

Name: SR 208

Date: 10th November 2014**THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995**

Witness Statement of SR 208

I, SR 208 will say as follows: -

1. I came to Nazareth Lodge in 1965 and left in August 1966. It was my first time in Northern Ireland. I had assisted in the care of Nursery children in England in the previous four years. On the closure of that particular House in England, I was appointed to Nazareth Lodge. It was for a temporary period prior to starting Nursing Training in London.
2. At that point the children there were five to eleven year old boys in four units. The two to five year old children were in the Nursery which was called the Bethlehem Nursery. Many of those children had been in St. Joseph's Baby Home previously and, up to that stage, had not been fostered or adopted. Some were younger members of families with their sister's placed in Nazareth House or brothers in the units in Nazareth Lodge.
3. Statutory Social Work involvement was minimal or almost non-existent with very little contact made with the children or any home visits arranged that I can remember. Sadly in that era, it was a part of their lives which we did not share and was not fully known to us. There were some exceptions of course with some children having parental visits and return to home.
4. There was a practise of families in the community taking particular children for holidays and other occasions. These contacts were notified to the authorities. In some cases contact continued through the years and into later life.
5. The Down and Connor Adoption Society placed a large number of babies with families for adoption. Sadly there were children with complex family situations who

were not placed with families and as they got older the prospect of a placement with a family was not easily done.

6. The introduction of smaller units with boys and girls of varying ages was started in a big to make the place more home like. Each group had their own dormitories, sitting rooms and dining rooms. In the year 1965/1966, this had happened but there was a communal dining hall which was used as the school canteen during school time. The hall was physically divided into four sections with a section allocated to each group who had their breakfast and supper there. The entire hall was used by the School for the midday meal when the supervision was undertaken by the canteen staff. The meal was provided by the Education Board. I do not know if there was payment but it was shared by children of professional families, others and the Lodge children.
7. The Sister and staff of each group were responsible for the general care and behaviour of their section for breakfast and supper. Being a communal room the Sister with overall responsibility for the children had a supervisory role. I can honestly say that I did not see any child beaten in that year. **SR 34** was headmistress of the School and could exercise control without any effort. The children themselves had been used to boundaries and discipline; they were easy to manage. There was a practice started by **SR 34** of delicate children (our own house children) coming from school to the scullery of the hall for whisked egg, or egg flip as it was called, at morning break. There was a tin of malt which was also given. There were some motherly women in the kitchen, as I recall. As I was not involved in teaching, I was responsible for this which was a pleasant chore.
8. In regard to staffing, I can relate my experience of this in the year 1965 to 1966. As I have already stated, there were four units in the large House with a sister and staff in each one. Three of the Sisters taught in the school whilst I was with, what was called, the Marion Group. As I did not teach, I would have spent time in the dining hall (midday) and after school in the playing field and the recreation hall (distinct from the dining hall).
9. Two groups shared the second floor – the Marion Group and the Sacred Heart Group. The dormitories were side by side on the passage with the bathrooms on the opposite side of the passage. It was the practice for each Sister to replace the other for our supper meal and alternative evenings. In the same way, the two staff members were alternated. There was no conflict. I remember that the young girls employed had done a preliminary child care course (non-qualifying). In-service

training was part of the Residential Social Work training then. They assisted in supervision and play activities. They helped with ironing and care of clothes and bed clothes.

10. At the end of the school year, the children relocated to Ballyhornan, County Down where we took up residence in what was once an Air Force Base. It was a homely free place, sea and country meeting with one shop in the square which was really part of the local family farm. The little cottages leading to the tea were taken each year by families who all seemed to come from the Markets area of Belfast
11. On a material level, they were not more privileged than the Nazareth children and so they played as equals on the beach. There was a very neighbourly relationship with the parents who kindly helped us. We were helped by former Old Boys who offered their help. We had the usual summer fare of large amount of beans, fish cakes and sausages cooked in a separate kitchen with dining area. The World Cup in 1966 was the highlight of that summer with the excitement of an English win. Each match was replayed on the green area around the huts as they were called then. In later years, the same huts were acquired for holidays by families.
12. A life changing event for the children was the change to the De La Salle Boys Home in Kircubbin. They saw it as growing up. For them it was like going from Low Infants to High Infants. I remember a Sister, now dead, who cared for a big number of them from babyhood and for her it was a parting filled with sorrow that they had not been placed with a family. However, it was acknowledged that we did not have a system in place for boys who had no male contacts in their lives. There was trust in the care provided in Kircubbin.
13. It was also the pattern that the boys mostly returned to Belfast and there was a support system in the form of the Nazareth Lodge Welfare. There may not be paperwork to record this but valiant and dedicated work was done by those involved in it. I personally know the dedication of [REDACTED] and the various priests entrusted by the Diocese with this work.
14. Out of respect for the recipients of such kindnesses, I will not give details but I remember a distressed phone call from a chap in London to me in Scotland. How wonderful it was to get in touch with St. Augustine's knowing that help and advice would be given as it was.

