: The following Sisters were the Sisters in Charge of Marianville for the following years:

- SR 331 from 1952 until 1957
 - SR 286 from 1957 until 1967
 - SR 333 from 1968 until 1974
 - SR 304 from 1974 until 1990
- SR 304 was in charge at the date of its closure in 1990.

5.4. Who did the congregation appoint as the voluntary visitor pursuant to Regulation 4(2) and how were those visitations conducted and recorded?

5.4.1. In respect of the 1952 Regulations: The Congregation has been unable to locate many records relating to this time period, and therefore presumes that not many records were retained. Sacred Heart Home closed in 1962, Roseville ceased operations in 1975, and St Mary's ceased as a laundry in 1977 and continued on thereafter as a residential service for adult women in need of care. We have been unable to establish whether any documentation compiled in compliance with the 1952 Regulations was transferred to a health board or other authority, or whether they were otherwise not retained following closure. Having spoken with Sisters who

were in the Sacred Heart Home and St Mary's they cannot remember how those visitations were conducted or recorded. The Sister who was in charge of Roseville died in 2014, so we have been unable to obtain any information in relation to that Hostel.

5.4.2. In respect of the 1975 Regulations: The Congregation has been unable to locate many records relating to this time period, and therefore presumes that not many records were retained. The Adolescent Centre closed in 1982. We have been unable to establish whether any documentation was transferred to a health board or other authority, or whether they were not retained following closure. Having spoken with Sisters who were in the Adolescent Centre, they cannot remember how those visitations were conducted or recorded. In respect of Marianville, it is understood that since January 1985, Sister **SR 325** was appointed as the voluntary visitor and conducted monthly visits, and this is recorded in the Inspectorate Report of November 1985.

5.5. Which of the records in the Schedule to the 1952 Regulations and Schedule 2 to the 1975 Regulations were kept, and what of these records are the congregation now in a position to produce to the Inquiry?

From our searches, the congregation has been unable to locate many records. What few records remain are a small number of personal records in archives, and the Admissions Register. It is believed that what further records as may have been in existence at the time may have not been retained after the home ceased operations, as the purpose for which they were created ceased to exist. Some of those homes have been closed for many decades. We have located copies of the Marianville Inspectorate Reports for the years 1984 to 1990, and these have been furnished to the Inquiry, but we have located minimal records in respect of the other institutions.

5.6. For those documents from the Schedule that the congregation is not in a position to produce, please explain why that is the position (eg. they were not kept in the form set out by the Regulations, that they have since been destroyed etc).

From our searches, save as otherwise referred to herein, the Congregation assumes that they were not retained after the home ceased operations as the purpose for which they were created ceased to exist.

6. **Arrangements in the Children's Home: explain how the children's home was operated, including:**
 - 6.1. **Who was in charge?**

See 5.3 above.
 - 6.2. **How records were kept?**
 - 6.2.1. **Sacred Heart Home:** Despite searches, we have been unable to locate many records, save for the Admissions Register referred to above and a small number of files in the archive as explained above. We have been unable to establish whether there were other records which were transferred to a health board or other authority, or whether they were not retained following closure of the Sacred Heart Home. Having spoken with the Sister who was the Sister in Charge at the time of its closure, it is her recollection that the records were kept in a paper format, and were stored in a file in a locked filing cabinet in the administrative offices. It is her recollection that in the main, the Admissions Register was considered the principal book of record, but there may have been further documents kept.
 - 6.2.2. **St Mary's:** Despite searches, we have been unable to locate many records, save for the Admissions Register referred to above and a small number of files in the archive as explained above.
 - 6.2.3. **Adolescent Centre:** Save for the Admissions Register referred to above, and a small number of documents in respect of each teenager (a sample of which the Inquiry will have seen from the documentation furnished in response to the written consent form of HIA124) would have been retained on the person's file. We have been unable to establish whether the further records prepared in compliance with the regulations were transferred to a health board or other authority, or whether they were not retained following closure of the Adolescent Centre. Having spoken with the Sister who worked in the Adolescent Centre on a part-time basis until its closure, it is her recollection that the records were kept in a paper format, and that there was a file kept on each child containing their referral records, any medical documents, social work documents etc. These were stored in a file in a locked filing cabinet in the administrative offices. A small file has been located in the archive respect of some (but not all) former residents. Insofar as any relate to Applicants to the Inquiry, those records have been furnished to the Inquiry pursuant to that

Applicant's written consent. The Sister referred to above also recalls that GSC 21 kept an Adolescent Centre diary for administrative purposes which recorded specific events relating to the teenagers, eg. meetings with a social worker, family visits, medical appointments, dancing classes, dentist appointments etc. Having made searches, these administrative diaries have not been located, and it is possible that they were not retained beyond the closure of the Adolescent Centre, as the purpose for which they had been created ceased to exist. In January 1971, the Provincial Superior of the Irish Province published a Hand Book to the Irish Province entitled: "Hand book for the Groups", copy of which is attached to this Statement as **Exhibit Four**. On page 5 thereof, at point (3) it states: *"On admission of girls or children [the Directress] should arrange for their assessment and procure all relevant information and certificates. Case histories should be kept up-to-date and properly filed"*. This suggests that there were good record-keeping policies and procedures in place during the time. However, unfortunately the majority of those records do not appear to have been retained after the closure of the relevant institutions.

6.2.4. Roseville Hostel: No records have been found in relation to this Hostel. As explained above, the Sister who was responsible for this Hostel died in 2014, so we have been unable to ask her about her recollections.

6.2.5. Marianville: In the Inspectorate Reports for 1984 to 1990, they recite that the Inspectors reviewed the statutory records kept in the hostel. For example, they recite the following documents as being kept and available for inspection:

- (a) Admission and Discharge register
- (b) Menu book "describing in detail the very good meals that are served to the residents"
- (c) Fire book containing entries for all visits by the fire brigade, lectures, evaluations and servicing to equipment
- (d) Book in which events of importance are recorded
- (e) Case records in respect of each lady (eg. medical notes etc)

Despite searches, none of the above-mentioned records (save for those identified at (a) and (e)) have been located. It may be

that individual files for a particular lady may have been moved to archives, but as no Applicant has come forward to the Inquiry in respect of her time in Marianville, and the Congregation has not received consent to release same, no individual's personal file has been released to the Inquiry due to Data Protection legislation.

6.3. The type of child that would have lived in the children's home (eg. were they privately placed or were they placed by welfare authorities (later health boards and trusts))

The children and teenagers brought to the Good Shepherd Sisters were placed for all sorts of complex reasons. Some of them were orphaned, or had suffered family breakdown. Some of them were transferred from other institutional settings because their families were unable to care for them in the family home. Some had been made homeless due to poverty and a lack of social housing provision from the State. Sometimes they were the victims of sexual abuse within their family. Some of them had suffered terrible neglect or physical abuse within their family home. Others had special needs or learning difficulties and their families could not manage, as in those days there was little or no support from the State. On other occasions, there were ladies who had been abandoned by their families due to other complex reasons. In some cases, a teenager or a lady came to the Good Shepherd Sisters in crisis because they had nowhere else to go. The Inquiry has provided the Congregation with a document GSC 5327 which appears to be a handwritten note from the file of the Department of Health and Social Services showing numbers in St Mary's Derry during the period 1960 to 1973, and it is written: "*Stranded young girls who come to their door or who are brought by Police are accommodated*". Some were with the Good Shepherd Sisters because they needed to be cared for in a safe space on a short-term basis. We took them in to care for them and show them compassion.

6.3.1. Sacred Heart Home and St Mary's: It is our understanding that the children placed in Sacred Heart Home or the teenagers admitted to St Mary's were brought by a parent or other family member, social workers, by a priest, by the police, or sent by the Courts. It was the congregation's policy that a child should never be turned away, and the Inquiry's attention is drawn to page 176 of the "Practical Rules" issued to the Congregation by the Superior General on 24th April 1897 wherein it is stated that our object it "*to take, if possible, all who*

present themselves; to refuse none, however poor they may be" (extract attached as **Exhibit Five**. This policy continued in active application throughout the Good Shepherd Sisters' ministries in Northern Ireland; the Inquiry has furnished the Congregation with a document reference GSC 5326 which appears to be a handwritten note on the file made by Mr Kirkpatrick of the Department of Health and Social Services Branch, HHS1A (OS) Branch, dated 19th November 1973 which states: "*Good Shepherd (as has happened in the past) have a policy whereby they will not refuse people in need no matter what their religion is [...]*".

- 6.3.2. Adolescent Centre:** It our understanding that all of the teenagers placed in the Adolescent Centre were placed by social workers. Some teenagers came to the Good Shepherd Sisters from other larger institutions because it was felt they were in need of a smaller group environment where they could receive more support and attention.
- 6.3.3. Roseville:** The majority of residents in Roseville were beyond compulsory school-going age, and were those in need of a more independent living arrangement. Many were starting their first jobs and went out to employment outside the Hostel. The Inquiry has furnished the Congregation with records relating to one applicant (HIA ref 175) which were provided by the Health and Social Care Board. Those appear to shows that various care orders were made in respect of the Applicant, and that she was living in the Hostel while going out to employment (GSC220). Those records also show (GSC223) that her social worker worked closely with the Sister in Charge of the Hostel to support the Applicant.
- 6.3.4. Marianville:** in general, the profile of teenagers and ladies using the Mother and Baby Home was different from those in the other homes. Few of the residents were "in care" although in general had a social worker assigned to them. In the 1984 Inspection Report, it states: "*Although some of the residents are referred [to Marianville] by family doctors, clergy, hospitals or the Down and Connor Catholic Family Welfare Society the majority have always been placed by the health and social services boards and their predecessors, the local authority welfare departments*". In the 1984 Inspection Report, the Social Work Advisory Group of the Department of Health and Social Services

states at page 13: *"It appeared that few of the residents had any deep rooted social or emotional problems. Most of them were sensible, intelligent young women who required short-term help in an emotionally neutral setting to enable them to make decisions....associated with their pregnancy. [...] Marianville provides this by a caring and compassionate staff"*.

6.4. The age range of children received/admitted.

- 6.4.1. Sacred Heart Home:** The age range of the children was approximately 2 years to 16 years. Having spoken with one Sister who worked in Sacred Heart Home until its closure in 1962, it is her recollection that the Good Shepherd Sisters had stopped accepting younger children for some period of time before the closure of Sacred Heart Home in 1962, and in the main the children in Sacred Heart Home were of school-going age.
- 6.4.2. St Mary's Belfast:** The age-range of the teenagers admitted to St Mary's Belfast was generally 15 years and upwards (ie older than the compulsory school-going age at the time).
- 6.4.3. Adolescent Centre:** Teenagers aged between 12 years to 17 years.
- 6.4.4. Roseville Hostel:** Mostly young adults, but a few older teenagers past compulsory school-going age.
- 6.4.5. Marianville:** The Inspectorate Reports record that the ages of women in Marianville ranged from 14 years to 38 years.

6.5. How many children resided in the children's home

- 6.5.1. Sacred Heart Home:** The Inquiry has furnished us with a document GSC 5005 which appears to constitute a list of the Voluntary Homes for Boys and Girls in Northern Ireland and appears to have been prepared on 20th April 1953, and this document states that the Sacred Heart Home was recorded as having *"accommodation available for" "33 girls of all ages"*. The Congregation has been unable to find any records as to whether there was ever 33 girls in the Home, and it is believed that the average number of children in Sacred Heart Home was generally 10 (ten) children at any one time. One Sister recalls there being a time when there were 14 (fourteen) children, but the general numbers appear to have been approximately 10 children at a time.
- 6.5.2. St Mary's Belfast:** At their peak in the late 1890's, the numbers in St Mary's Belfast would have been in the region of 100 (see GSC

5016); mainly adult women, and a small number of teenagers over compulsory school-going age. The overall numbers decreased significantly in later years. The Congregation furnished the Inquiry with a document relating to the Congregation's establishment of a community in Derry (GSC 5029 – GSC 5035) which noted a general trend from the 1970s onwards (see GSC 5034): *"The numbers of girls in care was now decreasing as rehabilitation began to be recognised as a social priority and residential care became necessary only in the short term when a crisis situation existed"*. Although this document related to Derry, the Congregation recognised this general trend as a very positive development throughout their ministries in Northern Ireland. From the 1940s onwards, the Congregation had been working towards a move away from institutional residential care, and their ministry took on greater focus on after-care delivered in the community; in this regard the Inquiry has been furnished with a document GSC 5027 which states: *"From the late 1940s and early 1950s, attitudes had begun to change, new responses were needed. In early 1950s buildings were adapted to create a more homely atmosphere and enable a move away from a static "Institutional" form of care. Greater independence for the residents was encouraged and where possible many of them were found work, or rehabilitated with their families of origin. After-care became an important focus of our mission. 1960s: Professional training for our Sisters was part of the development process. Links were established with the developing Health and Social Services whose personnel were now beginning to respond to social needs in an organised way, as the State assumed a Statutory responsibility for these areas of need"*.

- 6.5.3. Adolescent Centre:** Numbers in the Centre fluctuated from time to time, but in general there were 10 (ten) to 15 (fifteen) teenagers at any one time. The Centre had capacity for around 21 (twenty-one) teenagers as there were 12 individual bedrooms (6 on each side of the corridor) and 3 dormitories (two at one end of the corridor, one at the other end of the corridor) with 3 beds in each. However, the Sisters believed that the girls would be better cared for in smaller groups. Therefore, it appears to have been an unwritten but generally accepted policy that a smaller number of around 10 teenagers would

be the ideal number, with further spaces available for short-term emergency placements if a social worker arrived with a child in crisis.

6.5.4. Roseville Hostel: It is understood that Roseville Hostel had capacity for approximately 8 women.

6.5.5. Marianville: There was space for 18 teenagers/ladies at any one time. However, at the time of the Inspections referred to above, there were the following numbers in residence (some of the ladies had their babies with them, and others were pregnant at the time of the Report):

- 1984: 7 residents and one baby.
- November 1985: 10 residents
- November 1986: 8 residents and one baby.
- January 1988: 9 residents and two babies.
- January 1989: 5 residents and two babies.
- January 1990: 5 residents

6.6. How age ranges were split and what physical interaction was between any groups (such as at mealtimes or play)

6.6.1. Sacred Heart Home: The general age range was 2 years to 16 years, but in later years (see 5.5.4(a) above) the age range was approximately 6 years to 16 years. There would have been approximately 10 children at any one time. There were some sibling groupings, eg. sisters coming in together, and one Sister remembers a brother and sister coming in together and being kept together for mutual support. The Sister recalls that the younger children slept in two dormitories (each with 3 beds), and that the older girls had their own individual bedrooms (there were at that time 12 individual bedrooms). All the children ate their meals together. There was a grassed garden around the home where the children went outside to play. A Sister slept on the same floor as the children, to make sure they were safe at night, and could call on her if they needed help or were unwell.

6.6.2. St Mary's Belfast: St Mary's generally took in adult women and a small number of teenagers past compulsory school-going age. From the 1890s, the ladies in St Mary's shared dormitories but in the early 1950s, buildings were adapted to move away from dormitories towards smaller, more homely sleeping arrangements. The

teenagers and ladies ate together at mealtimes and worked together with the Sisters in the laundry. The Sisters were sensitive to the needs and feelings of those in their care. The Sisters were also realistic and appreciated that not everyone got along with everyone all of the time. Where a particular teenager was exhibiting signs that she was struggling in her interaction with another girl, or where there were other inter-personal issues which could not be informally resolved by the Sisters' mediation, great efforts were made to reach an appropriate solution. The Sisters were very protective of the ladies and teenagers in their care, and where one was considered vulnerable, or in need of extra attention, the Sisters made a special effort to ensure that that person was mentored by a particular Sister. The Sisters acted as mothers, and were often referred to by the title "Mother" regardless of the age of the Sister. Girls would have developed affectionate maternal relationships with Sisters, and that was encouraged.

6.6.3. Adolescent Centre: The teenagers in the Centre were of a close age-range. They were aged between 12 and 17 years. There was close interaction between the teenagers. Their bedrooms were beside each other, everyone ate together at meal times, and in the main the teenagers all went to the same school (St Monica's Secondary School). Some of the teenagers went to a Grammar School on the Falls Road; St Dominic's Grammar School for Girls.

6.6.4. Roseville: It is understood that those living in Roseville Hostel were generally beyond compulsory school-going age, and in general were going out to employment. We expect that the residents sometimes ate meals together, and those would have been prepared together with SR 196 who was teaching the residents independent living skills such as cooking and housekeeping.

6.6.5. Marianville: As stated above, the age range of mothers was generally 14 years to 38 years. The ladies had shared living spaces, and ate their meals together.

6.7. What were the staffing arrangements?

6.7.1. Sacred Heart Home: The Sister in Charge of Sacred Heart Home at the time of its closure recalls that she looked after all the children on a full-time basis. She recalls being supported by another Sister who

gave her relief on a part-time basis to facilitate that Sister in Charge having her meals and prayer time etc.

- 6.7.2. St Mary's Belfast:** St Mary's Belfast was open to teenagers who were beyond compulsory school-going age. As not many records remain, we have asked one Sister who worked in St Mary's during the early 1960s as to her recollection of the arrangements, and it is her recollection that during the 1960s, there was one Sister assigned to the younger residents aged between approximately 16 to 19 years,

During the day, in the laundry, a Sister worked in each "department" and would assist and mentor any teenagers working with her.

- 6.7.3. Adolescent Centre:** During the period 1970 to 1982, the two Sisters who worked in the Centre on a full-time basis were GSC 21 and SR 282. Those two sisters were supported on a part-time basis by two other Sisters, but those other two Sisters had other employment outside the Good Shepherd Sisters (eg. community welfare service, community development projects etc).

- 6.7.4. Roseville Hostel:** As no records remain, we cannot say definitively. Unfortunately SR 196 is deceased and we have been unable to ask her.

- 6.7.5. Marianville:** In the 1984 – 1990 Inspectorate Reports, it is noted that there were 3 Sisters and a part-time cook working in Marianville.

6.8. What were the staffing ratios?

See 5.7.7 above.

6.9. The daily regime in the children's home

- 6.9.1. Sacred Heart Home:** As no records remain, we have asked one Sister who worked in the Sacred Heart Home from November 1960 until its closure in 1962 about her recollection of the daily timetable. From the best of her recollection, she has advised it was as follows:

- In the mornings, the Sister made sure the children got up in time for school. The older children got themselves washed and dressed, and the Sister in Charge assisted the younger children if they needed help.
- The Sister made sure the children had their breakfast before leaving for school. There was porridge, cereal, bread and jam etc.

