

Issued by Cardinal C.B. Daly on 5 December 1994.

his family who will share the prize with him, said a spokesman.

The men played £1 each a week and include the retired father, as well as two married and one single man, who are all employed. They join a bachelor from Co Clare and a sales representative from Dublin who picked up the other two cheques for over £1.2 million.

Close of business today will be the cut-off point to claim £224,280 for the holder of the winning ticket bought in Daveys at Omeath, Co Louth, on September 7th. The winning numbers were 1, 12, 27, 30, 33, 36.

## 240 patients for screening today

Two hundred and forty of the 1,500 patients to be screened for hepatitis B will be examined at Limerick Regional Hospital today. The screening of the patients will continue for the next two weeks.

The patients being recalled are those who have been in contact with jailed consultant, Dr Umesh Gaud, who worked in the hospital between January and June 1987. Dr Gaud was imprisoned in London in October for practising while concealing the fact that he had hepatitis B. However, the authorities do not know if he suffered from the disease while working in Limerick and other hospitals throughout the State.

## £10m spent at Lough Derg

The £10 million spent each year by visitors to Lough Derg, Co Clare, could double by 1999, bringing with it a total of 900 jobs, according to a new five-year development strategy for the lake launched in Killaloe yesterday by Mr John Browne, acting Minister of State for Environmental Protection.

The Lough Derg working group, which included a partnership of State bodies, local authorities and private interests, which pinpointed the priority need for a co-ordinated clean up of the lake by commissioning an £80,000 water quality study, has now drawn up a development agenda for on-shore facilities.

## Lecture on peace in North

Professor Padraig O'Malley from the University of Massachusetts in Boston, in a lecture tonight at Queen's University, Belfast, will warn that the present "fragile and tenuous peace" in the North cannot obscure the deep underlying differences between the two communities.

He will be giving the second annual *Fortnight*/RTE/BBC Radio Ulster lecture in the Ulster Museum at 7.30 p.m. Prof O'Malley was a member of the Opsahl Commission and is author of a study of the 1981 H-Block hunger-strike.

## Profit for penny-hoarders

# Full text of statement from Cardinal Daly

1. The conviction of Father Brendan Smyth in June 1994 and the information which has since come to light have given rise to grave and justified public concern. I am profoundly sorry that the crimes of a priest have caused such appalling suffering. I am further anguished that this misconduct was permitted to continue over such a long period of time. The wrong done to the victims and families is all the more cruel because it is a betrayal of the trust which they placed in a priest ordained to minister in the name of Christ. The wrong is not a past event. It may have long lasting effects on the innocent victims' lives.

2. For these reasons, I have been reluctant to speak publicly about the Father Brendan Smyth case. However, it has become clear to me from many reports and commentaries in the media, both in Ireland and elsewhere, that there is widespread public misunderstanding about my own role relative to the Father Smyth case. It is, therefore, necessary for me to clarify the position. While nothing that I have said or can say in relation to the affair can take away the deep wound suffered by this family and other families abused by Father Smyth, I feel obliged to set out the following chronology of events.

3. I was Bishop of the diocese of Down and Connor from October 1982 until December 1990. Belfast, where the family referred to below lives, is in that diocese. In May 1987 a statutory social worker had alerted me to the problem of child sex abuse, but not in the context of abuse by a priest or religious. I asked the Director of the Down and Connor Catholic Family Welfare Society (the agency set up by the Church in Down and Connor for family welfare and counselling) to ensure that the Society's social workers had the specialised knowledge and skills needed to handle cases of child sex abuse. I instructed my priests, should such cases come to their attention, to avail of the services of such trained personnel. I also advised my priests that "children who report incidents of this nature should be presumed to be telling the truth and should be treated very sympathetically".

4. On 23rd February 1990 a client, accompanied by a parent, visited the offices of the Catholic Family Welfare Society in Belfast. They were interviewed by one of the Society's social workers. The client told the social worker about sexual abuses suffered at the hands of Father Brendan Smyth over a period of years. The social worker offered advice. She obtained the family's permission to inform the RUC and she did, in fact, report the allegations to the police. She also urged the family themselves to inform the RUC. Subsequently the social worker informed the statutory health and social services authorities.

The social worker also informed the priest Director of the Catholic Family Welfare Society (a priest of the diocese of Down and Connor) who in turn informed my priest secretary. My secretary immediately informed me. I approved of the steps taken and, specifically, expressed my approval of the fact that the allegations had been reported to the police.