15. I remember the Lodge of those years in the sixties with affection; also with a lot of sorrow, remembering the harsh reality of the troubled years those children faced when they left Kircubbin. I must record the kindness and care shown to many of them then by **BR 6** and **BR 2** De La Salle Brothers.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed **SR 208**

Dated 14th November 2014.

Name: SR 208

Date: 10th November 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of SR 208

I, SR 208 will say as follows: -

1. I came to Nazareth Lodge in 1965 to a group of five to eleven year old boys. It was called the Marion Group, one of four groups which operated in the main part of the building. There was a Sister in charge with overall responsibility for the running of the home whilst those of us in charge of each individual group were responsible for the daily care of the boys and overnight supervision.
2. Each group had a young member of staff. There were other ancillary staff. They were pleasant, easy to manage children. Many had been in the care of the Sisters since their very early years. They had been in the care of the Sisters since their very early years. They had been in St. Joseph's Baby home, moved to Bethlehem Nursery and later, at the age of three, attended the Nursery School there. It was a recognised Nursery and children from their own homes in the community attended it also. It had qualified Nursery staff and attendants.
3. The Primary School was on the grounds of Nazareth Lodge. It too was attended by children other than the children who were resident. There were a number of teachers male and female. At that particular time, the Headmistress was also the Sister with responsibility for the overall care of the children. There was then a general Sister in Charge (Superior) who was responsible for the maintenance and budgeting. The employment of staff was her responsibility in co-operation with the Sister in charge of the children.
4. HIA 16 was one of the boys in the Marion Group when I came to Belfast. He was a friendly, shy child who did not present any problems. I remember that he attended the speech therapist on a regular basis; he had difficulty with some words.

He was taken to the clinic at the top of the Ormeau Road by [REDACTED] who was an assistant in the group. She had been there for some time and was well liked by the boys.

5. HIA 16 had older sisters who were in Nazareth House on the Ormeau Road. Although they were in the same area, they were physically apart. At one point the Sister with them took them to the Lodge in a few Sundays to meet with HIA 16. We both thought it would be a good idea. However it didn't seem to be of much concern to them and it didn't become a regular thing. HIA 16 wanted to be with the boys and the sisters had their own interests. The girls had the support of each other. Sadly there was no family contact to keep the relationship going on a realistic level. By 1965 HIA 16 had been parted from them for some years. I recall an older brother coming from England (about 1966) to visit. He spent some time with HIA 16 but he does not appear to have kept up the contact later.
6. As was the arrangement, HIA 16 left for De La Salle Home, Kircubbin, County Down when he was Secondary school age. He would have been a member of a group of boys of the same age. The discharge date was 21st August 1968.
7. There was no statutory social work involvement in HIA 16 ongoing care. On his discharge from Kircubbin, the Lodge Welfare Committee would be involved in the procurement of work and finding of accommodation. Most of the Lodge Boys came back into Belfast and continued to socialise in St Augustine's Club located on the Falls Road. Efforts to encourage them to relocate elsewhere were not too successful. They tended to come back to Belfast, in fact they helped each other to return.
8. Those who had any family ties tended to reconnect. The outcome was not always satisfactory. In the case of HIA 16 leaving Kircubbin, there was family contact which ended tragically. HIA 16 did not understand the complexities of his sisters' relationship with her husband and became involved. He had been advised by his peers not to interfere. HIA 16 was then ages twenty-three years old. He was supported by [REDACTED] from the Lodge Welfare as she had numerous connections in Belfast.
9. HIA 16 has had some bad years but he is to be commended for his efforts to make his life better. He has a beautiful daughter and hopefully their relationship will continue. He needs to continue counselling and now has a lot of health issues. I am aware of this as I have been visited by him.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed **SR 208**

Dated 14th November 2014.