- All children began school in the morning. The local schools which the children attended were Holy Rosary Primary School for the younger children, and local secondary school for the older girls was St Monica's Secondary School.
- When the children were out at school, the Sister in charge would clean the home, and attend to housekeeping matters. The Sister undertook all the children's laundry, sewing and mending. The Sister prepared the food for the evening meal.
- The Sister had everything ready for when the children came home from school. The Sister in charge would ensure that a snack was ready for the children when they came home from school which would keep them going until dinner time. She recalls that it was usually a slice of fruit cake, or a bun. The children completed their homework, and the Sister ensured that all homework was completed. Then the children had their evening meal.
- After dinner, there would be recreation time.
- Then the children would be sent off to ready themselves for bed, wash themselves, clean their teeth etc.
- The younger children were generally expected to go to sleep around 9 pm.
- The older children would sit up with the Sister in Charge chatting, or playing board games such as draughts, or Chinese checkers. The older children were generally required to have lights out by around 10 pm.

6.9.2. St Mary's Belfast: As no records remain, we have asked two Sisters who worked in St Mary's Belfast in the 1960s about their recollection of the timetable, and it is their recollection that the daily timetable was something along the following lines:

- Everyone got up at around 6:30am or 7am. The Sisters started their morning prayers and meditation.
- They all went down to breakfast. They had their breakfast, and then work started at 9am.

- The Sisters and the ladies worked together in the laundry. They all stopped for a tea-break mid-morning, and had a cup of tea and a biscuit.
- Lunch was approximately 12noon or 12:30pm. It the Sisters' recollection that lunch was a full and nutritious meal, usually meat and vegetables. While the food at the time (the 1960s) would not have been adventurous, it was healthy.
- After lunch they returned to work at 1:30pm.
- There was a further tea break in the afternoon at around 3:30pm, and they finished work at around 5pm.
- The ladies had their evening meal served at around 6:30pm.
- For the Sisters, there was evening prayer at 6pm, and then the evening meal was served at 7pm.
- The ladies had their own recreation hall. In the evenings, they played games, knitted, embroidered, and chatted.
- Everyone retired to bed before 10 p.m.

6.9.3. Adolescent Centre:

As no records remain, we have asked one Sister who worked in the Adolescent Centre from 1970 until its closure in 1982 about her recollection of the daily timetable. From the best of her recollection, she has advised it was as follows:

- The teenagers got up at around 8 a.m.
- They were expected to get themselves dressed, and make their own breakfast such as cereal or toast etc. laid out for them in the kitchen.
- They had a 10 minute walk to the local school - St. Monica's Secondary School. Those teenagers attending St Dominic's Grammar School got the bus to school.
- Weekly, GSC 21 gave each teenager the money for her to buy her dinner tickets in school, so she had a hot school lunch each day in St Monica's Secondary School.
- The teenagers came home at 3.30pm. There would be something laid out for the girls, such as bread and jam, or barmbrack and a cup of tea.

- The teenagers were sent off to do their homework. If they had no homework, they were allowed to go outside to play or they could stay in and relax in the sitting room where there was a T.V and a record player.
- In earlier years, some of the meals served to the teenagers would have been prepared by Sisters and ladies in the nearby St Mary's kitchens. However, in later years (mid-1970s onwards), a Sister was appointed to The Adolescent Centre to prepare all the meals for the teenagers in the Centre. That Sister encouraged the teenagers to assist her with grocery shopping, washing and peeling vegetables, and the preparation of the evening meal. This was to ensure they acquired important life skills on how to select fresh ingredients, manage a household budget, and cook for themselves when they left care. They are the same important skills any responsible, caring mother provides to her children to ensure they can care for themselves when they leave home. The teenagers would be encouraged to assist the Sister in preparing the evening meal. She taught the girls how to make dishes such as shepherd's pie.
- There was a full evening meal at 6.30pm.
- After their dinner, the teenagers were allowed to go to play table tennis or watch T.V. in the sitting room or go to the Youth Club.
- The Youth Club was right next to the Adolescent Centre, and ran on Sunday evenings, Monday evenings, Wednesday evenings and Friday evenings. It was usually from 7 p.m. to 10 p.m.
- All teenagers were expected to be home by 10pm.
- When they came home, the teenagers chatted to each other, read books, etc. They were encouraged to read novels as part of the nightly wind-down and preparation for sleep.
- The general rule was that "lights out" was 11 pm.

6.9.4. Roseville Hostel

As no records remain in respect of Roseville Hostel, and the Sister who was in charge of the Hostel died in 2014, we are unable to provide any information about the daily timetable. However, it was a Hostel, and many residents were going out to employment, therefore close supervision or the imposition of a strict timetable would not have been feasible in a hostel setting.

6.9.5. Marianville Mother and Baby Home

Having regard to the contents of the Inspection Reports 1984 – 1990, it is noted that the daily routine was noted by the Inspectors. A sample daily routine taken from the 1984 Inspection Report states as follows (at pages 15 – 16):

- *“The Sisters working in the Mother and Baby Home rise early at about 6.45 and attend Mass in the Convent.*
- *The residents do not have to be up until breakfast which is at 8:45am on weekdays. They have a choice of cereals and take it in turns to make the toast.*
- *After breakfast on Monday, Tuesday, Wednesday and Thursday, they tidy their rooms and each woman has a small job to do such as sweeping one of the corridors.*
- *There is a tea-break at 10:30am and 10:45 am after which they spend the rest of the morning knitting, sewing, or involved in arts and crafts until noon when lunch, which is the main meal of the day, is served.*
- *After lunch they are encouraged to rest for a couple of hours and many of them go to bed.*
- *On Mondays the residents are free for the rest of the day, and usually go out into town or watch television, but on Tuesday, Wednesday and Thursday afternoons between 4 and 5, they are expected to study, learn to type, or involve themselves in creative craft.*
- *After tea at about 6pm, the women often go out.*
- *They are usually expected to be back at Marianville by 10pm but this is flexible and they can return later on special occasions.*

- *The routine on Fridays is rather different. The morning is spent giving the building a good clean after which the residents are free to do what they wish.*
- *Saturdays are even more relaxed.”*

In the 1989 Inspection Report it is noted (at page 4) *“There are few rules in Marianville but a flexible timetable has been established to meet the needs of most residents”.*

6.10. What were the sleeping arrangements?

- 6.10.1. In Sacred Heart Home:** The older children (the teenagers) had individual bedrooms of their own. For the younger children there were two dormitory bedrooms, each with 3 (three) beds. A Sister slept on the same floor as the children, to make sure they were safe at night, and could call on her if they needed help or were unwell.
- 6.10.2. In St Mary’s Belfast:** Up until the early 1960s, the ladies slept in dormitories. In the early 1960’s renovations took place and the dormitories were renovated to divide the sleeping arrangements into smaller, more cosy bedrooms each containing between 3 or 4 beds. Each bedroom had its own hand basin/vanity unit and the usual furniture. A Sister slept on the same floor as the ladies to be “on call” during the nights in case someone needed assistance or was feeling unwell.
- 6.10.3. In the Adolescent Centre:** In general, each teenager had her own bedroom. There were some larger bedrooms with two or three beds in same, and in some instances siblings would be placed together in the larger bedrooms so that they could be kept together as a family unit.
- 6.10.4. Roseville Hostel:** It is understood that there were four bedrooms in Roseville Hostel. Two of these bedrooms were occupied by two Sisters - one in each bedroom. The other two bedrooms were a larger dormitory type layout with individual cubicles for approximately four girls.
- 6.10.5. Marianville:** For those residents who were with their babies, each had her own bedroom (there were 3 bedrooms for mothers with their babies). Other residents who had not yet had their baby slept in a large dormitory separated into individual cubicles by means of partition walls so that each had some private space. The Sister in Charge (who was a trained nurse and midwife) slept on the same

floor as the residents so that they could call on her if they needed assistance or went into labour.

6.11. How education was facilitated

6.11.1. Sacred Heart Home: As no/minimal records remain, we have asked one Sister who worked in the Sacred Heart Home from November 1960 until its closure in 1962 about her recollection of schooling arrangements. From the best of her recollection, she has advised the younger children went to the local primary school, Holy Rosary Primary School (Sunnyside Street, approximately 10 minutes' walk from Sacred Heart Home) and the teenagers went to the local secondary school, St Monica's Secondary School on the Ravenhill Road (10 minutes' walk from Sacred Heart Home). It is her recollection that at the time she was in Sacred Heart Home, all of the children were of school-going age and all attended school. The Inquiry has furnished us with GSC-5002 which is a report prepared by Kathleen Forrest 28th April 1953 which states that in relation to Sacred Heart Home Belfast: *"Have singing, elocution, dancing classes and girls go out to ordinary schools".* It would therefore appear that from at least 1953 onwards, the policy was for children in the Sacred Heart Home to be sent out to local schools in the area.

6.11.2. St Mary's and Adolescent Centre: In general, St Mary's accepted teenagers who were past compulsory school-going age, but classes were offered within St Mary's. The Inquiry has been furnished with a document relating to the Congregation's charitable activities in Belfast (GSC 5012 – GSC 5028) which states at GSC 5020: *"Girls under school leaving age attend local schools [...] Those who have left school have every opportunity of furthering their education. Classes in cookery, needlework, arts and crafts, music (vocal and instrumental), shorthand and typing, and First Aid are available in the Centre".* In relation to the Adolescent Centre, as minimal records remain, we have asked one Sister who worked in the Adolescent Centre from 1970 until its closure in 1982 about her recollection of schooling arrangements. From the best of her recollection, most of the teenagers attended the local girls' secondary school, St Monica's Secondary School on the Ravenhill Road. Some of the girls attended a Grammar School on the Falls Road; St. Dominic's

Grammar School for Girls. Girls attending the grammar school got the bus to and from school.

6.11.3. Roseville: The hostel was generally for teenagers beyond compulsory school-going age, and most would have been going out to employment.

6.11.4. Marianville: Most residents were beyond compulsory school-going age, but the Inspection Reports noted the education arrangements for those younger residents who were of school going age. For example, the 1984 Inspection Report states at page 18: *“when a young girl is at Marianville the Belfast Education and Library Board arranges for private tuition. A tutor comes to the hostel for 2 hours on Tuesdays and Fridays and sets work to be done on the other days”*.

6.12. How medical treatment was provided

6.12.1. Sacred Heart Home and St Mary’s: As no records remain, we have asked one Sister who worked in the Sacred Heart Home from November 1960 until its closure in 1962 about her recollection of the arrangements for medical treatment for children in Sacred Heart Home. That Sister was a qualified nurse, and informed me that if the children were unwell she would have nursed them herself, or called for the local GP in the nearby Ormeau Road Practice. In respect of St Mary’s, SR 285 worked in the St Mary’s complex and was also a trained nurse who could have been called upon in the event that anyone was unwell, or else the lady would be sent to see the local GP in the nearby Ormeau Road practice.

6.12.2. Adolescent Centre: Had any medical treatment been required, the teenager would have been sent to attend a GP in the nearby Ormeau Road Health Centre, and I understand that Dr. Keenan worked in the Ormeau Road Health Centre Practice at the time, and that Sisters and residents in the Good Shepherd Sisters complex would have attended that practice to obtain medical treatment. See also the Hand Book referred to above, a copy of which is attached hereto which states at page 5 (paragraph number 5): *“In collaboration with the Directress, the [Group Mother] arranges medical treatment for the children”*. See also **Exhibit Six** being a letter from GSC 21 to the Department of Health and Social Services dated 11th January 1978 wherein she states: *“Within the Centre, day-to-day*

living is as normal as possible – girls go out as much as possible – shopping, to the doctor [...]”.

- 6.12.3. Marianville:** Marianville accommodated only pregnant women, and mothers with very young babies. Marianville was staffed by a trained nurse and midwife, and the medical officer was recorded as being Dr D.Delargy a local GP with a practice in the Ormeau Road. The Inspection Report for 1984 states at page 18: *“Almost all the residents chose to register with him as temporary patients but some whose homes are nearby continue to consult their own doctors. Dr. Delargy’s patients attend his fortnightly antenatal clinic and he is a frequent visitor to Marianville”.*

The Inquiry might be able to clarify whether medical records have been made available to the Inquiry by relevant medical practices, as these records would not be available to the Congregation.

6.13. How contact with family was preserved

- 6.13.1. Sacred Heart Home:** Siblings were kept together, and there were often several siblings in the Home at one time. This was supported and encouraged by the Sisters as it was understood that siblings would give great support and comfort to each other. The Sisters facilitated families remaining in contact with their children, and facilitated visits and meetings.
- 6.13.2. St Mary’s Belfast:** In St Mary’s Belfast, from the 1950s, the focus was on *“rehabilitating [ladies] with their families of origin”* (see GSC 5027), and contact with families would have been encouraged on that basis.
- 6.13.3. Adolescent Centre:** The Sisters encouraged teenagers to keep in contact with their family, and facilitated that contact. Siblings were kept together, and there were often several siblings in the Centre at one time. This was supported and encouraged by the Sisters as it was understood that siblings would give great support and comfort to each other. One teenager who formerly resided in the Adolescent Centre has submitted a Responding Statement to the Inquiry (Re HIA 124) dated 5th February 2016 wherein she stated that during her time in the Adolescent Centre, there were a few girls there from the one family. GSC 21 used to invite their father over for dinner every Sunday and that this went on for as long as his daughters were in the Centre. Individual Sisters who were in the Adolescent Centre at the

time have told me that it is their recollection that parents who came to visit were treated with great respect and always made welcome, even if they arrived drunk. One Sister who worked in the Adolescent Centre on a part-time basis recalls that some teenagers were sent home or to another family member (eg. a Granny) at the weekends if that arrangement was considered appropriate by the social worker. Contact with family was arranged in consultation with a child's social worker/welfare officer. The Inquiry has been furnished with a Good Shepherd document setting out the history of the Congregation in Belfast (GSC 5012 – GSC 5028) we refer to GSC5020 thereof which states: *"With the approval of the local authority Welfare Officer residents are allowed home for a day or week-end each month.... All enjoy the help of a Social Worker from the Welfare Dept. who works, if necessary, with the family as well, in addition to the House Mother and Resident Social Worker"*. In some cases, the social worker may have stipulated that family contact be subject to particular terms (eg. supervision) particularly in cases where the teenager was placed with the Good Shepherd Sisters due to suffering child abuse in her family home. We imagine that this was to mitigate the risk of the child being subjected to further abuse or harm by a family member, and to ensure that the teenager could be appropriately supported. The Adolescent Centre opened in or around 1970. In 1971, the Irish Province of the Congregation published a book of guidelines called "Hand Book for the Groups" (referred to at 5.7.2.3 above, and copy attached). At page 5 of same it lists a Group Mother's role and responsibilities and states *"(6) It is her duty to encourage external contacts which will initiate the child into normal family living"*. See also page 6 of the Hand Book which states: *"contact with the families of our children and girls may be also essential"*. We have located one document dated 11th January 1978 from **GSC 21** of the Adolescent Centre to the Department of Health and Social Services, Statistics Branch (which was furnished to the Inquiry under cover of letter 25th January 2016, a further copy of which is attached to this Statement as Exhibit Six. The return states: *"Work with Family: [...] We look on a girl going home for weekends as progress and the final aim is to have the girl discharged to her family"*. It also outlines the *"Aims and Objectives"* of the Adolescent Centre which are stated to

be *“to provide a positive group experience so that girls can grow and develop as individuals while we work both directly and through social workers to heal the broken relationships that have left to admission to the Centre”*. The Inquiry has also furnished the Congregation with a document from the Health and Social Care Board in respect of one Applicant (HIA ref 124) who was resident in the Adolescent Centre and at GSC106 it states: *“the Applicant saw her Mother and sisters at her maternal grandmother’s house when she went to visit on Sundays”*. We also note GSC137 being a 3-month review relating to Applicant HIA ref 124 dated 11th January 1972 which states: *“In December, her sisters began to spend part of Sunday with her and this has cheered her up considerably, I only hope it will last”*. We also note GSC-138 being a 3-month review relating to Applicant HIA ref 124 dated 12th April 1972 which states that the Applicant *“is able to go to either her Aunt and Uncle or to her grandmother on Sunday. In this way she can see her mother and her siblings. The other members of the family mean a great deal to [the Applicant] and family solidarity is something to be encouraged especially in these circumstances”*. See also GSC-139 dated 26th July 1972 which states: *“[The Applicant] sees her mother and siblings nearly every week when she goes to her maternal grandmother on most Sundays when the nuns consider it safe”*. See also GSC140 dated 4th October 1972 which states: *“[The Applicant] is growing up well, she is happy at the Convent and seems to appreciate the kindness of the Nuns. Weekly visits to her grandmother enable her to keep in touch with the family, which means a great deal to her”*. Amongst the other documents referred to above, these contemporaneous records also evidence that there was a practice to support regular contact with family members (on a supervisory basis, if that was considered necessary) where this was recommended and supported by the teenager’s social worker.

- 6.13.4. Marianville:** the Booklet “Marianville Mother and Baby Home” states on page 4 (entitled “Aims of the Hostel”): *“every effort is made to help rebuild relationships with families and friends if they have become disrupted by the events leading to the girl’s admission to the hostel”*. At page 6 it states: *“Visits: Parents and friends are encouraged to visit the girl at any time”*. The Inspection Reports note that the aims

of the hostel are stated to include facilitating reconciliation between residents and their families if necessary.

6.14. How discipline was maintained (eg what was the policy on corporal punishment, privilege and reward systems etc).

There was and is a strict written policy in the Congregation which explicitly states that a Sister **shall not strike a child**. This edict was issued by the Foundress of the Good Shepherd Sisters, Saint Mary Euphrasia Pelletier. This rule was initially inscribed in a document which the Congregation refers to as the “Book of Conferences”. At Chapter 60 on page 158 (which is a translation from the original French text) (copy extract attached as **Exhibit Seven**) it says:

“Beloved daughters, today I must remind you once again of a very important regulation: never strike our children! I know that none of you do so, but it is my duty to exhort you to be faithful to this recommendation. Oh, no, you must never use harsh measures. It is well known that they do not correct anything, and they would merely make us culpable before God and man. Let this order stand for ever and always, as though it were inscribed and printed everywhere, because, everywhere and in all circumstances, I wish it to be obeyed.”

The use of the word “children” is a translation from the French text and was an affectionate term used by adults to refer to both children and other (usually younger) adults. Therefore the use of the term “children” in this document is understood to refer to all of the Congregation’s protégées; that is anyone in their care. This policy was incorporated into a further written document issued 24th April 1897 by the then Superior General, Sr Mary of the Saint Marine Verger. The 1897 document was issued to the entire Congregation, and was entitled “*Practical Rules for the Use of the Religious of the Good Shepherd for the Direction of the Classes*” (“**Practical Rules**”). It states (at page 114) (extract attached as **Exhibit Eight**):

“The Religious of the Good Shepherd Should, never forget that it is forbidden to strike the children”.