5. On 7th March 1990 a formal statement of complaint was made to the RUC by a member of the same family. Within the next two to three weeks thereafter statements were made to the RUC by other members of the family.

6. As soon as I was informed about the complaints, I telephoned Father Smyth's religious superior, Abbot Kevin Smith, who alone had ecclesiastical jurisdiction over him. Because of the gravity of the matters reported to me, I sought a meeting with the abbot. The meeting took place on 12th March 1990. I informed the abbot about the complaints. I told him that a social worker had seen the client and that the allegations of abuse had been reported to the RUC. The abbot accepted full responsibility for Father Smyth and undertook to take prompt and appropriate steps to deal with the matter.

7. From early March 1990, therefore, the Church and Church agencies in Down and Connor had ensured that the following steps were taken:

(a) The RUC had been informed and the police investigation had begun.  
(b) The statutory Health and Social Services had been informed.

(c) Professional advice and help had been provided for the victim and the family.

(d) The accused priest's religious superior had been informed and had undertaken to deal effectively with Father Smyth.

I left Down and Connor in December 1990, having been appointed Archbishop of Armagh.

8. In February 1991, by which time I had gone to Armagh, I was contacted by the same family about the matter. I immediately contacted the abbot again, drawing his attention once more to the complaints of the family and strongly emphasising the need for him to take firm action to deal with Father Brendan Smyth. I also telephoned the parish priest of the parish in Belfast where the family lived and requested that he offer pastoral support.

9. The abbot wrote to me on 21st February 1991. He told me that Father Brendan Smyth had denied that there had been "any incident of that nature for a couple of years now"; and that Father Smyth "only goes to Belfast to visit his doctor, and otherwise only visits his own family".

10. At or about this time I learned that the police investigations, which had commenced in March 1990, were approaching some conclusion and that Court action was anticipated. I now understand that on 8th March 1991 Father Brendan Smyth presented himself for interview by the RUC in connection with these complaints and made admissions of wrongdoing.

11. In August 1992, the family wrote to me again. They expressed their distress that Father Brendan Smyth had been seen in their district. Once more I communicated with Abbot Smith. I expressed to him my grave and urgent concern at the continuing failure to deal effectively with the problem in spite of firm assurances given to me in 1990 and in 1991. At this time I again telephoned the family's parish priest.

12. In October 1993 the family made further contact by telephone with my office in Armagh. I understand that, following these telephone calls to my office, the family, as requested by my secretary, made contact with the diocesan offices in Down and Connor. Through the Catholic Press and Information Office, I have already commented on these telephone calls to my office (see letter in *The Irish Times*, 28th October 1994).

13. At no time was I aware nor was I made aware of Father Brendan Smyth's long previous history of paedophile crimes. This history became known to me only through the media this year.

14. I have never had any knowledge of any ministerial placements of Father Smyth at any period of his ministry, neither was I instrumental in any such placement. Father Smyth was and remained at all times a member of the Norbertine Order. He never at any time had any assignment from me or any pastoral mandate which would have required him to be in Down and Connor diocese during my time as bishop there.

15. As Archbishop of Armagh, as Primate or as Cardinal, I have no jurisdiction under canon law or otherwise over any other bishop or diocese or over any priest except the diocesan clergy of the Archdiocese of Armagh and the religious priests of the archdiocese as and when they exercise a pastoral ministry at my appointment in the archdiocese. I have never had any jurisdiction at any time over Father Brendan Smyth.

16. Finally, I wish to state categorically that at no time had I any knowledge of or involvement of any kind with any matter concerning the extradition proceedings relating to Father Brendan Smyth.

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Standard Ack 6.12.94

In replying to this letter, please address the envelope as follows :

Full Name B2709 JOHN G. SMYTH

Full Address H1B H.M.P. MAGILLIGAN  
POINT ROAD, MAGILLIGAN  
BT49 0LR  
N.IRELAND

2<sup>nd</sup> SUNDAY OF ADVENT 94

EMINENCE,

IT HAS BEEN DRAWN TO MY ATTENTION THAT YOU  
RECENTLY STATED: 'FR. BRENDAN SMYTH HAS DONE SERIOUS  
DAMAGE TO THE CHURCH'. IF YOU HAVE BEEN MISQUOTED  
THEN PLEASE IGNORE THIS LETTER AND DESTROY IT. IF YOU HAVE  
NOT BEEN MISQUOTED THEN I WISH TO EXPRESS MY ANGER  
AND DISBELIEF THAT A PERSON WITH YOUR LOFTY INTELLECTUAL  
QUALIFICATIONS COULD POSSIBLY HAVE MADE SUCH A STATEMENT.  
WHATEVER MY SINS AND FAILINGS - AND THEY ARE MANY - IT IS NOT  
THEY, BUT THE MEDIA REPORTING OF THEM, WHICH HAS