Name: SR 208

Date: 10th November 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of SR 208

I, SR 208 will say as follows: -

1. I did not care for HIA 41 in Nazareth Lodge as I was not there when HIA 41 was a resident, according to the dates provided.
2. I did reside in Nazareth Lodge for one year 1965 to August 1966 and cared for boys aged five years to eleven years prior to their transfer to the De La Salle Home, Kircubbin, County Down.
3. HIA 41 was definitely not there at any time in any of the four groups who occupied the ground and second floor of the main house.
4. I was in the Nazareth Lodge Convent from 1975 to 1983.
5. However, I worked in St. Joseph's Home on the grounds of Nazareth Lodge and I had no contact whatsoever with the Lodge children. I would be aware of their existence but I had no involvement whatsoever in their care or in any decision making in their regard.
6. In regards to meeting HIA 41 as I was going to the Bank on the Ormeau Road in 1982 in the company of SR 30 I am quite sure that did not happen. The only time I ever went into the Bank was in connection with St. Joseph's Home. SR 30 had no involvement there.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed, SR 208

Dated 14th November 2014.

OFFICIAL-SENSITIVE-PERSONAL

SNB-19212



RULE
OF SAINT AUGUSTINE
AND
CONSTITUTIONS
OF THE
CONGREGATION
OF THE
SISTERS OF NAZARETH

LONDON
NAZARETH HOUSE, HAMMERSMITH, W6 8DB
2000

OFFICIAL-SENSITIVE-PERSONAL

of Eucharist and Penance, and by prayer, especially to Our Blessed Lady and St. Joseph. Aware of their own frailty, they exercise self-discipline and control of their senses and emotions, and they practise self-denial and mortification, while carefully avoiding occasions of sin. Let all, particularly Superiors, bear in mind that chastity is preserved more securely when due care is taken of bodily and mental health and when community life is genuinely sisterly and contented.

10. Candidates make profession of chastity only when they have given evidence of tested virtue, emotional maturity, and growing mastery of mind and body. They are put on guard against dangers that threaten chastity in contemporary society, especially false doctrines which allege that total continence is impossible or harmful to human development. By a certain spiritual instinct, Sisters reject whatever dangers chastity.

11. Consecrated chastity is supremely beneficial to the development of the human person. It reaches, transforms and imbues with a mysterious likeness to Christ the Sister's being in its most hidden depths.

2. The Vow and Virtue of Poverty

"If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."

(Matthew 19 : 21)

12. Through evangelical poverty the Sisters share in the poverty of Christ, who, being rich, became poor for their sake, so that through His poverty they may become rich. In this way the Sisters acknowledge their total dependence on their heavenly Father, and they strive to detach themselves from all that draws them away from union with Him. (cf. 2 Corinthians 8 : 9).

13. By the vow of poverty, the Sister of Nazareth promises God that she will not dispose of or use anything of monetary value without due permission from her lawful Superior.

14.

(a) Before first profession the novice is to hand over the administration of whatever property she has to whomsoever she wishes; at the same time she is to designate who is to have use of that property and who is to be the beneficiary of any usufruct

accruing from the property after profession. This must be done by legal document. At least before perpetual profession, the Sister is to make a will which is valid also in civil law.

- (b) The vow of poverty entails the renunciation of the human right to use temporal things freely and independently, be such things one's personal property, the Congregation's property or anyone else's property.
- (c) Gifts and remuneration made to a Sister in virtue of her state, for use or consumption, are the property of the Congregation, not the individual. Whatever comes to a Sister in any way after profession, through pension, grant, insurance or assurance passes to the Congregation.
- (d) Sisters may not renounce their right of personal ownership.

15.

- (a) Mere external observance of the vow is meaningless without an internal spirit of poverty and detachment. A Superior's permission does not dispense a Sister from personal responsibility. No one should be carried away by an uncurbed seeking for

one's ease nor allow oneself, without restraint or discernment, everything that is offered. *"It is better to want less than to have much"* as the Rule of St. Augustine says.

- (b) Mindful of the Holy Family's application to work in Nazareth and of the scriptural law of labour (cf. Genesis 3: 17-19), each Sister is to apply herself conscientiously to the task assigned to her. When the Sisters feel the inconveniences resulting from poverty, let them rejoice at the opportunity to share the blessings promised by the Lord to the poor in spirit.
- (c) Communities are to share generously their temporal as well as their spiritual goods with one another, and with their poor neighbours, in accord with the instructions of the Superior General.

16. Let all give faithful witness to the christian conscience that earthly possessions are to be used for God and for others so that one may seek the imperishable treasures of heaven. The corporate witness of the Sisters to poverty must always be in keeping with the following of Christ and the spirit of Mother

commands and in fulfilment of the tasks laid upon them.

20.