It then recites in a footnote the text of the Conferences where the translation is slightly different from that set out above, wherein it states:

“We must repeat to you to-day, my dear children, a recommendation of great importance. That is, never to strike the children. I know well that none of you fail in this respect, but it is my duty to tell you to be always faithful to this recommendation. Ah! my dear children, never use harsh measures; [...] Then let this prohibition be for all times and all places. Consider it inscribed everywhere, for I wish it observed everywhere, and on all occasions”.

That rule would have been in force throughout the Irish province. The 1897 Practical Rules document refers to the following as forms of permitted punishments:

- **A look of disapproval** (per page 115): *“A means which I found effective to make them understand, when they had done wrong, was to look at them severely, and several afterwards told me that they would have preferred the greatest punishment to this look of disapproval”*
- **Brief separation from her companions** (per page 114): *“If we be obliged to separate a child from her companions we should never shut her up alone; solitude is a bad counsellor for a child who is not good. – This point is of extreme importance; she should be given in charge to a person of confidence”*.

The “Practical Rules” document was republished in 1943 and recirculated throughout the Congregation. Accordingly, it was written policy from at least 1897 onwards throughout the Congregation that there should be no corporal punishment administered by a Good Shepherd Sister against any person in their care. I note that the Voluntary Homes Regulations of 1952 and 1975 both permitted corporal punishment in voluntary homes. However, having regard to my knowledge of the ethos of our Congregation and knowing our individual Sisters, it would surprise and shock me if the congregational Rule prohibiting hitting or smacking was not adhered to strictly. From my own knowledge of our individual Sisters and to the ethos and charism that is so imbued in our culture, any such breach of the Practical Rules would have been a serious divergence from our commitment to those in our care. Given that corporal punishment would have been legal and utilised in schools and family homes during this period, the Practical Rules are enlightened and child-focused having regard to the context of their times. Subject always to the above, the discipline system administered appears to have centred around withdrawing privileges or withholding treats. In more recent times, the policy would have focused on catching a child being good, praising them for such good behaviour, and rewarding that good behaviour. In the Adolescent Centre, the most severe punishment for misbehaviour was withdrawing a girl’s permission to attend the Youth Club. See the attached return made by GSC 21 to the Department of Health and Social Services Statistics Branch dated 11th January 1978 wherein she states: *“Within this approach, it is possible to be very firm and to correct individuals – girls can be deprived of club attendance if misbehaviour is grave.”*

In respect of Marianville, there was a written policy which confirmed there would be no “sanctions” administered to residents. The greatest sanction which would be applied in practice (for example, in the event that a resident was being disruptive to others) was seeking alternative accommodation arrangements for that resident. The Booklet (referred to above, a copy of which is attached as Exhibit Two) contains a section at page 8 entitled “Behaviour”. It states:

“Marianville does not have a list of rules for the residents, but we expect girls to show consideration for others and to avoid undue noise during rest periods and at night. For legal reasons, Marianville is registered as a Children’s Home, and therefore, we are expected to specify what sanctions may be used should a young person misbehave. However, as a matter of policy, we do not in fact apply sanctions to young people in residence; the approach of the Sisters of the Good Shepherd to their task is one of kindness, understanding and love. Nevertheless, a girl’s behaviour may sometimes be so disturbed that it becomes a threat to others in the group, and in those circumstances it may be necessary to make a change of residence”. (Emphasis added).

- 6.15. **What interaction there was between the children’s home and other facilities that may have been provided by the congregation on the same site (eg. mother and baby homes, laundries, congregational facilities etc).**

See 4.3 above.

7. **Government Oversight and Inspection**

- 7.1. **To the extent possible, please set out what oversight and inspection the congregation is aware of from government in the life of the children’s home.**

From our searches, the congregation has been unable to locate many relevant records, save for the small number referred to herein. It is believed that what records as were in existence may not have been retained in their entirety after the home ceased operations, as the purpose for which they were created ceased to exist. As stated above, a small number of records were retained in archives. However, we have spoken with Sisters who were in Belfast at the time. To the best of their recollection, they believe the following may have been the case:

- 7.1.1. **Sacred Heart Home:** The Sister who was Group Mother in the Sacred Heart Home from November 1960 until its closure in 1962 does not remember meeting social workers. Perhaps social workers did come to visit, but she has no particular recollections of same. The Congregation refers to GSC 5003 being a report prepared by Kathleen B. Forrest dated

28th April 1953. It states: *“(14) Sacred Heart Home: Good material conditions. Could perhaps do with more play equipment, but would I think buy anything suggested to them. Have singing, elocution, dancing classes and girls go out to ordinary school and to do shopping for Home. Not short of money, I think”*. We presume that further documents would be held by the State relating to other Inspections, or other returns made to the relevant authority.

7.1.2. St Mary’s Belfast: Despite searches, no records have been located relating to State inspections or returns in respect of St Mary’s as a voluntary home, so we are unable to comment on what Government oversight or inspection was in place. St Mary’s later became a residential Home for Persons in Need, which cared for the ladies who still lived with the Good Shepherd Sisters, all of whom were adults. When St. Mary’s was re-registered as a Home for Persons in Need, Inspection Reports were carried out from 1992 onwards. The Congregation holds Eastern Health and Social Services Inspectorate Reports for St. Mary’s Belfast from 1992 – 1995 in respect of its status as residential home. In February 1996, some of the adult ladies resident in St Mary’s then transferred to the purpose-build new accommodation called “Greenvale Residential Home” which is a residential care home at Rossmore Drive. From 1996 – 2005 the Congregation holds inspection reports in respect of “Greenvale Residential Home”, and also RQIA Announced and Unannounced Inspection Reports from 2006 to 2007. The insights and support offered by the Inspectors were greatly valued, and their recommendations duly implemented.

7.1.3. Adolescent Centre: The Sister who worked with **GSC 21** in the Adolescent Centre on a part time basis from 1978 to 1982 recalls attending the periodic reviews in respect of each teenager in the Adolescent Centre. The Sister recalls preparing a progress report on the individual teenager and engaging in a personal consultation with the girl in preparation for her review. The Sister recalls that these review meetings were chaired by the Principal Social Worker from Social Services or Assistant Principal Social Worker. Team Leaders and the teenager’s primary social worker were present for these meetings. On some occasions the teenager would have been invited into the review process to share her views on how she was getting on, and on other topics of interest to the review group. The Congregation has located one set of documents being “Return at 31 December 1981” relating to the Adolescent Centre prepared by Sr

GSC 21 The Congregation submitted these to the Inquiry under cover of letter 22nd January 2016. The Congregation presumes such returns in this pro forma template were submitted annually in compliance with the Children and Young Persons Act (Northern Ireland) 1968, but unfortunately the Congregation has been unable to locate any copies of same.

7.1.4. **Roseville:** Despite searches, no records have been located, so we are unable to comment on what Government oversight or inspection was in place. However, in respect of one Applicant who was resident in Roseville Hostel for an intermittent period (HIAI ref 175) the Congregation has reviewed GSC-161 to GSC-232 and notes the considerable engagement that the social worker had with the Applicant during the time she was living in Roseville Hostel.

7.1.5. **Marianville:** The Inspection Reports for the years 1984 – 1990 have been furnished to the Inquiry. Despite searches, have been unable to locate any inspection reports in respect of earlier years, or any other official returns.

7 No allegations of child abuse

7.1 Please set out any allegations of alleged abuse that came to the attention of the congregation in respect of the “children’s services” provided by it in Northern Ireland.

7.1.1 Prior to engagement with this Inquiry, and receipt of the 10 Applicants’ Statements furnished by the Inquiry, the Congregation had received no allegations of abuse in respect of the “*children’s services*” in Northern Ireland. As already disclosed in the section 9 response furnished by the Congregation to the Inquiry under cover of letter 23rd December 2015, the Congregation received one allegation of negligence from a former resident, but that resident was not in receipt of “children’s services” as she was an **adult** at the time of her stay with the Good Shepherd Sisters. Pursuant to the written consent and authority of the individual (Applicant HIA242), the Congregation furnished the Inquiry with copies of that High Court Writ of Summons dated 5th October 2005. The Applicant did not pursue those civil legal proceedings, and they appear to have fallen into abeyance in 2005 and have not been pursued since then. No allegations of abuse in respect of “children’s services” have come to the attention of the Congregation either by way of direct disclosures or by way of initiation of civil litigation. It is notable that there were approximately 4,287 individuals admitted to the

Good Shepherd Sisters institutions in Northern Ireland during the period 1922 to 1995. As already explained to the Inquiry under letter 25th January 2016, it has not been possible break this figure down in respect of how many admissions related to children and how many related to adults. In the circumstances, having one (unpursued) claim of negligence made against the Congregation in respect of the period would suggest that the Good Shepherd Sisters discharged their child caring ministry with care and devotion, and met the standards of care expected of them. As stated in the policy document referred to at 4.16 above, the approach of the Good Shepherd sisters to their ministry was one of kindness, understanding and love. It is notable that the Inquiry has received statements from 12 Applicants of which 11 fall within the Inquiry's terms of reference, and of which 10 are proceeding within this Module. The Sisters cared for approximately 4,287 individuals during the relevant period. The Congregation does not believe it is helpful to engage in a crude mathematical statistical analysis of the percentages involved, because the Congregation's foundress, St. Mary Euphrasia, had a saying which has been adopted as a statement of ethos for the Congregation: "*one person is of more value than a world*". For this reason, the mere fact that even one single person saw fit to make a Statement to the Inquiry complaining of her time in the Good Shepherd Sisters is a source of considerable sadness and distress to the entire Congregation. It is hoped that the Applicants will draw some healing from recounting their stories to the Inquiry. They have been taken seriously, and listened to with respect. Subject to the above, as the Inquiry will have seen from the documentation furnished by the Congregation, there are a number of references to familial child abuse (including familial sexual abuse and familial neglect) suffered by girls and teenagers who have been brought to the Good Shepherd Sisters. In some cases, those disclosures of familial abuse and familial neglect were made by the teenagers directly to their social workers. In some cases, the social workers would have made disclosures of this information to the Good Shepherd Sisters.

7.2 If there were any allegations that did come to the congregation's attention, then please ensure that each example deals with the particulars.

See above.

8 Police involvement

8.1 Please set out what police investigations, if any, the congregation is aware of into allegations of abuse in the convent.

None. The Congregation is not aware of any police investigations into alleged abuse in the convent. However, through the Inquiry, the Congregation has been made aware of one very serious allegation disclosed to the Inquiry which has been made against an unnamed Priest. Prior to the Inquiry informing us of same, the Congregation had not been made aware of any such allegation. The Congregation has sought assurances from the Inquiry that this has been fully reported to the PSNI so that it can be thoroughly investigated by the civil authorities.

8.2 If any individual sister of the congregation in the convent being investigated by the HIA Inquiry was investigated by the police then please identify the relevant sister and what the investigation related to.

None. However, we understand that the PSNI made enquiries of one Good Shepherd Sister to see if she could be a witness in respect of a complaint made against another religious institution. The PSNI made the enquiry because the complainant was also a resident with the Good Shepherd Sisters. For the avoidance of any doubt, this complaint did not relate to a Good Shepherd Sister or any institution run by the Good Shepherd Sisters.

9 Civil Claims:

9.1 Please set out details of any civil claim the congregation is aware of in relation to abuse in any of its convents in Northern Ireland.

See 7.1 above.

10 Diocese

10.1 What diocesan involvement there was in the oversight, governance, and management of the children's homes?

The Congregation of the Good Shepherd Sisters was founded by St. Mary Euphrasia in Angers, France in 1835. The ministry of the Congregation was dedicated to the care, rehabilitation and education of girls and young women who were in social or financial difficulty. The Congregation's status in canon law is that of a "Pontifical Congregation" – accountable directly to the Holy See. Their management and financial structure is entirely separate from any diocese in which their houses are physically located. While the Good Shepherd Sisters have always done their utmost to cooperate with and show due respect to the

diocesan bishop, the diocesan bishop has no authority over the Congregation¹; that authority is reserved for the Apostolic See (the Pope). By virtue of its status as an "institute of pontifical right", the Congregation is "*immediately and exclusively subject to the power of the Apostolic See in regards to internal governance and discipline*"². The canonical Constitutions of Good Shepherd Sisters mention only one instance in which they must defer to the diocesan bishop: "*The written consent of the diocesan bishop is required to open a house; to close a house he is consulted*"³. When Good Shepherd Sisters open a new foundation, it is always either with the consent of, or at the invitation of the bishop of a particular diocese. Canon Law (Can.678.3) requires that "*in organizing the works of the apostolate of religious, diocesan bishops and religious superiors must proceed through mutual consultation.*" In any diocese, in the past or currently, the local bishop would have had no role in the governance, finance, management, inspection and regulation of communities of Good Shepherd Sisters or the services in which the Sisters engaged.

11. Statement of Truth

I believe that the facts stated in this Witness Statement are true

Signed:

Ethna McDermott

Sr. Ethna McDermott

Dated the 25th day of February 2016

¹ Can. 708: "Major superiors can be associated usefully in conferences or councils so that by common efforts they work to achieve more fully the purpose of the individual institutes, always without prejudice to their autonomy, character, and proper spirit, or to transact common affairs, or to establish appropriate coordination and cooperation with the conferences of bishops and also with individual bishops."

² Can 593: "Without prejudice to the prescript of can. 586, institutes of pontifical right are immediately and exclusively subject to the power of the Apostolic See in regards to internal governance and discipline." Can. 586 §1: "A just autonomy of life, especially of governance, is acknowledged for individual institutes, by which they possess their own discipline in the Church and are able to preserve their own patrimony intact, as mentioned in can. 578."

³ The canonical Constitution of the Good Shepherd Sisters states at Article 109: "The written consent of the diocesan bishop is required to open a house; to close a house he is consulted (Can. 609, 612, 616 §1)".

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

STATEMENT OF SR ETHNA MC DERMOTT RGS

EXHIBIT ONE: PHOTOGRAPHS AND MAPS

Signed:

Ethna McDermott
Sr. Ethna McDermott

Dated the 25th day of February 2016

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

- 1. Introduction**
- 2. Good Shepherd Sisters in Derry**
- 3. Period of Operation**
- 4. Site**
- 5. Voluntary Homes**
- 6. Arrangements in the Home: how the home was operated**
- 7. Government Oversight and Inspection**
- 8. No allegations of child abuse in Northern Ireland**
- 9. Police involvement**
- 10. No Civil Claims re children's services**
- 11. Diocesan involvement**
- 12. Statement of Truth**

Witness Statement in response to Inquiry's letter of 11th January 2016:

I **Sister Ethna McDermott** will say as follows:-

1. Introduction

- 1.1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry 1922-1995 (the "Inquiry") dated 11th January 2016 requesting individual statements in relation to the "children's services" provided by the Good Shepherd Sisters in Belfast, Derry and Newry. This statement relates to "children's services" in Derry.
- 1.2. My name is Sr Ethna McDermott. I am the Province Leader of the Good Shepherd Sisters in Ireland.
- 1.3. I was born in 1960. I joined the Good Shepherd Sisters and made my final vows in 1993.
- 1.4. I became the Province Leader of the Good Shepherd Sisters on 31st July 2014.

2. Good Shepherds Derry**2.1. What "children's services" were provided?**

The Good Shepherd Sisters came to the Derry Diocese with the approval of the then Bishop, Most Reverend Charles McHugh, Bishop of Derry in 1919. St. Mary's, Derry began in September 1919 and its purpose was to provide accommodation and care for women and girls who were homeless, living in poverty, or otherwise needed care or support. Photos of the buildings in Derry are attached (**Exhibit One**).

- 2.1.1. **Good Shepherd Children's Home ("Sacred Heart Home"):** In or around 1936 the Good Shepherd Sisters established a children's home on Dungiven Road, Derry, called "Sacred Heart Home". The Sisters working in Sacred Heart Home provided residential care to children between the ages of 2 years to 16 years. Sacred Heart Home closed in or around 1952.
- 2.1.2. **Teenage Unit, St Mary's Derry:** In or around 1969, the Good Shepherd Sisters opened a "Teenage Unit" in St Mary's Derry. This catered for approximately 6 to 8 teenagers at any one time, in the 12 years to 18 years age-group.
- 2.1.3. **St Mary's Derry:** From 1922 until 1994, the Good Shepherd Sisters operated St Mary's Derry which occasionally took in teenagers (but

more usually adult women). It should be noted that St Mary's ceased admitting teenagers in or around 1980/1981. St Mary's Derry comprised a Convent, residential accommodation, a Church, and a laundry. The teenagers were generally 15 years and upwards.

- 2.1.4. **Bellevue:** In or around 1975, the Congregation opened a Hostel called "Bellevue" on the site at St Mary's. The purpose of the Hostel was to provide for a transitional living arrangement for those starting their first job, or leaving full-time care and starting the move to independent living. It was designed to cater for those who did not require strict supervision which would not be practical in a hostel setting. The Hostel was accommodated in a renovated part of the St Mary's building, and the building and renovation costs of same were partly funded (as to 9/16th) by the State, which capital investment was secured by a 10 year Undertaking from the Congregation that they would continue using the premises as a Hostel or face claw-back of a portion of the capital investment. The Hostel closed in 1983. From our letter to the Inquiry dated 8th December 2015 we understand that this Hostel does not fall within the scope of the Inquiry. Accordingly, while we note the helpful documentation provided by the Health and Social Care Board (GSC 5268 onwards) we have not dealt with Bellevue Hostel in this responding Statement. If the Inquiry requires any further information relating to Bellevue Hostel, the Congregation would be happy to assist, but it is to be noted that save for the helpful documentation provided by the HSCB aforesaid, the Congregation appears to hold no documentation relating to this Hostel.

3. Period of Operation

3.1. During what period were those "children's services" provided?

- 3.1.1. "Sacred Heart Home" opened in or around 1936, and closed in or around 1952.
- 3.1.2. The Teenage Unit opened in or around 1969 and closed in or around 1973.
- 3.1.3. St Mary's Derry operated from 1922 until 1980/1981 (when it ceased admitting teenagers), but continued thereafter in operation for adult women until approximately 1994. It is my understanding that shortly before its closure in 1994, the ladies in St Mary's Derry were assessed by Social Services and the ladies moved to a newly built Residential Home and Nursing Home nearby. Sr

SR 49

who had worked with the ladies for many years, continued working with the ladies in a supportive role.

4. Site

4.1. In respect of the site, what other institutions existed on the same site?

The St Mary's buildings were on the same site as the Convent, the Laundry, a Chapel, and in later years a hostel called "Bellevue". Bellevue Hostel opened in or around 1975 and closed in or around 1983.