- (a) Superiors will have to render an account of the souls committed to their care (cf. Hebrews 13:17). Let them seek in prayer to know God's will and to be docile to it.
- (b) They should consult not only with their Councillors, but also with all the Sisters regarding what concerns the whole community. This is to be done with complete trust, respect, simplicity, clarity, earnestness and courage, each one being exhorted to say with all courtesy, what she thinks before God, should be said.
- (c) In like manner, a Superior and an individual Sister will communicate with mutual candour and respect regarding a personal situation.
- (d) The seeking to know God's will in prayer and dialogue strengthens all, Sisters and Superiors, in being of one mind and will with Christ. Dialogue comes to an end in due time with the decision of the Superior, whose, authority to decide what must be

done and to require the doing of it must not be weakened. Her presence is indispensable in every community and her decision is to be accepted by every member of the community.

- (e) Authority and obedience complement each other when, in accord with God's will, Superiors serve their Sisters in genuine charity as Christ did, and Sisters, by accepting the Superior's directives, imitate the obedience of their Redeemer. Thus all co-operate harmoniously in the work of salvation and the apostolate of the Congregation.

21. Sisters are to be ready to go promptly wherever they are sent. If a particular assignment presents grave difficulties, they should open their minds simply, candidly and confidently to their Superior (who should listen understandingly), realising, however, that they must abide by her ultimate decision.

22. They are subject to their local Bishop according to the norms of Canon Law and are to show special reverence to him as head of the diocese.

charity to which the Sisters are called, demands continual mortification, renewal and growth. This will be achieved through docility to the Holy Spirit and imitation of Mary who pondered in her heart the things of God. Fidelity brings an increase of divine grace while infidelity diminishes charity.

- (c) The novices are to be solidly formed in the practice of individual and community prayer. They are to be taught to share more fully in the mystery of Christ and His Church, after the example of the Blessed Virgin Mary, Mother of the Church, and St. Joseph, Patron of the Church.
- (d) Through daily reading of the Sacred Scriptures, particularly the New Testament, the novices are to learn how to conform their lives to that of Christ and to draw strength from him.
- (e) They are to be exercised in the life style of the Sisters of Nazareth and they are to be introduced to the apostolate. Before profession, they will acknowledge their readiness to engage in any of the works of this mission in any region or house of

the Congregation, according to the appointments made by Superiors.

- (f) They are to be given a thorough explanation of the meaning, obligation and practice of the vows. Appropriate knowledge of the Rule of St. Augustine, with some instruction concerning the norms of Canon Law governing religious life, is also to be imparted, as well as understanding and observance of the Constitutions.
- (g) Provision is to be made for suitable instruction in Catholic Faith and Doctrine, Liturgy and the use of the Bible.
- (h) Refinement of human personality and development of mature responsibility, based on Christ's principles are to be promoted.

i. Place and Duration of the Novitiate

61.

- (a) To be valid, the novitiate must be made in a house duly designated for that purpose by the Superior General with the consent of her Council. It may be a distinct house, or an appropriately separated part of a house. For the transfer of a novitiate, the

4. Enclosure

44. The enclosure, which is observed in order to foster closer relationship between the Sisters, is that part of the House reserved to them alone. The local Superior, after consultation with the Sisters, and subject to the Regional Superior, will define or alter the enclosure and, for an appropriate reason, but only for a time or occasion, she may suspend it.

5. Daily Horarium

45. The daily horarium for each community provides for the wise distribution of time for prayer, for the apostolate, for recreation and for rest. The Sisters are to make it a practice to be present at all the community exercises.

6. The Habit

46. The Sisters wear a religious habit, as a sign of their consecration and as a witness to their chosen lifestyle. The pattern is determined by the General Chapter.

CHAPTER V

THE APOSTOLATE OF THE CONGREGATION

"Let your light so shine before men, that they

may see your good works and give glory to your Father who is in Heaven." (Matthew 5:16).

47.

(a) All apostolic activities spring from a close union with Christ. As Christ was sent on a mission by His Father so He, through His Church, sends the Sisters of Nazareth to share in that mission. Their sharing in His mission is based on and nourished by fidelity in prayer.

(b) While anxious to take part in the pastoral activity of the whole Church, the Sisters do so by prayer and by attending wholeheartedly to the apostolate entrusted to them by the charism of their Foundress and with approval of the Vicar of Christ. Sisters continue to share in this apostolate even when prevented by illness or age from active work.

48. It is as a community that the Sisters carry out their apostolate and give witness to the transforming power of the love of Christ in whose name they work.

49. Mother St. Basil continued the saving work of Christ in her care for the aged poor,

neglect her obligations through human respect, nor abdicate her duty of making decisions.

- (d) The Superior must show equal concern for every aspect of the apostolate carried on by the community, and the Sisters should welcome this solicitude and respond to it.

ii. Local Councillors and Bursars

129.

- (a) In a House where there are ten or more Sisters, the Superior is assisted by two Councillors and a Bursar. In Houses where there are less than ten Sisters, one of the Councillors is appointed Bursar. In Houses where there are less than five Sisters, only one Councillor, who may also be Bursar, is appointed.

- (b) The Regional Superior, with the consent of her Council, appoints local Councillors and Bursars. They must be perpetually professed. For a serious reason the Regional Superior, with the consent of her Council, may remove a local Councillor or Bursar from office.

- (c) A Council Meeting, in which according to our practice and custom the local Superior has the right to participate, preside and vote, is usually held once a month. Accounts and House matters are discussed, including resolutions, recommendations and proposals arising from house meetings mentioned in n. 131. The Bursar is called to report on her administration. The minutes are kept and signed by all.

- (d) When circumstances warrant it, the local Superior may be appointed Bursar.

130. Councillors are to show concern for the spiritual and administrative aspects of the community. They must present for consideration, recommendations made by the Sisters. They should proffer their opinions in truth and justice.

iii. Local Meetings

131. Community meetings are to be held from time to time in order to consider matters of common interest and to explore what is for the common good. The Superior will encourage the Sisters to present their ideas, opinions and personal contributions with can-

dour, conviction and trust so that what is desirable and better will be made manifest. The Superior, above all, will give attentive hearing to what is said so that, aided by her Sisters' wisdom, she will more ably carry out the duty which is hers alone, of deciding and prescribing what is to be done.

CHAPTER XIII

DISPENSATIONS, INDULTS

PERMISSIONS

132. No Superior may dispense from any articles of the Constitutions which concern the substance of the vows or which determine the Government of the Congregation.

133. For an adequate reason and for a limited time, the Superior General may dispense the whole Congregation, or part of it, from purely disciplinary articles of the Constitutions.

134. The Regional Superiors have the same power with regard to their Regions.

135. In similar circumstances, local Superiors may grant dispensations to their communities or to individual Sisters.

136. For a just cause the Superior General, with the consent of her Council, may allow a Sister to be absent from her community for a maximum period of one year. If the reason for the permission is that of ill-health, the permission may be renewed for more than a year if necessary. If the leave of absence is sought for studies or for reasons of the apostolate in conformity with the nature of the Congregation, permission may be given initially for more than a year, provided that the norms of Canon Law and the Constitutions are observed. If a Sister is granted leave of absence for purely personal reasons, she will not enjoy either active or passive voice during the period of her absence.

137. Exclaustration for a maximum duration of three years can be given by the Superior General, with the consent of her Council, to a perpetually professed Sister. If a Sister obtains an indult of exclaustration she must observe the requirements of Canon Law and the specific terms of the indult. She lacks active and passive voice during the period of her absence.

138.

(a) A Sister who is not admitted to religious

TEMPORALITIES

profession, or to renewal of same, or to perpetual profession, leaves the Congregation at once if she is a novice, or at the expiry of her vows if she is professed.

- (b) A temporarily professed Sister is free to depart from the Congregation at the expiry of her profession.
- (c) The Superior General, with the consent of her Council, may give an indult of departure to a temporarily professed Sister who freely asks to leave the Congregation for a grave cause.

139. A perpetually professed Sister who requests a dispensation from her vows, leaves the Congregation when such a dispensation has been granted by the Holy See, unless she has rejected it in the act of notification (Canon 692).

140. Superiors are to assist with charity and equity those who leave or who are dismissed from the Congregation, taking into consideration the length of time they have been in the Congregation and the reasons for departure.

141. The dismissal of a professed Sister is governed by the norms of Canon Law, which must be strictly observed.

142. The Congregation may acquire, possess, administer and alienate temporal goods. Those entrusted with the duty of administering the Congregation's temporal goods, shall take great care to safeguard the resources necessary to both support our religious and at the same time help develop our apostolate.

143. This administration will in the first place concern itself with the ordinary expenses of the life of the Congregation, but in addition make what prudent provision it can for the extraordinary expenses, which will be necessary if the same Congregation is to grow and prosper.

144. In its use of material goods, each of the Houses shall seek to give such witness to poverty that the Gospel is not only proclaimed, but proclaimed to the poor and the disadvantaged of this world. This will demand that our financial and material resources are used sparingly but efficiently.

145. All the Houses of the Congregation shall be united in the bond of mutual charity. The