4.2. What other facilities were provided on the same site?

See above.

4.3. What interactions there were between those institutions or other services and the children's home?

Good Shepherd Sisters worked in all the institutions. The teenagers in the Teenage Unit and the ladies in St Mary's would have had a lot of interaction. In some cases, those who left St Mary's would have moved to another Good Shepherd Sisters facility eg. Bellevue Hostel on a transitional basis to acquire greater life skills and independence.

5. Voluntary Homes Regulations

5.1. From the point that the Congregation was registered as operating a voluntary children's home explain how the requirements of the Children and Young Persons (Voluntary Homes) Regulations (Northern Ireland) 1952 and then 1975 were met.

The Congregation has been unable to locate many records, and therefore presumes that not many records were retained. Sacred Heart Home closed in 1952 and therefore pre-dated the 1952 Regulations. The Teenage Unit closed in 1973. St Mary's ceased admitting teenagers from around 1980/1981, but some teenagers already residing in St Mary's at that date continued with the Sisters until around 1984. St Mary's continued thereafter for adult women only until its final closure in 1984. We have been unable to establish whether documentation was transferred to a health board or other authority, or whether they were not retained following closure. We have located one document from 1978 ("Report of the Commission on the Apostolate", an extract of which is attached to this Statement as **Exhibit Two**) which states on page (4) "*There should be a uniform system of record-keeping – admission forms, filing and recording. When a girl is transferred from one house to another, all relevant information and documents should be forwarded*". Therefore, it is possible that upon the home's closure, the documentation pertaining to each girl was transferred to the relevant receiving

authority. The records which have been found mainly consist of an Admissions Register which records the name, address, date of admission of each person, and usually the date upon which they left. The Congregational Archives hold a small file on some (but not all) former residents. Such records that relate to Applicants have been released to the Inquiry pursuant to those Applicants' written authority. It is believed that aside from this small number of files and the Admissions Register which are held in archives, what further substantial records as were in existence at the time may not have been retained after the institutions ceased operations, as the purpose for which they were created ceased to exist.

5.2. Who was the administering authority for the children's home for the purposes of these regulations?

The Congregation has been unable to locate records in relation to this, but presumes that the "administering authority" was stated to be the Good Shepherd Sisters.

5.3. Who was the person in charge of the children's home for the purposes of the Regulations? The Congregation has been unable to locate records in relation to this, and therefore presumes that no records particularising same were retained beyond the closure of those institutions, but from enquiries made of Sisters who were in Derry at the time, we understand the following was the position:

5.3.1. Sacred Heart Home: not applicable as it closed in 1952 and therefore pre-dated the 1952 Regulations.

5.3.2. Teenage Unit: We understand that during the period 1969 to 1973, **SR 49** and **Sr SR 294** were the Sisters in Charge of the Teenage Unit and were assigned to care for the teenagers in the unit.

5.3.3. St Mary's Derry: It is understood that the following were the Sisters in Charge in St Mary's Derry for the following periods:

- from 1926 to 1928
- **SR 336** from 1928 to 1931
- **SR 329** from 1932 to 1955
- from 1955 to 1957
- **SR 312** from 1959 to 1975
- **SR 49** from 1975 to 1995

5.4. Who did the congregation appoint as the voluntary visitor pursuant to Regulation 4(2) and how were those visitations conducted and recorded?

5.4.1. In respect of the 1952 Regulations: The Congregation has been unable to locate many records relating to this time period, and therefore presumes that no records were retained. Sacred Heart Home closed in 1952 and therefore pre-dated the 1952 Regulations. The Teenage Unit closed in 1973. We have been unable to establish whether any documentation was transferred to a health board or other authority, or whether they not retained beyond a period following the closure of the institution. Having spoken with Sisters who were in the Teenage Unit and St Mary's Derry, they cannot remember how those visitations were conducted or recorded.

5.4.2. In respect of the 1975 Regulations: The Congregation has been unable to locate many records, and therefore presumes that no records were retained. Sacred Heart Home closed in 1952 and the Teenage Unit closed in 1973. St Mary's closed in 1994 (but had ceased admitting teenagers since the early 1980's). We have been unable to establish whether any documentation was transferred to a health board or other authority, or whether they were not retained following the closure of that institution. Having spoken with Sisters who were in the Teenage Unit and St Mary's, they believe that Ms **GSC 44** (who we understand is now deceased, RIP) would have been the voluntary visitor. They recall that she visited a few times a year. It is the recollection of those Sisters that Ms **GSC 44** saw the ladies doing their normal activities, asked them how they were getting on and found out how they were doing. It is the recollection of those Sisters that Ms **GSC 44** provided written reports after each of her visits. Despite searches, we have been unable to locate copies of those reports. We have been unable to establish whether documentation was transferred to a health board or other authority, or whether it was not retained following closure of the institutions.

5.5. Which of the records in the Schedule to the 1952 Regulations and Schedule 2 to the 1975 Regulations were kept, and what of these records are the congregation now in a position to produce to the Inquiry?

From our searches, the congregation has been unable to locate any records. It is believed that what records as were in existence may not have been retained after the institutions ceased operations, as the purpose for which they were created ceased to exist.

- 5.6. For those documents from the Schedule that the congregation is not in a position to produce, please explain why that is the position (eg. they were not kept in the form set out by the Regulations, that they have since been destroyed etc).**

From our searches, the Congregation assumes that they were not retained after the home ceased operations as the purpose for which they were created ceased to exist.

- 6. Arrangements in the Children's Home: explain how the children's home was operated, including:**

6.1. Who was in charge? See 5.3 above.

6.2. How records were kept?

6.2.1. Sacred Heart Home

The Congregation has located minimal records. The records which have been found mainly consist of an Admissions Register which records the name, address, date of admission of each person, and usually the date upon which they left. It is believed that what further records as were in existence at the time may not have been retained after the institutions ceased operations, as the purpose for which they were created ceased to exist.

6.2.2. Teenage Unit/St Mary's

Despite searches, we have been unable to locate records, save for the Admissions Register referred to above. We have been unable to establish whether the records were transferred to a health board or other authority, or whether it not retained following closure of the institutions. Having spoken with Sisters who were in the Teenage Unit/St Mary's, it is their recollection that the records were kept in a paper format, and were stored in a file in a locked filing cabinet in the administrative offices. It is their recollection that records were written up frequently, and that one Sister was assigned to do this work. In January 1971, the Provincial Superior of the Irish Province published a Hand Book to the Irish Province entitled: "Hand book for the Groups", copy of which is attached to this Statement as **Exhibit Three**. On page 5 thereof, at point (3) it states: "*On admission of girls or children [the Directress] should arrange for their assessment and procure all relevant information and certificates. Case histories should be kept up-to-date and properly filed*". This suggests that there were good record-keeping policies and procedures in place

during the time. However, unfortunately the majority of those records do not appear to have been retained after the closure of the relevant institutions.

6.3. The type of child that would have lived in the children's home (eg. were they privately placed or were they placed by welfare authorities (later health boards and trusts)).

6.3.1. Sacred Heart Home and St Mary's: It is our understanding that the children placed in Sacred Heart Home were referred to the Good Shepherd Sisters by a parent or other family member, or by a priest, or by the police, or sent by the Courts, or were referred from a County Home or other institution. It was the Congregation's policy that a child should never be turned away, and the Inquiry's attention is drawn to page 176 of the "Practical Rules" issued to the Congregation by the Superior General (as she was then called) on 24th April 1897 wherein it is stated that our object it *"to take, if possible, all who present themselves; to refuse none, however poor they may be"* (see **Exhibit Four**). This policy continued in active application throughout the Good Shepherd Sisters' ministries in Northern Ireland; the Inquiry has furnished the Congregation with a document reference GSC 5326 which appears to be a handwritten note on the file made by Mr Kirkpatrick of the Department of Health and Social Services Branch, HHS1A (OS) Branch, dated 19th November 1973 which states: *"Good Shepherd (as has happened in the past) have a policy whereby they will not refuse people in need no matter what their religion is [...]"*. Sacred Heart Home closed in 1952, so only minimal records remain (ie. the Admissions Register referred to above). In respect of St Mary's, women and girls were referred to the Good Shepherd Sisters by a parent or other family member, or by a priest, or by the police, or sent by the Courts. Some were referred from other institutions. In later years some were referred by social services. Those who were referred by social workers were visited regularly by their social worker. They also made plans for the discharge of the girls. Likewise those brought by a family member were visited by some family members, and family members were also involved in the future plans for the girls.

6.3.2. Teenage Unit: It our understanding that most (if not all) of the teenagers placed in the Teenage Unit were placed by social workers.

Having spoken with other Sisters who worked there at the time, it is their recollection that nearly all the teenagers placed in the Teenage Unit were placed there by social workers. Occasionally some were placed there by the Courts, and brought by the police. The teenagers and ladies brought to the Good Shepherd Sisters came for all sorts of complex reasons. Some of them were orphaned, or had suffered family breakdown. Some of them were transferred from other institutional settings because their families were unable to care for them in the family home. Some had been made homeless due to poverty and a lack of social housing provision from the State. Sometimes they were the victims of sexual abuse within their family. Some of them had suffered terrible neglect or physical abuse within their family home. Others had special needs or learning difficulties and their families could not manage, as in those days there was little or no support from the State. On other occasions, there were ladies who had been abandoned by their families due to other complex reasons. In some cases, a teenager or an adult came to the Good Shepherd Sisters in crisis because they had nowhere else to go. The Inquiry has provided the Congregation with a document GSC 5327 which appears to be a handwritten note from the file of the Department of Health and Social Services showing numbers in St Mary's Derry during the period 1960 to 1973, and it is written: *"Stranded young girls who come to their door or who are brought by Police are accommodated"*. Some were with the Good Shepherd Sisters because they needed to be cared for in a safe space on a short-term basis. We took them in to care for them and show them compassion.

6.4. The age range of children received/admitted.

- 6.4.1. Sacred Heart Home:** Age range of approximately 2 years to 16 years.
- 6.4.2. Teenage Unit:** Teenagers aged between 12 years to 18 years.
- 6.4.3. St Mary's:** Mainly adults, but sometimes teenagers aged 15 years and upwards.

6.5. How many children resided in the children's home:

- 6.5.1. Sacred Heart Home:** It is understood that there were generally 10 (ten) children at any one time.

- 6.5.2. Teenage Unit:** Numbers in the Unit fluctuated from time to time, but in general there were between 6 (six) and 12 (twelve) teenagers at any one time. The Sisters believed that the teenagers would be better cared for in smaller groups. There were spaces available for short-term emergency placements if a social worker arrived with a child in crisis.
- 6.5.3. St Mary's:** St Mary's accommodated a small number of teenagers, but mainly adult women. The Inquiry has supplied a document GSC 5005 which appears to constitute a list of the Voluntary Homes for Boys and Girls in Northern Ireland and appears to have been prepared on 20th April 1953, and this document states that Good Shepherd Derry was recorded as having "*accommodation available for "100 girls aged 14 – 17 years"*". We understand that the 14 years may have related to the compulsory school going age in Northern Ireland at that time (1953). In practice, there was only a small number of teenagers in St Mary's at any one time. The numbers fluctuated, but it could cater for approximately 30 to 60 women at any one time, the majority of whom were adults, but a small number of whom may have been teenagers. The numbers in St Mary's Derry decreased significantly in later years. The Congregation furnished the Inquiry with a document relating to the Congregation's establishment of a community in Derry (GSC 5029 – GSC 5035) which noted a general trend from the 1970s onwards (see GSC 5034): "*The numbers of girls in care was now decreasing as rehabilitation began to be recognised as a social priority and residential care became necessary only in the short term where a crisis situation existed*". Although this document related to Derry, the Congregation recognised this general trend as a very positive development throughout their ministries in Northern Ireland. From the 1940s onwards, the Congregation had been working towards a move away from institutional residential care, and their ministry took on greater focus on after-care delivered in the community; in this regard the Inquiry has been furnished with a document GSC 5027 which states: "*From the late 1940s and early 1950s, attitudes had begun to change, new responses were needed. In early 1950s buildings were adapted to create a more homely atmosphere and enable a move away from a static "Institutional" form of care. Greater*

independence for the residents was encouraged and where possible many of them were found work, or rehabilitated with their families of origin. After-care became an important focus of our mission. 1960s: Professional training for our Sisters was part of the development process. Links were established with the developing Health and Social Services whose personnel were now beginning to respond to social needs in an organised way, as the State assumed a Statutory responsibility for these areas of need".

6.6. How age ranges were split and what physical interaction was between any groups (such as at mealtimes or play)

6.6.1. Sacred Heart Home: The general age range was 2 years to 16 years, and there would have been approximately 10 children at any one time. There were some female sibling groupings, eg. sisters coming in together who would have been kept together. However, please note that because this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the mealtime or play arrangements.

6.6.2. Teenage Unit: The teenagers were of a close age-range. They were aged between 12 and 17 years. There was close interaction between the teenagers. Prior to the 1970s, there were dormitories. There was a refurbishment in the early 1970s, and from then onwards dorms were divided into smaller, cosier sleeping arrangements. Rooms were either individual bedrooms, twins, or triplets. The refurbishments had been designed to make the place less institutional, and cosier and domestic. We wanted the place to feel homely and welcoming. Everyone ate together at meal times. It is our understanding that some of the teenagers attended the local school, St Breacan's School, Trench Road, Derry, some attended courses in the technical school, and some were given classes on the premises. When it was known that individuals would only be in the Teenage Unit for a short time, and it was not possible to enrol them in a local school, a number of Sisters would have taken them for lessons in various subjects, for example, English, Arithmetic, Geography, cookery, sewing, music and typing skills.

6.6.3. St Mary's: St Mary's generally took in women and a small number of teenagers aged 15 years and upwards. In the main, teenagers would have been older than compulsory school-going age. However, they

too would have been offered classes in similar subjects to those offered in the Teenage Unit (for example, English, Arithmetic, Geography, cookery, sewing, music and typing skills). The Sisters were sensitive to the needs and feelings of those in their care. The Sisters were also realistic and appreciated that not everyone got along with everyone all of the time. Where a particular teenager was exhibiting signs that she was struggling in her interaction with another girl, or where there were other inter-personal issues which could not be informally resolved by the Sisters' mediation, great efforts were made to reach an appropriate solution. The Sisters were very protective of the ladies and teenagers in their care, and where one was considered vulnerable, or in need of extra attention, the Sisters made a special effort to ensure that that person was mentored by a particular Sister. The Sisters acted as mothers, and were often referred to by the title "Mother" regardless of the age of the Sister. Girls would have developed affectionate maternal relationships with Sisters, and that was encouraged.

6.7. What the staffing arrangements were for the care of children:

- 6.7.1. Sacred Heart Home:** Please note that because this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the staffing arrangements.
- 6.7.2. Teenage unit:** During the period of its operation (1969 to 1973), the two Sisters who worked in the Centre on a full-time basis were Sr **SR 49** and Sr **SR 294**. Several other Sisters worked there on a part-time basis.
- 6.7.3. St Mary's:** The ladies were under the supervision of a number of Sisters, as the Sisters worked with the ladies, eg. in the kitchen, the sewing room, the laundry, the packing room, and the infirmary.

6.8. What staffing ratios were there over time

- 6.8.1. Sacred Heart Home:** See above. We are unable to comment as no documentation remains, given that the home closed almost 70 years ago.
- 6.8.2. Teenage Unit:** During the period of its operation (1969 – 1973) the two Sisters who worked in the Unit on a full-time basis were Sr **SR 49** and Sr **SR 294**. There were between 6 and 12 teenagers. Those two Sisters were supported by several other Sisters who worked in the Teenage Unit on a part-time basis.

6.8.3. **St Mary's:** Several Sisters worked alongside the ladies on a full-time basis. Others took care of the ladies' needs and attended to their well-being (eg. cooking and providing meals, attending to their education and giving them lessons, purchasing and laundering their clothes, facilitating recreation and social activities, arranging contact with social workers and family members etc). Those Sisters ensured the smooth running and administration within St Mary's. There was no formal staffing ratio, and the numbers would have fluctuated over the years.

6.9. The daily regime in the children's home

6.9.1. **Sacred Heart Home:** please note that because this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the daily regime.

6.9.2. **Teenage Unit:** As no records remain, we have asked some of the Sisters who worked in the Adolescent Centre from 1969 until its closure in 1973 about their recollections of the daily timetable. From the best of their recollection, they have advised it was as follows:

- The teenagers got up at around 7am or 7:30am.
- They were expected to get themselves dressed, and they were served breakfast with a choice of porridge, cereal, bread butter and jam, and a cup of tea.
- Those who were school-goers had a short walk to the local secondary school - St Breacan's School, Trench Road, Derry. Those teenagers were served their lunch in school.
- Those who were not attending school received classes on the premises in basic subjects such as English, Arithmetic, Geography, cookery, sewing, music and typing skills.
- The school-going teenagers came home at around 3.30pm. Afternoon tea would have been prepared for them, such as a cup of tea, with barmbrack or cake or some biscuits to see them through until dinner time.
- The teenagers were sent off to do their homework. If they had no homework, they were allowed to go outside to play or they could stay in and relax in the sitting room where there was a T.V.

- Sr **SR 49** prepared all the meals for the teenagers. The teenagers were encouraged to assist her with the preparation of the evening meal. This was intended to prepare them for independent living in the future.
- There was always a full evening meal at 6 pm.
- After their evening meal, the teenagers were allowed to watch T.V. and relax together. They were also offered classes in the evening in various subjects such as typing skills, embroidery etc.
- Teenagers and ladies were also invited to enrol in formal Evening Classes in the local Technical College in Derry. The fees for those classes were paid for by the Good Shepherd Sisters.
- Teenagers participated in musicals which were often produced in St Mary's. Both teenagers and ladies who were interested in music enjoyed participating in those. They could also join in a choir led by Sr **SR 48**. Additionally, some girls went out to private music lessons, and occasionally for voice training.
- The teenagers were generally expected to be in bed by 10:30pm.

6.9.3. **St Mary's:** As no records remain, we have asked some of the Sisters who worked in the St Mary's about their recollection of the daily timetable. From the best of their recollection, they have advised it was as follows:

- Everyone got up at approximately 7.00a.m.
- There was mass at 7.30a.m, and those who wished to go to Mass could do so on a voluntary basis.
- Breakfast would have been at approximately 8.15a.m. Breakfast consisted of porridge or cereal. On each table there was a teapot of tea, and slices of bread, and a dish of butter, from which each lady was to serve herself.
- Work in the laundry began at 9 o'clock. There was a tea-break at 11 o'clock.
- Lunch would have been at 12.30p.m. After lunch, there was recreation time when the Sisters and the ladies could relax.

- After recreation time, work in the Laundry recommenced at approximately 2 o'clock.
- There would have been afternoon tea at 3.30p.m. until 4pm.
- Work finished at around 5:30pm.
- A full evening meal was served at approximately 6 o'clock every evening.
- After the evening meal there was recreation time. Ladies could relax and watch TV together. For those who were interested there were often a number of different types of classes available in the evenings such as typing and embroidery etc. Ladies were also invited to enrol in formal Evening Classes in the local Technical College in Derry. As mentioned above, musicals were often produced in St Mary's. Both teenagers and ladies who were interested in music enjoyed participating in those rehearsals and musical productions. Additionally, some ladies went out for private music lessons, and voice training.
- Before bedtime, everyone had a cup of tea and a biscuit.
- The ladies would generally have gone to bed at approximately 10 o'clock.

6.10. What the sleeping arrangements were for the children

- 6.10.1. **In Sacred Heart Home:** Please note that because this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the sleeping arrangements. However, we presume that the children slept in dormitories, with a Sister sleeping nearby to make sure they were safe at night, and could call on her if they needed help or were unwell.
- 6.10.2. **Teenage Unit and St Mary's:** Prior to the 1970s, the teenagers slept in dormitories. There was a refurbishment in the early 1970s, and from then onwards dormitories were divided into smaller, cosier sleeping arrangements. Rooms were either individual bedrooms, twins, or triplets. The refurbishments had been designed to make the place cosy and more homely.

6.11. How education was facilitated

- 6.11.1. **Sacred Heart Home:** As this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the educational arrangements. However, we have

located one document (which was furnished to the Inquiry as Item 11 under cover of letter 25th January 2016, and referred to in clause 13.4 of that letter) now reference GSC5491 - GSC5506. On page 3 of that document (GSC5492) it states: *"That same year 1936, it was decided to open a home for children ...The children followed a recognised school curriculum, attending the local school, and received basic lessons in home crafts within the Convent"*. Also, on page 12 thereof it states: *"lessons in home crafts, some attended local primary school"*. From this documentation it would seem that those of school-going age attended the local primary school or secondary school according to their age, and that in addition, the children were given basic lessons in home crafts and cooking by the Sisters at home.

- 6.11.2. Teenage Unit and St Mary's:** For a period, we understand that the Sisters delivered lessons to the teenagers from a school classroom on the premises. We have located one document (which was furnished to the Inquiry as Item 11 under cover of letter 25th January 2016, and referred to in clause 13.4 of that letter) now reference GSC5491 - GSC5506. That document states at GSC-5493: *"Emphasis was laid on the re-education of these girls. The programme was aimed at training the girls in basic skills, which would enable them to obtain suitable employment. During these years a close working relationship was formed with the statutory authorities and has since been maintained. About this time the age for admissions of these girls had dropped considerably and a special teenage unit was opened which provided a full school curriculum"*. See also page GSC-5501 which states: *"Opening of teenage unit. Full time school on the premises. Later it was felt that attendance at local school would be more beneficial to them"*. I have spoken with the two sisters who worked in the Teenage Unit and it is their recollection that the girls of school going age went to the nearby secondary school, St Breacan's School on the Trench Road, and that some went to courses in the local technical college. The Inquiry has also furnished the Congregation with document GSC-5327 which appears to be a handwritten note contained in the Health and Social Services File relating to the Good Shepherd Sisters in Derry and appears to note the total number of residents between the period

1960 to 1973, noting how many are under 18 years old, and how many are of compulsory school-going age. In addition, for those who were interested there were often a number of different types of classes available such as typing and embroidery etc. One Sister who was in Derry informed me that she took classes in Typing skills and English four (4) mornings a week which ran from 11:00am until 12:30pm. Another Sister informed me that she took the girls for lessons in English, Arithmetic, Geography and typing skills. Those classes were held in a school room on the premises. Teenagers and ladies were also invited to enrol in formal Evening Classes in the local Technical College in Derry, and it is understood that the fees for those classes were paid for by the Good Shepherd Sisters. Some teenagers who were interested in music were sent out to private music lessons.

6.12. How medical treatment was provided.

- 6.12.1. Sacred Heart Home:** As this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the Doctor's medical practice who would have been retained to attend on the children.
- 6.12.2. Teenage Unit and St Mary's:** There was a local GP practice in the Waterside, Derry, that provided medical services to the teenagers, ladies, and Sisters. Also, I have been informed by one of the Sisters that Sr **SR 301** who was a qualified Nurse, worked in the Convent and may have been called upon on in the event of any of those in St Mary's requiring medical attention. See also the Hand Book referred to above, a copy of which is attached hereto which states at page 5 (paragraph number 5): *"In collaboration with the Directress, the [Group Mother] arranges medical treatment for the children"*.

The Inquiry might be in a position to clarify whether medical records have been made available to the Inquiry by relevant medical practices, as these records would not be available to the Congregation.

6.13. How contact with family was preserved?

- 6.13.1. Sacred Heart Home:** Please note that because this home closed almost 70 years ago, we have been unable to find any Sister still living who has any recollections of the arrangements. However please note that it was the general policy that siblings should be kept together. This

was supported and encouraged by the Sisters as it was understood that siblings would give great support and comfort to each other.

6.13.2. Teenage Unit/St Mary's: The Sisters encouraged teenagers to keep in contact with their family, and facilitated that contact. Female siblings were kept together, and there were sometimes several siblings living with the Good Shepherd Sisters one time. This was supported and encouraged by the Sisters as it was understood that siblings would give great support and comfort to each other. In 1971, the Irish Province of the Congregation published a book of guidelines called "Hand Book for the Groups". At page 5 of same it lists a Group Mother's role and responsibilities and states "(6) *It is her duty to encourage external contacts which will initiate the child into normal family living*". See also page 6 of the Hand Book which states: "*contact with the families of our children and girls may be also essential*". Contact with family was arranged in consultation with a child's social worker/welfare officer. The Inquiry has been furnished with a Good Shepherd document setting out the history of the Congregation in Belfast (GSC 5012 – GSC 5028) and is referred to GSC5020 thereof which states: "*With the approval of the local authority Welfare Officer residents are allowed home for a day or week-end each month.... All enjoy the help of a Social Worker from the Welfare Dept. who works, if necessary, with the family as well, in addition to the House Mother and Resident Social Worker*". In some cases, the social worker may have stipulated that family contact be subject to particular terms (eg. supervision) particularly in cases where the teenager was placed with the Good Shepherd Sisters due to suffering child abuse in her family home. We imagine that this was to mitigate the risk of the child being subjected to further abuse or harm by a family member, and to ensure that the teenager could be appropriately supported.

6.14. How discipline was maintained (eg what was the policy on corporal punishment, privilege and reward systems etc). There was and is a strict written policy in the Congregation which explicitly states that a Sister **shall not strike a child**. This edict was issued by the Foundress of the Good Shepherd Sisters, Saint Mary Euphrasia Pelletier. This rule was initially inscribed in a document which the Congregation refers to as the "Book of Conferences". At

Chapter 60 on page 158 (which is a translation from the original French text) (extract attached at **Exhibit Five**) it says:

"Beloved daughters, today I must remind you once again of a very important regulation: never strike our children! I know that none of you do so, but it is my duty to exhort you to be faithful to this recommendation. Oh, no, you must never use harsh measures. It is well known that they do not correct anything, and they would merely make us culpable before God and man. Let this order stand for ever and always, as though it were inscribed and printed everywhere, because, everywhere and in all circumstances, I wish it to be obeyed."

The use of the word "children" is a translation from the French text and was an affectionate term used by adults to refer to both children and other (usually younger) adults. Therefore the use of the term "children" in this document is understood to refer to all of the Congregation's protégées; that is anyone in their care. This policy was incorporated into a further written document issued 24th April 1897 by the then Superior General (as she was then called), Sr Mary of the Saint Marine Verger. The 1897 document was issued to the entire Congregation, and was entitled "*Practical Rules for the Use of the Religious of the Good Shepherd for the Direction of the Classes*" ("**Practical Rules**"). It states (at page 114) (see **Exhibit Six** attached hereto):

"The Religious of the Good Shepherd Should, never forget that it is forbidden to strike the children".

It then recites in a footnote the text of the Conferences where the translation is slightly different from that set out above, wherein it states:

"We must repeat to you to-day, my dear children, a recommendation of great importance. That is, never to strike the children. I know well that none of you fail in this respect, but it is my duty to tell you to be always faithful to this recommendation. Ah! my dear children, never use harsh measures; [...] Then let this prohibition be for all times and all places. Consider it inscribed everywhere, for I wish it observed everywhere, and on all occasions".

That rule would have been in force throughout the Irish province. The 1897 Practical Rules document refers to the following as forms of permitted punishments:

- **A look of disapproval** (per page 115): *"A means which I found effective to make them understand, when they had done wrong, was to look at them severely, and several afterwards told me that they would have preferred the greatest punishment to this look of disapproval"*

- **Brief separation from her companions** (per page 114): *“If we be obliged to separate a child from her companions we should never shut her up alone; solitude is a bad counsellor for a child who is not good. – This point is of extreme importance; she should be given in charge to a person of confidence”*.

The “Practical Rules” document was republished in 1943 and recirculated throughout the Congregation. Accordingly, it was written policy from at least 1897 onwards throughout the Congregation that there should be no corporal punishment administered by a Good Shepherd Sister against any person in their care. I note that the Voluntary Homes Regulations of 1952 and 1975 both permitted corporal punishment in voluntary homes. However, having regard to my knowledge of the ethos of our Congregation and knowing our individual Sisters, it would surprise and shock me if the Rule prohibiting hitting or smacking was not adhered to strictly. From my own knowledge of our individual Sisters and to the ethos and charism that is so imbued in our culture, any such breach of the Practical Rules would have been a serious divergence from our commitment to those in our care. Given that corporal punishment would have been legal and utilised in schools and family homes during this period, the Practical Rules are enlightened and child-focused having regard to the context of their times. Subject always to the above, the discipline system administered appears to have centred around withdrawing privileges or withholding treats when someone misbehaved. In more recent times, the policy would have focused on catching a child being good, praising them for such good behaviour, and rewarding that good behaviour.

6.15. What interaction was there between the children’s home and other facilities that may have been provided by the congregation on the same site (eg. mother and baby homes, laundries, congregational facilities etc).

See 5.3.3 above.

7. Government Oversight and Inspection

- 7.1. To the extent possible, please set out what oversight and inspection the congregation is aware of from government in the life of the children’s home.** From our searches, the congregation has been unable to locate many relevant records, save for the small number referred to herein. It is believed that what records as were in existence may not have been retained after the home ceased operations, as the purpose for which they were created ceased to exist. In respect of Sacred Heart Home, we are unable to say what sort of oversight or

inspection there would have been from the Government, if any. However, for the Teenage Unit and St. Mary's we have spoken with Sisters who were in Derry at the time. To the best of their recollection, they believe the following may have been the case:

- 7.1.1. **St Mary's:** The Congregation refers to GSC 5003 being a report prepared by Kathleen B. Forrest dated 28th April 1953. It states. It states: *"(12) Good Shepherd Convent, Derry: Only a few teen-age girls, the rest are older women. Material conditions and equipment very good. Girls and women work in laundry, have all amusements laid on inside Home. Quite happy atmosphere in both places"*. We presume that further documents would be held by the State relating to other Inspections by those inspecting authorities, or other returns made to the relevant authority.
- 7.1.2. **Teenage Unit:** From discussions with Sisters who were in Derry at the time, it is their recollection that social workers prepared regular written reviews on each teenager. There was consistent interaction with social workers on such reviews. It is the Sisters' recollection that the social workers collaborated with all those involved in the welfare of a girl, and that the Sisters facilitated and provided all necessary records and documentation to support the social workers.

8 No allegations of child abuse in Northern Ireland

8.1 Please set out any allegations of abuse that came to the attention of the congregation in respect of the "children's services" provided by it in Northern Ireland.

Prior to engagement with this Inquiry, and receipt of the 10 Applicants' Statements furnished by the Inquiry, the Congregation had received no allegations of abuse in respect of the "*children's services*" in Northern Ireland. As already disclosed in the section 9 response furnished by the Congregation to the Inquiry under cover of letter 23rd December 2015, the Congregation received one allegation of negligence from a former resident, but that resident was not in receipt of "children's services" as she was an **adult** at the time of her stay with the Good Shepherd Sisters. Pursuant to the written consent and authority of the individual (Applicant HIA242), the Congregation furnished the Inquiry with copies of that High Court Writ of Summons dated 5th October 2005. The Applicant did not pursue those civil legal proceedings, and they appear to have fallen into abeyance in 2005 and have not been pursued since then. No allegations of alleged abuse in respect of "children's services" have come to the attention of

the Congregation either by way of direct disclosures or by way of initiation of civil litigation. It is notable that there were approximately 4,287 individuals admitted to the Good Shepherd Sisters institutions in Northern Ireland during the period 1922 to 1995. As already explained to the Inquiry under letter 25th January 2016, it has not been possible break this figure down in respect of how many admissions related to children and how many related to adults. In the circumstances, having one (unpursued) claim of negligence made against the Congregation in respect of the period would suggest that the Good Shepherd Sisters discharged their child care ministry with care and devotion, and met the standards of care expected of them. The approach of the Good Shepherd sisters to their ministry was one of kindness, understanding and love. It is notable that the Inquiry has received statements from 12 Applicants of which 11 fall within the Inquiry's terms of reference, and of which 10 are proceeding within this Module. The Sisters cared for approximately 4,287 individuals during the relevant period. The Congregation does not believe it is helpful to engage in a crude mathematical statistical analysis of the percentages involved, because the Congregation's foundress, St. Mary Euphrasia, had a saying which has been adopted as a statement of ethos for the Congregation: *"one person is of more value than a world"*. For this reason, the mere fact that even one single person saw fit to make a Statement to the Inquiry complaining of her time in the Good Shepherd Sisters is a source of considerable sadness and distress to the entire Congregation. It is hoped that the Applicants will draw some healing from recounting their stories to the Inquiry. They have been taken seriously, and listened to with respect. Subject to the above, as the Inquiry will have seen from the documentation furnished by the Congregation, there are a number of references to familial child abuse (including familial sexual abuse and familial neglect) suffered by girls and teenagers who have been brought to the Good Shepherd Sisters. In some cases, those disclosures of familial abuse and familial neglect were made by the teenagers directly to their social workers. In some cases, the social workers would have made disclosures of this information to the Good Shepherd Sisters.

8.2 If there were any allegations that did come to the congregation's attention, then please ensure that each example deals with the particulars.

See above.

9 Police involvement

9.1 Please set out what police investigations, if any, the congregation is aware of into allegations of abuse in the convent.

None. The Congregation is not aware of any police investigations into alleged abuse in the convent.

9.2 If any individual sister of the congregation in the convent being investigated by the HIA Inquiry was investigated by the police then please identify the relevant sister and what the investigation related to.

None. However, we understand that the PNSI made enquiries of one Good Shepherd Sister to see if she could be a witness in respect of a complaint made against another religious institution. The PSNI made the enquiry because the complainant was also a resident with the Good Shepherd Sisters. For the avoidance of any doubt, this complaint did not relate to a Good Shepherd Sister or any institution run by the Good Shepherd Sisters.

10 Civil Claims

10.1 Please set out details of any civil claim the congregation is aware of in relation to abuse in any of its convents in Northern Ireland.

See 7.1 above.

11 Diocesan Involvement

11.1 What diocesan involvement there was in the oversight, governance, and management of the children's homes

The Congregation of the Good Shepherd Sisters was founded by St. Mary Euphrasia in Angers, France in 1835. The ministry of the Congregation was dedicated to the care, rehabilitation and education of girls and young women who were in social or financial difficulty. The Congregation's status in canon law is that of a "Pontifical Congregation" – accountable directly to the Holy See. Their management and financial structure is entirely separate from any diocese in which their houses are physically located. While the Good Shepherd Sisters have always done their utmost to cooperate with and show due respect to the diocesan bishop, the diocesan bishop has no authority over the Congregation¹; that authority is reserved for the Apostolic See (the Pope). By virtue of its status as an "institute of pontifical right", the Congregation is *"immediately and exclusively subject to the power of the Apostolic See in regards to internal*

¹ Can. 708: "Major superiors can be associated usefully in conferences or councils so that by common efforts they work to achieve more fully the purpose of the individual institutes, always without prejudice to their autonomy, character, and proper spirit, or to transact common affairs, or to establish appropriate coordination and cooperation with the conferences of bishops and also with individual bishops."

*governance and discipline*². The canonical Constitutions of Good Shepherd Sisters mention only one instance in which they must defer to the diocesan bishop: *"The written consent of the diocesan bishop is required to open a house; to close a house he is consulted"*³. When Good Shepherd Sisters open a new foundation, it is always either with the consent of, or at the invitation of the bishop of a particular diocese. Canon Law (Can.678.3) requires that *"in organizing the works of the apostolate of religious, diocesan bishops and religious superiors must proceed through mutual consultation."* In any diocese, in the past or currently, the local bishop would have had no role in the governance, finance, management, inspection and regulation of communities of Good Shepherd Sisters or the services in which the Sisters engaged.

12. Statement of Truth

I believe that the facts stated in this Witness Statement are true

Signed: Ethna McDermott
Sr. Ethna McDermott

Dated the 25th day of February 2016

² Can 593: "Without prejudice to the prescript of can. 586, institutes of pontifical right are immediately and exclusively subject to the power of the Apostolic See in regards to internal governance and discipline." Can. 586 §1.: "A just autonomy of life, especially of governance, is acknowledged for individual institutes, by which they possess their own discipline in the Church and are able to preserve their own patrimony intact, as mentioned in can. 578."

³ The canonical Constitution of the Good Shepherd Sisters states at Article 109: "The written consent of the diocesan bishop is required to open a house; to close a house he is consulted (Can. 609, 612, 616 §1)".

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

Witness Statement in response to Inquiry's letter of 11th January 2016:

- 1. Introduction**
- 2. Good Shepherd Sisters in Newry**
- 3. Period of Operation**
- 4. Site**
- 5. Voluntary Homes**
- 6. Arrangements in the Home: how the home was operated**
- 7. Government Oversight and Inspection**
- 8. No allegations of child abuse in Northern Ireland**
- 9. Police involvement**
- 10. No Civil Claims re children's services**
- 11. Diocesan involvement**
- 12. Statement of Truth**

I Sister Ethna McDermott will say as follows:-

1. Introduction

- 1.1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry 1922-1995 (the "Inquiry") dated 11th January 2016 requesting individual statements in relation to the "children's services" provided by the Good Shepherd Sisters in Belfast, Derry and Newry. This statement relates to "children's services" in Newry.
- 1.2. My name is Sr Ethna McDermott. I am the Province Leader of the Good Shepherd Sisters in Ireland.
- 1.3. I was born in 1960. I joined the Good Shepherd Sisters and made my final vows in 1993. I became the Province Leader of the Good Shepherd Sisters on 31st July 2014.

2. Good Shepherds Newry

- 2.1. The Good Shepherd Sisters purchased a property on Armagh Road, Newry in 1944. I have attached photographs of same to this Statement (see Exhibit One). The property was in poor condition, and required repairs and refurbishment. As this was during World War II, materials were scarce. Following a period of building works, the premises were suitable for habitation by August 1945. A new laundry building was constructed and opened in 1947.

2.1. What "children's services" were provided?

- 2.1.1. **St Mary's Newry:** In or around 1946, the Good Shepherd Sisters opened St Mary's Newry. It accepted some teenagers aged 16 to 18 years and upwards, and ladies (adults aged over 18 years). Having spoken with other Sisters who were in St Mary's Newry at the time of its operation, I understand that there were usually between three to six teenagers in St Mary's Newry at any one time, but the numbers fluctuated (see 5.5.5 below). There were 4 dormitories in St Mary's Newry. Initially when St Mary's Newry opened in or around 1946, it was post- World War II, and there were limited building materials available, and accordingly the teenagers and ladies were accommodated in dormitories contained in prefabricated buildings. In the early 1960s, renovation works were carried out and a new wing opened in St Mary's Newry containing bedroom and bathroom facilities

etc for the teenagers. This residential wing was further renovated in or around 1967/8.

- 2.1.2. In later years, St Mary's Newry ceased admitting teenagers and cared only for adult women. Thereafter St Mary's Newry was re-registered as a Home for Persons in Need which cared for the ladies who still lived with the Good Shepherd Sisters, all of whom were adults.
- 2.1.3. In the 1950s the Congregation opened a Mother and Baby home called Marianvale to provide accommodation for pregnant women, mothers and their babies. Marianvale was located on the Convent grounds in Newry. It was registered by the Department of Health and Social Services as a voluntary children's home. The ladies using the service required short-term help in a supportive environment. Marianvale closed in 1984 and unfortunately the Congregation has been unable to locate any inspection reports, policies, or relevant documents to assist in providing relevant information to the Inquiry. However, the Congregation has furnished the Inquiry with Inspectorate Reports prepared by the Department of Health and Social Services in respect of the Congregation's Mother and Baby Home in Belfast which was called "Marianville". In the Inspectorate's Report of 1984 relating to that institution, it states on page 21 that the Inspectors "*recognised that a mother and baby home is not a children's home in the usual sense. It is a different type of facility providing a different service for a different client group. All Marianville's residents were happy and felt their needs were being met. Not one of them could think of anything that they would wish to alter. That must be the greater commendation for the work of the Sisters of the Good Shepherd*". No Applicants have submitted statements in respect of their care in Marianvale or Marianville, and we understand that these two Mother and Baby Homes will not fall within the scope of the Inquiry's work in this Module. We would have liked to submit documentation in respect of Marianvale for the sake of completeness, but have been unable to locate many documents (save for the Admissions Register and personal files on individual residents who have not come forward to the Inquiry and whose consent has not been furnished). In this statement, in order to assist the Inquiry in its work, we have drawn on what limited information is available relating to Marianville, as the two Mother and Baby Homes would have been run on the same basis.

3. Period of Operation

3.1. During what period were those “children’s services” provided?

St Mary’s opened in 1946 and closed in 1984 (but it appears had ceased admitting teenagers some years prior to its closure in 1984).

4. Site

4.1. What other institutions existed on the same site?

St Mary’s Newry included the Convent, the Laundry, a Church, and from 1955 onwards a Mother and Baby Home (“Marianvale”). In addition, close to Marianvale a short term Emergency Hostel for mothers and children in domestic violence situations was opened in 1973. The Hostel consisted of two bedrooms, a shared kitchen and living area, and a shared bathroom and toilet facilities. From speaking with Sisters who were in Newry at the time, it is their recollection that this Hostel was run in conjunction with the local area Social Services Department.

4.2. What other facilities were provided on the same site?

See above.

4.3. What interaction was there between those institutions or other services and the children’s home?

Good Shepherd Sisters worked in all the institutions. Marianvale was entirely separate and there would have been minimal or no interaction between the residents in Marianvale and those in St Mary’s.

5. Voluntary Homes Regulations

5.1. From the point that the Congregation was registered as operating a voluntary children’s home explain how the requirements of the Children and Young Persons (Voluntary Homes) Regulations (Northern Ireland) 1952 and then 1975 were met.

St Mary’s Newry closed more than 30 years ago. The Congregation has been unable to locate many records relating to the requirements of the Children and Young Persons (Voluntary Homes) Regulations (Northern Ireland) 1952 and then 1975 Regulations for St Mary’s Newry, and therefore presumes that the majority of records were not retained. The records which have been found mainly consist of an Admissions Register (see below) and the Congregational Archives hold a small file on some (but not all) former residents. Such records that relate to Applicants have been released to the Inquiry pursuant to those Applicants’

written authority. The Admissions Register sets out the name of each person entering, their address, their date of birth, and on some occasions other pertinent details such as the identity of the person who referred them to the Good Shepherd Sisters. In some cases, it also states their date of leaving, and the address or employment to which the lady was going. The Inquiry will have seen form and lay-out of these Admissions Registers as per those furnished in compliance with the consent forms signed by each Applicant to the Inquiry. Aside from these Admissions Registers, we have been unable to establish whether any documentation was transferred to a health board or other authority, or whether they were not retained following closure of the relevant institution, but as stated above, a small number of files were transferred to the congregation's archives. We have located one document from 1978 ("Report of the Commission on the Apostolate" an extract of which is attached to this Statement as **Exhibit Two**) which states on page (4) "*There should be a uniform system of record-keeping – admission forms, filing and recording. When a girl is transferred from one house to another, all relevant information and documents should be forwarded*". Therefore, it is possible that upon the home's closure, the documentation pertaining to each girl was transferred to the relevant receiving authority and what were not so transferred were sent to the archives. It is believed that what further substantial records as were in existence at the time may not have been retained after the institutions ceased operations, as the purpose for which they were created ceased to exist. From what limited documentation we have been able to locate, it would appear that at the time of its closure in 1984, there were 19 residents in St Mary's Newry, none of whom were under 18 years, and most of whom were aged 55 years and upwards. On closure in 1984 the documentation pertaining to each resident living with the Sisters at that time was transferred to the relevant receiving authority, and the Admissions Register and other remaining miscellaneous material was transferred to the Congregational archive.

5.2. Who was the administering authority for the children's home for the purposes of these regulations? The Congregation has been unable to locate the records in relation to this, but presumes that the "administering authority" was stated to be the Good Shepherd Sisters.

5.3. Who was the person in charge of the children's home for the purposes of the Regulations?

As stated above, the Congregation has been unable to locate many records which particularised this detail, and therefore presumes that the pertinent records

have not been retained beyond the closure of these institutions (save for the Admissions Register, detailed above) but from enquiries made of Sisters who were in St Mary's Newry at the time, we understand that during the period of its operation (1946 until 1984) the local Superior of St Mary's Newry was in charge of the governance of the Convent and the services provided to those in the Sisters' care. The local Superior would have been supported by a "Sister in Charge". The following Sisters were the Local Leaders/Local Superiors in St Mary's Newry for the following dates:

- From 1945 to 1951 : SR 336
- From 1951 to 1957 : SR 338
- From 1957 to 1963 : SR 302
- From 1963 to 1967 : SR 337
- From 1967 to 1973 : SR 302
- From 1973 to 1979 : GSC 35
- From 1979 to 1981 : SR 293
- From 1982 until its closure in 1984:

The following Sisters were the Sisters in Charge in St Mary's Newry for the following dates:

- From 1945 until 1957 : SR 339
- From 1957 until 1963 : GSC 24
- From 1963 until 1966 : SR 340
- From 1967 until 1973 : GSC 35
- From 1973 until its closure : GSC 36

5.4. Who did the congregation appoint as the voluntary visitor pursuant to Regulation 4(2) and how were those visitations conducted and recorded?

The Congregation has been unable to locate the relevant records, and therefore presumes that no records were retained. From enquiries made of Sisters who were in St Mary's Newry at the time, they have been unable to recollect the name of the voluntary visitor, or how any visitations were conducted or recorded.

5.5. Which of the records in the Schedule to the 1952 Regulations and Schedule 2 to the 1975 Regulations were kept, and what of these records are the congregation now in a position to produce to the Inquiry?

From our searches, the congregation has been unable to locate the relevant records. It is believed that what records as were in existence may not have been retained after St Mary's ceased operations, as the purpose for which they were created ceased to exist.

- 5.6. For those documents from the Schedule that the congregation is not in a position to produce, please explain why that is the position (eg. they were not kept in the form set out by the Regulations, that they have since been destroyed etc).**

From our searches, save for the Admissions Register and such other documents referred to herein, the Congregation assumes that the relevant records were not retained after the home ceased operations as the purpose for which they were created ceased to exist.

- 6. Arrangements in the Children's Home Explain how the children's home was operated, including:**

- 6.1. Who was in charge?**

See 5. 3 above.

- 6.2. How records were kept?**

An Admissions Register was opened for the admission of residents in 1946. The information was recorded under the following headings – Name and Address, age, Sent by, House Name, Date of Admission, Date of Discharge and Remarks. The Inquiry will have seen form and lay-out of these Admissions Registers as per those furnished in compliance with the consent forms signed by each Applicant to the Inquiry. The Sister-in-charge was responsible for the keeping of these records. From the 1970s onwards, there would have been a paper file kept in respect of each teenager containing their referral records, any medical documents, social work documents etc. These were stored in a file in a locked filing cabinet in the administrative offices. In January 1971, the Provincial Superior of the Irish Province published a Hand Book to the Irish Province entitled: "Hand book for the Groups", copy of which is attached to this Statement (**Exhibit Three**). On page 5 thereof, at point (3) it states: "*On admission of girls or children [the Directress] should arrange for their assessment and procure all relevant information and certificates. Case histories should be kept up-to-date and properly filed*". This suggests that there were good record-keeping policies and procedures in place during the time. However, unfortunately the majority of those records do not appear to have been retained after the closure of the relevant institutions.

- 6.3. The type of child that would have lived in the children's home (eg. were they privately placed or were they placed by welfare authorities (later health boards and trusts)).**

From its establishment in 1946, it our understanding that the teenagers placed in St Mary's Newry came from a variety of places: some were referred to the Good

Shepherd Sisters by the local County Home, social services, the police, or sent by the Courts, or were referred by a parent or another family member, or a priest. In some cases, a teenager came from another institution. It was the congregation's policy that a child should never be turned away, and the Inquiry's attention is drawn to page 176 of the "Practical Rules" issued to the Congregation by the Superior General on 24th April 1897 wherein it is stated that our object is *"to take, if possible, all who present themselves; to refuse none, however poor they may be"* (extract furnished at **Exhibit Four**). This policy continued in active application throughout the Good Shepherd Sisters' ministries in Northern Ireland; the Inquiry has furnished the Congregation with a document reference GSC 5326 which appears to be a handwritten note on the file made by Mr Kirkpatrick of the Department of Health and Social Services Branch, HHS1A (OS) Branch, dated 19th November 1973 which states: *"Good Shepherd (as has happened in the past) have a policy whereby they will not refuse people in need no matter what their religion is [...]"*. In later years, some Sisters recall that the placement of teenagers was mainly through social workers. The teenagers and ladies brought to the Good Shepherd Sisters came or were placed for all sorts of complex reasons. Some of them were orphaned, or had suffered family breakdown. Some of them were transferred from other institutional settings because their families were unable to care for them in the family home. Some had been made homeless due to poverty and a lack of social housing provision from the State. Sometimes they were the victims of sexual abuse within their family. Some of them had suffered terrible neglect or physical abuse within their family home. Others had special needs or learning difficulties and their families could not manage, as in those days there was little or no support from the State. On other occasions, there were ladies who had been abandoned by their families due to other complex reasons. In some cases, a teenager or a lady came to the Good Shepherd Sisters in crisis because they had nowhere else to go. The Inquiry has provided the Congregation with a document GSC 5327 which appears to be a handwritten note from the file of the Department of Health and Social Services showing numbers in St Mary's Derry during the period 1960 to 1973, and it is written: *"Stranded young girls who come to their door or who are brought by Police are accommodated"*. Some were with the Good Shepherd Sisters because they needed to be cared for in a safe space on a short-term basis. We took them in to care for them and show them compassion.

6.4. The age range of children received/admitted.

Mainly teenagers aged 15 years to 18 years and adults aged 18 years and upwards.

6.5. How many children resided in the children's home

The numbers in St Mary's Newry fluctuated over the years. This was a mixture of teenagers and adults. The Inquiry has supplied a document GSC 5005 which appears to constitute a list of the Voluntary Homes for Boys and Girls in Northern Ireland and appears to have been prepared on 20th April 1953, and this document states that Good Shepherd Newry was recorded as having "accommodation available for" "36 girls of all ages". There were generally between 20 to 30 ladies in St Mary's Newry at any one time, and among these would have been a small number of teenagers (generally between three to six teenagers at any one time, but sometimes 8 or more depending on emergency referrals). The overall numbers declined significantly in later years. By the time of its closure in 1984, there were 19 ladies in residence, all of whom were adults (mainly aged 55 years and upwards). The Congregation furnished the Inquiry with a document relating to the Congregation's establishment of a community in Derry (GSC 5029 – GSC 5035) which noted a general trend from the 1970s onwards (see GSC 5034): *"The numbers of girls in care was now decreasing as rehabilitation began to be recognised as a social priority and residential care became necessary only in the short term which a crisis situation existed"*. Although this document related to Derry, the Congregation recognised this general trend as a very positive development throughout their ministries in Northern Ireland. From the 1940s onwards, the Congregation had been working towards a move away from institutional residential care, and their ministry took on greater focus on after-care delivered in the community; in this regard the Inquiry has been furnished with a document GSC 5027 which states: *"From the late 1940s and early 1950s, attitudes had begun to change, new responses were needed. In early 1950s buildings were adapted to create a more homely atmosphere and enable a move away from a static "Institutional" form of care. Greater independence for the residents was encouraged and where possible many of them were found work, or rehabilitated with their families of origin. After-care became an important focus of our mission. 1960s: Professional training for our Sisters was part of the development process. Links were established with the developing Health and Social Services whose personnel were now beginning to respond to social needs in an organised way, as the State assumed a Statutory responsibility for these areas of need"*.

6.6. How age ranges were split and what physical interaction was between any groups (such as at mealtimes or play)

For a period in the late 1960's and early 70's as there were between 6 to 8 teenagers in St Mary's Newry, they had a separate dining room and recreation room, but when the numbers decreased to just a few teenagers, they mixed with the ladies. They shared meals, and had shared TV room and recreation hall which had a theatre stage for concerts and musicals. The Sisters recall that they purchased a Television in 1956 so that the Sisters, ladies and teenagers in Newry could all watch the marriage of the Hollywood actress Grace Kelly to Prince Rainier of Monaco. The first television was installed in Marianvale, and shortly thereafter a second television was bought and installed in St Mary's Newry. It would have been quite a novelty to have a TV in 1956. The interaction between the ladies and the teenagers in St Mary's Newry was relaxed and friendly. However, the Sisters were realistic and appreciated that not everyone got along with everyone all of the time. The Sisters were sensitive to the needs and feelings of those in their care. Where a particular teenager was exhibiting signs that she was struggling in her interaction with another person, or where there were other inter-personal issues which could not be informally resolved by the Sisters' mediation, great efforts were made to reach an appropriate solution. The Sisters were very protective of the teenagers and ladies in their care, and where one was considered vulnerable, or in need of extra attention, the Sisters made a special effort to ensure that that person was mentored by a particular Sister. The Sisters acted as mothers, and were often referred to by the title "Mother" regardless of the age of the Sister. Girls would have developed affectionate maternal relationships with Sisters, and that was encouraged.

6.7. What the staffing arrangements were for the care of children

Most of the ladies in St Mary's were 16 years or upwards, and there would have been a very small number of teenagers in St Mary's at any one time (see 5.5.5 above). The local Superior was in charge of the entire premises, and a Sister in Charge was responsible for St Mary's Newry. Please see 5.4.3 above for the details of same.

6.8. What staffing ratios were over time

There were approximately ten Sisters in the Convent community at any one time. The numbers decreased in later years. Of these ten, there would have been generally one Sister assigned to be on duty on a full-time basis, and she would have been supported by two or three other Sisters on a part-time basis during daytime hours. Those part-time Sisters carried out various roles in St Mary's.

The Sister in Charge of St. Mary's and another Sister slept in the same residence wing as the teenagers and ladies at night. Those two Sisters covered supervision and were "on call" at night. This was to ensure that they could be called on if necessary during the night, for example if a teenager or lady was feeling unwell and needed assistance. From speaking with Sisters who were in St Mary's at the time, it is their recollection that the only lay-staff in St Mary's Newry were the van drivers, and one or two men who worked on the farm. The average number of teenagers in residence at any one time would have been around 3 to 6 (see 5.5.5 above) and the average number of ladies in residence at any one time would be about 25- 30. The numbers decreased significantly in later years.

6.9. The daily regime in the children's home

As no records remain, we have asked one Sister who worked in St Mary's Newry from 1957 until 1971 about her recollection of St Mary's Newry. It is her recollection that it was small, cosy, and felt like a family home. From the best of her recollection, she has advised that the daily timetable for everyone in St Mary's was as follows:

- Everyone got up at around 7am.
- Mass was at 7:30am. The Sister informs me that the ladies were not required to go to Mass. There was a general expectation that they would attend mass two or three times a week, but they were not required to go every day.
- Breakfast was served at around 8am. For breakfast, there was porridge, or bread and butter with a cup of tea. All meals were prepared in the Convent Kitchen by Sr ^{SR 306} who cooked for all the Sisters and the ladies.
- Work generally started at around 9am, except for Monday which generally started later at around 10am. The Sisters and the ladies worked together.
- There was a mid-morning for a tea break. Work resumed and continued until lunch-time which was generally between 12noon and 12:30pm.
- After lunch, there was recreation time. If it was a fine day, the Sisters and the ladies would sit outside.

- Work resumed at around 2pm or 2:30pm. There was another tea break at around 3:30pm and then work continued until around 6pm when the ladies had their evening meal.
- After evening meal there was recreation time. There were lessons (craft skills, cooking etc), and entertainment (singing and music classes). From 1956 onwards, there was a TV and many would watch this in the evenings.
- The Sisters and the ladies would have a snack e.g. cocoa or Ovaltine together with gingernut biscuits or a bun before going to bed.

6.10. What the sleeping arrangements were for the children

I understand there were four prefabricated buildings from 1946 until the mid-1960s. Two of those buildings comprised 2 dormitories, the other was a kitchen, and the final was a dining room/refectory. I have attached photographs of same to this Statement (see **Exhibit One**). In the mid-1960s, building works were carried out and a new residential wing was constructed. Following those construction works, there were 6 dormitories ranging in size from small to large. The small dormitories accommodated two beds, and the larger dormitories accommodated four beds. Each dormitory was divided into a separate, distinct space for each person containing her bed, wardrobe, vanity unit, chest of drawer, chair etc. This was to give each person some privacy and a sense of ownership over her own personal space. In addition, there was a refurbished bed-sit unit for any past resident who wished to come and stay for a short break and renew their friendship with the Sisters.

6.11. How education was facilitated

As no records remain, we have asked two Sisters who worked St Mary's Newry (one Sister was there during the period 1957 until 1971, and the second Sister was in Newry from the latter part of 1971 until March 1973), for their recollections of how education was facilitated in St Mary's. In the main, the teenagers who were brought to St Mary's Newry were 15 years and upwards. Not all were attending school prior to their placement with the Good Shepherd Sisters. From 1957 onwards, the school-going age was until 15 years old. The Sister who was resident in Newry in 1971-1973 recalls enrolling a 14½ year old teenager in St. Mary's College in Canal Street Newry in September 1972, and enrolling her older sister in the local Technical College for evening classes to enable her to sit her O-level English examination. Those two girls left St. Mary's Newry in June 1973.

Special help and classes were given to any of the teenagers or ladies who may have been illiterate upon their arrival in St Mary's. Aside from this, the lessons which were given by the Sisters to the ladies in St Mary's Newry related mostly to cooking and baking classes, craft classes including knitting, crotchet, cane work. The focus was to ensure that the teenagers acquired the necessary domestic and life skills to ensure they would be independent and self-sufficient when they left St Mary's Newry. There were also music classes, Irish dancing lessons, and drama classes.

6.12. How medical treatment was provided

As no records remain, we have asked one Sister who worked St Mary's Newry about how medical treatment was provided. The teenagers were all registered with the local G.P. Surgery in Newry. Where a medical issue arose, the teenager would have been sent to attend on the local GP and would have had access to the medical services available to them through that GP Practice. See also the Hand Book referred to above, a copy of which is attached hereto which states at page 5 (paragraph number 5): *"In collaboration with the Directress, the [Group Mother] arranges medical treatment for the children"*. The Inquiry might be in a position to clarify whether medical records have been made available to the Inquiry by relevant medical practices, as these records would not be available to the Congregation.

6.13. How contact with family was preserved?

As no records remain, we have asked one Sister who worked St Mary's Newry about how family contact was preserved in St Mary's. Siblings were kept together, and this was encouraged by the Sisters as it was understood that siblings would give great support and comfort to each other. That Sister recalls at least one instance where two sisters from the same family were admitted together, and were kept together, and those two girls were visited by their mother and younger sister. When possible, some teenagers went for a home visit at Christmas or an overnight stay from time to time. There Sisters did not restrict family visits. The Sisters facilitated parents remaining in contact with their children, and facilitated visits and meetings, and it is the Sisters' recollection that parents who came to visit were treated with great respect and always made welcome. Where a child had been placed with the Good Shepherd Sisters due to suffering child abuse in her family home, the Sisters would have been anxious to ensure that family visits were supervised to ensure that the child was not exposed to risk of further abuse or harm by a particular family member. In 1971, the Irish Province of the Congregation published a book of guidelines called

“Hand Book for the Groups”. At page 5 of same it lists a Group Mother’s role and responsibilities and states “(6) *It is her duty to encourage external contacts which will initiate the child into normal family living*”. See also page 6 which states: “*contact with the families of our children and girls may be also essential*”. Contact with family was arranged in consultation with a child’s social worker/welfare officer. The Inquiry has been furnished with a Good Shepherd document setting out the history of the Congregation in Belfast (GSC 5012 – GSC 5028) and is referred to GSC5020 thereof which states: “*With the approval of the local authority Welfare Officer residents are allowed home for a day or week-end each month.... All enjoy the help of a Social Worker from the Welfare Dept. who works, if necessary, with the family as well, in addition to the House Mother and Resident Social Worker*”. In some cases, the social worker may have stipulated that family contact be subject to particular terms (eg. supervision) particularly in cases where the teenager was placed with the Good Shepherd Sisters due to suffering child abuse in her family home. We imagine that this was to mitigate the risk of the child being subjected to further abuse or harm by a family member, and to ensure that the teenager could be appropriately supported.

6.14. How discipline was maintained (eg what was the policy on corporal punishment, privilege and reward systems etc)

There was and is a strict written policy in the Congregation which explicitly states that a Sister **shall not strike a child**. This edict was issued by the Foundress of the Good Shepherd Sisters, Saint Mary Euphrasia Pelletier. This rule was initially inscribed in a document which the Congregation refers to as the “Book of Conferences”. At Chapter 60 on page 158 (which is a translation from the original French text) (extract attached – see **Exhibit Five**) it says:

“Beloved daughters, today I must remind you once again of a very important regulation: never strike our children! I know that none of you do so, but it is my duty to exhort you to be faithful to this recommendation. Oh, no, you must never use harsh measures. It is well known that they do not correct anything, and they would merely make us culpable before God and man. Let this order stand for ever and always, as though it were inscribed and printed everywhere, because, everywhere and in all circumstances, I wish it to be obeyed.”

The use of the word “children” is a translation from the French text and was an affectionate term used by adults to refer to both children and other (usually younger) adults. Therefore the use of the term “children” in this document is understood to refer to all of the Congregation’s protégées; that is anyone in their

care. This policy was incorporated into a further written document issued 24th April 1897 by the then Superior General, Sr Mary of the Saint Marine Verger. The 1897 document was issued to the entire Congregation, and was entitled “*Practical Rules for the Use of the Religious of the Good Shepherd for the Direction of the Classes*” (“**Practical Rules**”). It states (at page 114) (see extract attached at **Exhibit Six**):

“The Religious of the Good Shepherd Should, never forget that it is forbidden to strike the children”.

It then recites in a footnote the text of the Conferences where the translation is slightly different from that set out above, wherein it states:

“We must repeat to you to-day, my dear children, a recommendation of great importance. That is, never to strike the children. I know well that none of you fail in this respect, but it is my duty to tell you to be always faithful to this recommendation. Ah! my dear children, never use harsh measures; [...] Then let this prohibition be for all times and all places. Consider it inscribed everywhere, for I wish it observed everywhere, and on all occasions”.

That rule would have been in force throughout the Irish province. The 1897 Practical Rules document refers to the following as forms of permitted punishments:

- **A look of disapproval** (per page 115): “*A means which I found effective to make them understand, when they had done wrong, was to look at them severely, and several afterwards told me that they would have preferred the greatest punishment to this look of disapproval*”
- **Brief separation from her companions** (per page 114): “*If we be obliged to separate a child from her companions we should never shut her up alone; solitude is a bad counsellor for a child who is not good. – This point is of extreme importance; she should be given in charge to a person of confidence*”.

The “Practical Rules” document was republished in 1943 and recirculated throughout the Congregation. Accordingly, it was written policy from at least 1897 onwards throughout the Congregation that there should be no corporal punishment administered by a Good Shepherd Sister against any person in their care. I note that the Voluntary Homes Regulations of 1952 and 1975 both permitted corporal punishment in voluntary homes. However, having regard to my knowledge of the ethos of our Congregation and knowing our individual

Sisters, it would surprise and shock me if the Rule prohibiting hitting or smacking was not adhered to strictly. From my own knowledge of our individual Sisters and to the ethos and charism that is so imbued in our culture, any such breach of the Practical Rules would have been a serious divergence from our commitment to those in our care. Given that corporal punishment would have been legal and utilised in schools and family homes during this period, the Practical Rules are enlightened and child-focused having regard to the context of their times. Subject always to the above, the discipline system administered appears to have centred around withdrawing privileges or withholding treats when someone misbehaved. In more recent times, the policy would have focused on catching a child being good, praising them for such good behaviour, and rewarding that good behaviour. In respect of Marianvale Mother and Baby Home, as stated above, we have been unable to locate any policies or inspection reports or other helpful documents in relation to same, but we understand it would have been run on the same basis as the Congregation's Marianville Mother and Baby in Belfast. For Marianville in Belfast, we have been able to locate one document (copy attached as **Exhibit Seven**) which confirms that there was a written policy which confirmed there would be no "sanctions" administered to residents. The greatest sanction which would be applied in practice (for example, in the event that a resident was being disruptive to others) was seeking alternative accommodation arrangements for that resident. The Booklet (referred to above) contains a section at page 8 entitled "Behaviour". It states:

*"Marianville does not have a list of rules for the residents, but we expect girls to show consideration for others and to avoid undue noise during rest periods and at night. For legal reasons, Marianville is registered as a Children's Home, and therefore, we are expected to specify what sanctions may be used should a young person misbehave. **However, as a matter of policy, we do not in fact apply sanctions to young people in residence; the approach of the Sisters of the Good Shepherd to their task is one of kindness, understanding and love.** Nevertheless, a girl's behaviour may sometimes be so disturbed that it becomes a threat to others in the group, and in those circumstances it may be necessary to make a change of residence". (Emphasis added).*

- 6.15. **What interaction there was between the children's home and other facilities that may have been provided by the congregation on the same site (eg. mother and baby homes, laundries, congregational facilities etc).**

See 4.3 above.

7. Government Oversight and Inspection

7.1. To the extent possible, please set out what oversight and inspection the congregation is aware of from government in the life of the children's home.

From our searches, the congregation has been unable to locate many relevant records, save for the small number referred to herein. It is believed that what records as were in existence may not have been retained in their entirety after the home ceased operations, as the purpose for which they were created ceased to exist. As stated above, a small number of records were retained in archives. However, the Congregation refers to GSC 5003 being a report prepared by Kathleen B. Forrest dated 28th April 1953. It states. It states: *"(13) Good Shepherd Convent, Newry: Only a few teen-age girls, the rest are older women. Material conditions and equipment very good. Girls and women work in laundry, have all amusements laid on inside Home. Quite happy atmosphere in both places"*. We presume that further documents would be held by the State relating to other Inspections, or other returns made to the relevant authority. The Sisters have recollections of social workers visiting individual teenagers to discuss how they were getting on. The Sisters recall being asked about the progress of individual teenagers by those social workers.

8. No allegations of child abuse in Northern Ireland

8.1. Please set out any allegations abuse that came to the attention of the congregation in respect of the "children's services" provided by it in Northern Ireland.

Prior to engagement with this Inquiry, and receipt of the 10 Applicants' Statements furnished by the Inquiry, the Congregation had received no allegations of abuse in respect of the "*children's services*" in Northern Ireland. As already disclosed in the section 9 response furnished by the Congregation to the Inquiry under cover of letter 23rd December 2015, the Congregation received one allegation of negligence from a former resident, but that resident was not in receipt of "children's services" as she was an **adult** at the time of her stay with the Good Shepherd Sisters. Pursuant to the written consent and authority of the individual (Applicant HIA242), the Congregation furnished the Inquiry with copies of that High Court Writ of Summons dated 5th October 2005. The Applicant did not pursue those civil legal proceedings, and they appear to have fallen into abeyance in 2005 and have not been pursued since then. No allegations of abuse in respect of "children's services" have come to the attention of the Congregation either by way of direct disclosures or by way of initiation of civil

litigation. It is notable that there were approximately 4,287 individuals admitted to the Good Shepherd Sisters institutions in Northern Ireland during the period 1922 to 1995. As already explained to the Inquiry under letter 25th January 2016, it has not been possible break this figure down in respect of how many admissions related to children and how many related to adults. In the circumstances, having one (unpursued) claim of negligence made against the Congregation in respect of the period would suggest that the Good Shepherd Sisters discharged their child care ministry with care and devotion, and met the standards of care expected of them. As stated in the policy document referred to at 6.14 above, the approach of the Good Shepherd sisters to their ministry was one of kindness, understanding and love. It is notable that the Inquiry has received statements from 12 Applicants of which 11 fall within the Inquiry's terms of reference, and of which 10 are proceeding within this Module. The Sisters cared for approximately 4,287 individuals during the relevant period. The Congregation does not believe it is helpful to engage in a crude mathematical statistical analysis of the percentages involved, because the Congregation's foundress, St. Mary Euphrasia, had a saying which has been adopted as a statement of ethos for the Congregation: "*one person is of more value than a world*". For this reason, the mere fact that even one single person saw fit to make a Statement to the Inquiry complaining of her time in the Good Shepherd Sisters is a source of considerable sadness and distress to the entire Congregation. It is hoped that the Applicants will draw some healing from recounting their stories to the Inquiry. They have been taken seriously, and listened to with respect. Subject to the above, as the Inquiry will have seen from the documentation furnished by the Congregation, there are a number of references to familial child abuse (including familial sexual abuse and familial neglect) suffered by girls and teenagers who have been brought to the Good Shepherd Sisters. In some cases, those disclosures of familial abuse and familial neglect were made by the teenagers directly to their social workers. In some cases, the social workers would have made disclosures of this information to the Good Shepherd Sisters.

8.2. If there were any allegations that did come to the congregation's attention, then please ensure that each example deals with the particulars.

See above.

9. Police involvement

9.1. Please set out what police investigations, if any, the congregation is aware of into allegations of abuse in the convent. None.

9.2. If any individual sister of the congregation in the convent being investigated by the HIA Inquiry was investigated by the police then please identify the relevant sister and what the investigation related to. None.

However, we understand that the PNSI made enquiries of one Good Shepherd Sister in Derry to see if she could be a witness in respect of a complaint made against another religious institution. The PSNI made the enquiry because the complainant was also a resident with the Good Shepherd Sisters. For the avoidance of any doubt, this complaint did not relate to a Good Shepherd Sister or any institution run by the Good Shepherd Sisters.

10. Civil Claims

10.1. Please set out details of any civil claim the congregation is aware of in relation to abuse in any of its convents in Northern Ireland.

See 7.1 above.

11. Diocesan Involvement

11.1. What diocesan involvement there was in the oversight, governance, and management of the children's homes

The Congregation of the Good Shepherd Sisters was founded by St. Mary Euphrasia in Angers, France in 1835. The ministry of the Congregation was dedicated to the care, rehabilitation and education of girls and young women who were in social or financial difficulty. The Congregation's status in canon law is that of a "Pontifical Congregation" – accountable directly to the Holy See. Their management and financial structure is entirely separate from any diocese in which their houses are physically located. While the Good Shepherd Sisters have always done their utmost to cooperate with and show due respect to the diocesan bishop, the diocesan bishop has no authority over the Congregation¹; that authority is reserved for the Apostolic See (the Pope). By virtue of its status as an "institute of pontifical right", the Congregation is *"immediately and exclusively subject to the power of the Apostolic See in regards to internal*

¹ Can. 708: "Major superiors can be associated usefully in conferences or councils so that by common efforts they work to achieve more fully the purpose of the individual institutes, always without prejudice to their autonomy, character, and proper spirit, or to transact common affairs, or to establish appropriate coordination and cooperation with the conferences of bishops and also with individual bishops."

*governance and discipline*². The canonical Constitutions of Good Shepherd Sisters mention only one instance in which they must defer to the diocesan bishop: *"The written consent of the diocesan bishop is required to open a house; to close a house he is consulted"*³. When Good Shepherd Sisters open a new foundation, it is always either with the consent of, or at the invitation of the bishop of a particular diocese. Canon Law (Can.678.3) requires that *"in organizing the works of the apostolate of religious, diocesan bishops and religious superiors must proceed through mutual consultation."* In any diocese, in the past or currently, the local bishop would have had no role in the governance, finance, management, inspection and regulation of communities of Good Shepherd Sisters or the services in which the Sisters engaged.

12. Statement of Truth

I believe that the facts stated in this Witness Statement are true

Signed:

Ethna McDermott

Sr. Ethna McDermott

Dated the 25th day of February 2016

² Can 593: "Without prejudice to the prescript of can. 586, institutes of pontifical right are immediately and exclusively subject to the power of the Apostolic See in regards to internal governance and discipline." Can. 586 §1.: "A just autonomy of life, especially of governance, is acknowledged for individual institutes, by which they possess their own discipline in the Church and are able to preserve their own patrimony intact, as mentioned in can. 578."

³ The canonical Constitution of the Good Shepherd Sisters states at Article 109: "The written consent of the diocesan bishop is required to open a house; to close a house he is consulted (Can. 609, 612, 616 §1)".

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

Biographical Statement in relation to Sr. GSC 24

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry dated the 22nd February 2016 requesting information in relation to the above named Sr. GSC 24
2. Sr. GSC 24 full name in religion was Sr. GSC 24 Her birth name was GSC 24
3. Sr. GSC 24 date of birth was 1905 and she died on the 1988. Her Death Certificate was exhibited in my Statement to the Inquiry of the 18th February 2016
4. Our records do not describe her qualifications.
5. Her history of postings is set out below.

From	To	Location	Role
1st January 1926	1927	Limerick	Teaching
7th July 1928		Limerick	1st Profession of Vows
7th July 1928	14th July 1931	Limerick	Teaching
1931		Limerick	Final Vows
14th July 1931	1932	Sunday's Well, Cork	Aide in School
1933	1934	Sunday's Well, Cork	Science Teacher
1935	1940	Sunday's Well, Cork	2nd Mistress, Industrial School

1941	1947 or 1952???	Sunday's Cork	Well,	1st Mistress, Industrial School
1952	1953	Sunday's Cork	Well,	Mistress of School
1955	1957	Sunday's Cork	Well,	1st Mistress of School
13th August 1957	4th September 1963	Newry		1st Mistress, Girls, St. Mary's
4th September 1963	17th February 1964	Foynes		Superior
17th February 1964	December 1967	New Ross		Superior
December 1967	1968	Dublin		Provincialate, Dublin
1968	1969	Belfast		Superior, Sisters of the Cross (Contemplatives)
1969	1973	Limerick		Sacristan
1973	1974	Limerick		Unknown
1975	1975	Limerick		Sacristan
1976	1984	Limerick		Unknown
1985	1988	Limerick		Invalid

6. An allegation has been made against Sr. GSC 24 by HIA 359 (HIA 359). The Congregation has already responded to this allegation in Sr. SR 281 responding statement of the 5th February 2016.

7. The Congregation has reviewed its records for all postings of the above named in the province of Ireland and we have been unable to find any record of any allegation of abuse of any kind made against Sr. GSC 24

8. Statement of Truth

I believe that the facts stated in this Witness Statement are true.

Signed: Ethna McDermott

Sr. Ethna McDermott

Dated the 29th day of February 2016

Witness Name: Sr. Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR. ETHNA MC DERMOTT RGS

Biographical Statement in relation to Sr. SR 312

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry dated the 22nd February 2016 requesting information in relation to the above named Sr. SR 312
2. Sr. SR 312 full name in religion was Sr. SR 312 She was known as Sr. SR 312 Her birth name was SR 312
3. Sr. SR 312 date of birth was 1915 and she died on 2005. Her Death Certificate was exhibited in my Statement to the Inquiry of the 18th February 2016.
4. Sr SR 312 undertook a residential care course in Liverpool and later, in 1978, obtained her CARC in Residential Care from Magee College.
5. Her history of postings is set out below:

From	To	Location	Role
12 th August 1942	12 th August 1944	Novitate, Limerick	Choir Novice Sister
12 th August 1944			First Profession of Vows
12 th August 1944	29 th August 1945	Limerick	unknown
29 th August 1945	29 th August 1947	St. Mary's, Sunday's Well, Cork	Working in Laundry in Hotels and Ironing Rooms
29 th August 1947	1948	New Ross	School Workroom
1948	1952	New Ross	2 nd Mistress of

			School
1953	29 th September 1956	New Ross	1 st Mistress of Girls
29 th September 1956	1960	Derry	Sister in Charge of St. Mary's
1960	1963	Derry	Unknown
1963	1966	Derry	Mistress of Girls
1967	1970	Derry	Directress of Education Centre
1971	1972	Derry	Directress of Girls and Workroom
1973	1974	Derry	Directress of Girls
1974	1975	Derry	2 nd Councillor
1975	1976	Derry	Hostel
1976	1984	Derry	Unknown
1979	1994	Derry	Sacristan and Volunteer in Night Shelter for Homeless women
1995	1996	Derry	Sacristan
1996	1997	Derry	Semi-invalid/Sacristan
1998	2002	Derry	Unknown

6. An allegation has been made against Sr. SR 312 by HIA 107 (HIA 107). The Congregation has already responded to this allegation of abuse in Sr. SR 293 Statement of the 4th February 2016, Sr. SR 283 Statement of the 3rd February 2016 and Sr. SR 49 Statement of the 3rd February 2016.

7. The Congregation has reviewed its records for all postings of Sr. SR 312 in the province of Ireland and we have been unable to find any record of any allegation of abuse of any kind made against Sr. SR 312

8. Statement of Truth

I believe that the facts stated in this Witness Statement are true.

Signed:

Ethna McDermott

Sr. Ethna McDermott

Dated the 29th day of February 2016

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

Biographical Statement in relation to Sr. SR 196

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry dated the 22nd February 2016 requesting information in relation to the above named Sr. SR 196
2. Sr. SR 196 full name in religion was Sr. SR 196 Her birth name was SR 196
3. Sr. SR 196 date of birth was 1921 and her date of death was the 2014. Her Death Certificate was exhibited in my Statement to the Inquiry of the 25th February 2016.
4. Sr^{SR 196} had successfully completed the Home Office Central Training in Council in Child Care in London 1969, and had also successfully completed training as a Youth Leader.
5. Her history of postings are set out below:

From	To	Location	Role
25 th November 1944		Limerick	Profession of 1 st Vows
25 th November 1944	16 th August 1945	Limerick	Post-Novitiate Placement
16 th August 1945	1952	Newry	Unknown – St. Mary's
1952	1953	Newry	Ironing Room and Parlours, St. Mary's

1953	1955	Newry	unknown
1955	1957	Newry	Ironing Room, St. Mary's
1957	1960	Newry	unknown
1960	1964	Newry	Laundry and Robiere
1964	1966	Newry	Sister in Charge - Laundry and Robiere
1967	1968	Newry	Dry Cleaning and Robiere
January 1969	December 1969	London, England	Child Care Course, North West Polytechnic, London
21 st December 1969	21 st October 1981	Belfast	Girl's Hostel and Good Shepherd Youth Club, Ormeau Road.
1970	1971	Belfast	Group Mistress and Girl's Hostel
1972	1973	Belfast	Girl's Hostel
1975	1976	Belfast	Youth Leader
1977	1981	Belfast	Unknown
22 nd October 1981	1 st February 1988	Derry	Superior
8 th February 1988	1989	Limerick	Rosanne House Councillor
1989	21 st November 1990	Limerick	Maintenance and 1 st Councillor
21 st November 1990	16 th October 1992	Sunday's Well, Cork	Directress, Bruac
16 th October 1992	15 th April 1994	College Road,	Bruac
26 th April 1994	1995	Derry	Superior
1995	20 th October 1997	Derry?	Unknown
20 th October 1997	13 th Sept 2000	Derry	Superior
13 th September 2000	3 rd December 2014	Belfast	Pastoral Ministry/Household duties

6. Allegations have been made against Sr. ^{SR 196} by **HIA 175** (HIA 175). The Congregation has already responded to these allegations in my Statement to the Inquiry of the 25th February 2015.

7. The Congregation has reviewed its records for all postings of the above named in the province of Ireland and we have been unable to find any record of any allegation of abuse of any kind made against Sr. **SR 196**

8. Statement of Truth

I believe that the facts stated in this Witness Statement are true.

Signed: Ethna McDermott

Sr. Ethna McDermott

Dated the 29th day of February 2016.

Witness Name: Sr. Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR. ETHNA MC DERMOTT RGS

Biographical Statement in relation to Sr SR 49

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the letter issued by the Historical Institutional Abuse Inquiry dated the 22nd February 2016 requesting information in relation to the above named Sr. SR 49
2. Sr SR 49 full name in religion was Sr. SR 49 Her birth name is SR 49 SR 49
3. Sr SR 49 date of birth is
4. Sr SR 49 completed a catering course in in Cathal Brugha Street, Dublin in 1961. She obtained a certificate in Residential Care in 1978. She also undertook an Open University Course in caring for older people in 1990 and a pastoral counselling course in 1995.
5. Her history of postings is set out below.

From	To	Location	Role
8 th September 1955	22 nd November 1957	Limerick	Novice Sister in Novitiate – working as aide in Refectory
22 nd November 1957		Limerick	Profession of 1 st Vows
22 nd November 1957	14 th January 1958	Limerick	Post Novitiate Placement
14 th January 1958	8 th September 1961	Sunday's Well, Cork	St. Mary's, Catering.
19 th August 1961			Final Profession

8 th September 1961	1963	Derry	Ironing Room
1964	1966	Derry	Sister in Charge of Gardens
1967	1968	Derry	Working in Convent Kitchen and Gardens
1968	1969	Derry	Dry Cleaning and Farm
1970	1971	Derry	Despatch Room and Gardens
1971	1971	Derry	Aide, Teenage Group
1972	1972	Derry	Despatch Room and Farm
1973	1973	Derry	Girls' Kitchen - cook
1974	1974	Derry	Girls' Kitchen - cook
1975	1994	Derry	Sister in Charge of St. Mary's
1993	1993	Hawkestone Hall.	Religious Education Course
1994	1995	Derry	Infirmarian/Helper in Convent
1 st November 1995	2003	Derry	Asst Chaplain, Altnaglevin Hospital
2003	date	Derry	retired

6. An allegation has been made by **HIA 202** (HIA 202). Sr **SR 49** has responded to this allegation in her Responding Statement of the 3rd February 2016.

7. The Congregation has reviewed its records for all postings of the above named in the province of Ireland and we have been unable to find any record of any allegation of abuse of any kind made against Sr. **SR 49** save for those made in this Inquiry.

8. Statement of Truth

I believe that the facts stated in this Witness Statement are true.

Signed: Ethna McDermott

Sr. Ethna McDermott

Dated the 29th day of February 2016

Witness Name: Sr Ethna McDermott

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922-1995

WITNESS STATEMENT OF SR ETHNA MC DERMOTT RGS

Witness Statement in response to matters raised during Counsel to the Inquiry's Opening Statement of the 7th March 2016:

I Sister Ethna McDermott will say as follows:-

1. I make this Statement in response to the queries raised by the Chairperson on the 7th March 2015.
2. **Map**
 - 2.1. The Inquiry has been furnished with a map of the Belfast premises GSC5047. To assist the Inquiry in bringing greater clarity to the complex, we have now marked the names of relevant buildings/uses of buildings on that map, a copy of which I now attach as **Exhibit 1**.
 - 2.2. The Sisters cannot estimate a date for the original map (although it may have been the early 1960s) and that the hand-written markings thereon were made some date subsequently, possibly around 1975, judging from the names given to some of the buildings in those handwritten annotations.
3. **Care of teenagers in Belfast by the Good Shepherds between 1962 and 1970**
 - 3.1. As I have previously stated in my General Statement to the Inquiry of the 25th February 2016 (GSC-377), in or around 1922 the Good Shepherd Sisters established a children's home called "Sacred Heart Home" at our premises on the Ormeau Road, Belfast. The Inquiry will have seen photographs of the Sacred Heart Home building. It was a distinctive red brick building, with its own separate entrance. It was connected with the larger St Mary's building by means of internal corridors, and essentially formed a separate "wing" within the larger building. The Sacred Heart Home provided residential care for children aged between the ages of 2 years to 16 years, but in later years it appears only to

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- have taken children of school-going age. The Sacred Heart Home closed as a children's home in or around 1962.
- 3.2. The Register of Voluntary Homes (GSC 5009) shows that the Sacred Heart Home was "amalgamated" with the "Good Shepherd Home" in May 1963. The Sisters think that "Good Shepherd Home" may refer to the institution which we refer to as St Mary's Belfast.
 - 3.3. St Mary's Belfast generally took in teenagers (generally 15 years and upwards) and adult women. In 1970, an Adolescent Centre was opened in the premises previously occupied by the Sacred Heart Home. The Inquiry has raised a query in relation to the period 1962 to 1970. As the documentation is very scant, I have consulted as many Sisters as I can to ascertain the position during this period. I have spoken with a number of Sisters who worked in Sacred Heart Home and also in St Mary's, Belfast in the 1960's. I have also spoken with Sr **SR 295** **SR 295** who worked part-time in the Adolescent Centre during its years of operation (1970 – 1982).
 - 3.4. The Sisters have informed me that upon the closure of the Sacred Heart Home in 1962, those children who had been resident in that Home at the time of its closure who were old enough were moved out of care and in to independent living arrangements. There were some children who were not ready to move into independent living arrangements, and the details of same are dealt with in my Statement to the Inquiry GSC377 – GSC 451.
 - 3.5. After the home's closure in 1962, the building from which the Sacred Heart Home operated did not cease to exist. It appears that the Sacred Heart Home may have ceased to be used as sleeping and living accommodation for an unknown period (albeit that lessons and classes held within the Sacred Heart Home continued during that period). Sr **SR 314** (who at that time would have been known by her name in religion as "Sr **SR 314**") recalls that during the period 1963 to 1966, she took the teenagers and ladies for cookery lessons and those cookery lessons were held in the Sacred Heart Home building. Such lessons would have been important, as they prepared the teenagers and ladies in the care of the Good Shepherd Sisters for independent living.
 - 3.6. We do not know whether refurbishments were taking place on the residential accommodation space in the Sacred Heart Home building during the interim period or whether it was being used for another purpose.
 - 3.7. However, it seems that from 1962 until the opening of the Adolescent Centre in 1970, the more junior teenagers were merged into the "St Mary's Class" and

were brought under the overall care and control of the Sister in Charge of St Mary's at the relevant time. During the period 1962 (closure of Sacred Heart Home) and the opening of the Adolescent Centre (1970), the Sisters in Charge of the St Mary's Belfast were:

- SR 208 from 1957 until 1963
- SR 285 from 1963 until 1966
- SR 286 from 1967 until 1973

3.8. It is our understanding from the Belfast Annals (sample extracts of which were furnished to the Inquiry as part of my Statement GSC 972) that during the 6 year period 1957 – 1963, refurbishments were carried out in the St Mary's building, including subdividing the dormitories into smaller sleeping arrangements. I attach an extract from the Annals as **EXHIBIT 2** which refers to the end of term of the local leader, Mother **SR 300**, who was leaving the Good Shepherd Sisters' convent in Belfast to go to the Good Shepherd Sisters' Convent in Derry. It states: *"In those six preceding years, Mother was indefatigable in coping with the demands of modern standards in our re-education centre. The girls have now a superb recreation hall dining hall, and up to date cubicles all of which give striking evidence of Mother's personality and good taste"*. Any younger teenagers who were admitted during that period 1962 to 1970 (formal opening of the Adolescent Centre) would have been considered to form part of the "St Mary's Class" and would have been under the general responsibility of those Sisters in Charge referred to above.

3.9. It appears that the use of the Sacred Heart Home as residential accommodation for younger teenagers resumed sometime around 1968. From 1968 onwards the younger teenagers were a distinctive and separate grouping within the complex. At that time, Sr. **SR 297** worked with the teenagers who were resident in the Sacred Heart Home building and who were considered part of the "St Mary's Class". At that time, Sr. **SR 297** had just completed her social work qualification. Sr. **SR 297** informs me that she and Sr. **GSC 21** (who was later in charge of the Adolescent Centre after its opening in 1970) were given responsibility for taking care of the teenagers within the Sacred Heart Home.

3.10. Sr. **SR 282** who has already given a number of Statements to the Inquiry, worked in St. Mary's from 1968 until 1970 (and thereafter worked in the Adolescent Centre). She recalls that during her time, the Sister in Charge of St.

Mary's, Sr **SR 286** had direct responsibility for the younger teenagers who were living in the former Sacred Heart Home building.

- 3.11. The teenagers physically accommodated in the Sacred Heart Home (ie from 1968/9 onwards) would have eaten their meals in a separate room from the older residents of St Mary's, although at that time there was no separate kitchen in the Sacred Heart Home wing of the residence. So the teenagers were served their food in the St Mary's canteen kitchen and then carried their plate along the internal corridor to the dining room/refectory in the Sacred Heart Home wing of the building to eat their meals together.
- 3.12. Those teenagers resident in the Sacred Heart Home building from 1968/69 onwards had separate bedroom, bathrooms and recreation facilities from those used by the older St Mary's residents.
- 3.13. I have spoken with another Sister, Sr. **SR 308** who was undertaking a Masters in Psychology in 1968. As part of the preparation for her thesis, she worked with the teenagers in the Sacred Heart Home in June and July 1968. While she recalls the teenagers at that time being generally 14 years and upwards, it is her recollection that the teenagers resident in the Sacred Heart Home, although nominally considered to be part of the "St Mary's Class", were a separate and distinct group from the St Mary's Class.
- 3.14. On the ground floor of the Sacred Heart Home building there were classrooms laid out with school desks so that school-going teenagers could undertake their homework and school projects. The Sacred Heart Home building also had a sewing room full of sewing machines. These rooms were also used by other residents from the St Mary's side of the building when participating in further education and evening classes. Having spoken with Sisters who were in Belfast at the time, they advise me that during the period 1962-1970, the use of these rooms as study rooms, and classrooms for educational classes and night classes for all teenagers and ladies continued from the classrooms on the ground floor of the Sacred Heart Home building.
- 3.15. The Adolescent Centre established in 1970 operated out of the Sacred Heart Home premises. The Adolescent Centre was established for teenagers referred by social workers, and the Sisters worked closely with those social workers.

4. **Statement of Truth**

I believe that the facts stated in this Witness Statement are true

Signed: Ethna McDermott

Sr. Ethna McDermott

Dated the 10th day of March 2016

		Reference.....	
		Total.	Under 18
	1960	97	5
	1963	100	6 (3 of school-age.)
	1964	92	6 (None of school-age)
later	1964	91	7 (16-18 yrs.)
	1965	90	8 (3 girls of school-age)
	1966	80	3
	1968	98	7
	1969	97	7
	1971		8
	1972.	76	8 {one girl under 15 going out to school - 7 in except. outside Home.
	1973	65	2
	Stranded young girls who come to Kien door or who are brought by Alice are accommodated.		

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Part I (Continued)

Name and Address of Home	Categories and Age Groups of Children admitted	Numbers and Ages of the Children in the Home										Total Number of Children in the Home	Number of Children in the Home who are in the care of a Welfare Authority under the Children and Young Persons Act (N.I.) 1950									
		Under 2 years		2-4 years		5-14 years		15-18 years		Total			Under 2 years		2-4 years		5-14 years		15-18 years		Total	
		B.	G.	B.	G.	B.	G.	B.	G.	B.	G.		B.	G.	B.	G.	B.	G.	B.	G.	B.	G.
Totals brought forward		46	36	80	53	208	270	5	31	339	390	729	12	7	16	8	49	79	3	2	80	97
12. Childhaven, Millisle Road, Donaghadee.	Over 2 years	-	-	3	1	4	6	2	-	9	7	16	-	-	-	-	-	-	-	-	-	-
13. De La Salle Boys' Home, Rubane, Kircubbin.	Boys - 8-16 years	-	-	-	-	76	-	7	-	83	-	83	-	-	-	-	30	-	-	-	30	-
14. Johnston Memorial School, 5 Green Road, Knock, Belfast, 5.	Girls between 5 and 21 years on the roll of the Presbyterian Orphan Society	-	-	-	-	-	7	-	6	-	13	13	-	-	-	-	-	-	-	-	-	-
15. St. Joseph's Home, Convent of Mercy, Bessbrook.	Girls - 5-15 years	-	-	-	-	-	11	-	-	-	11	11	-	-	-	-	-	1	-	-	-	1
16. Nazareth House Nursery Home, Altavilla, Corcrain, Portadown.	0-2 years	3	8	-	-	-	-	-	-	3	8	11	-	1	-	-	-	-	-	-	-	1
17. Blackburn House, 34 Annadale Avenue, Belfast, 7.	Girls - 15-18 years	-	-	-	-	-	-	-	3	-	3	3	-	-	-	-	-	-	2	-	-	2
18. Good Shepherd Home, Waterside, Londonderry.	*Girls - 14 years and over	-	-	-	-	-	2	-	8	-	10	10	-	-	-	-	-	-	3	-	-	3
19. Good Shepherd Convent, Armagh Road, Newry.	*Girls - 14 years and over	-	-	-	-	-	-	-	4	-	4	4	-	-	-	-	-	-	3	-	-	3
20. Good Shepherd Home, 511 Ormeau Road, Belfast, 7.	*Teenage girls	-	-	-	-	-	4	-	36	-	40	40	-	-	-	-	-	-	13	-	-	13
Totals carried forward		49	44	83	54	288	300	14	88	434	486	920	12	8	16	8	79	80	3	23	110	120