CREATED AN ATMOSPHERE OF MIXED SIGHLE AND ENGAGEMENT FOR THE SUPERFICIAL CATHOLIC. AND, NEED I SAY IT, I DID NOT IN ANY WAY CREATE OR ENCOURAGE THE MEDIA EXTRAVAGANTIA, RATHER THE CONTRARY. I PLEADED "GUILTY" TO WILDLY EXAGGERATED AND, IN SOME INSTANCES, FALSE CHARGES, TO TRY TO LIMIT MEDIA COVERAGE. IN THAT, I ADMIT, I FAILED DISMALLY. AS A MODERATELY INFORMED CATHOLIC CHRISTIAN I DO NOT BELIEVE THAT IT IS POSSIBLE FOR ANYONE TO DAMAGE THE CHURCH. THE CHURCH IS GOD'S GIFT TO HIS PEOPLE AND HE REMAINS EVER WITH IT TO THE END OF TIME, PRESERVING IT FROM ALL HARM. THE PRESENT UNSAVORY TEMPEST IS A TESTING, TRYING, PROVING EXPERIENCE FROM WHICH THE CHURCH WILL EMERGE RENEWED AND (IF POSSIBLE) STRENGTHENED.

IT IS NOT NECESSARY TO ANSWER THIS LETTER. A NOTE FROM A SECRETARY STATING THAT IT HAS BEEN RECEIVED WILL SUFFICE.

RESPECTFULLY IN CHRIST.

Brandon G. Smyth, O.P.M.

Fr. Abbot reported N.E. Health Board Social Welfare Official had not as yet approached him for interview. Fr. Gerard said it was important to obtain solicitor's advice on this matter also.

Father Abbot said he felt no personal guilt on Father Brendan Smyth's (Fr. Brendan Smyth) case. He said that over the years he had spoken many times to Fr. Brendan Smyth, made recommendations to him, warned him. At one time, some years ago, he had contemplated withdrawing car from Fr. Brendan Smyth, but in this he was not supported by Abbot's Council.

**FBS 52** said that events since December last had caused him much unease and regret. Even though he had known Fr. Brendan for about 50 years, he had never realized that he had an addiction. He had thought that it was in particular times of depression that Fr. Brendan Smyth acted in wrongful way. He said that only in the last few months had he come to realise the extent of the injustice done to young persons by this behavior. He said he would like to apologise to Abbot's Council that on occasion of Prior **[REDACTED]** seeking way to bebar Fr. Brendan Smyth from going to West Belfast, he had not been more cooperative. He saw his error now in being over considerate to Fr. Brendan Smyth.

On Fr. Brendan Smyth's curriculum vitae Fr. Gerard submitted reports received:

Abbot General ... had advised against ordination of Brendan Smyth.

Father Cross, Manchester, had voiced his opinion that B.G.S. was unsuitable for priesthood.

Abbot's Council members are to participate in Seminar on Pedophilia on Apr. 18<sup>th</sup>, **[REDACTED]**

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#### MINUTES OF ABBOT'S COUNCIL MEETING

20 APRIL 1994

Present: Fathers Abbott, Prior, Sub Prior and **FBS 52**

Single agenda item: Moral and public predicament of Kilnacrott priest confrere.

Fr Gerard informed Council arrangements had been made for Fr Brendan Smyth's return to Ireland, to face court Trial in Belfast.

Council forthwith approved detailed arrangements for Fr Brendan being...in on return by ship, and his being accompanied for remaining journey. Council also undertook to facilitate and accommodate Paraclete Father, **[REDACTED]**, coming to Ireland to offer his services for Court Trial.

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#### MINUTES OF ABBOT'S COUNCIL MEETING

23 APRIL 1994

**[REDACTED]**

**[REDACTED]**

Father Gerard said that if in briefing Abbot Mackin on developments of the Fr. Brendan Smyth case, he had gone ultra vires, he was prepared to accept responsibility. [REDACTED] submitted that undertakings of Council members that he supervised, were pursued, in effort to cope with developments arising in different areas. The Fr. Brendan Smyth case was wholly new in his experience, and most testing.

**FBS 52** said he could not but admire Fr. Gerard's undertakings to rise to emergencies as they occurred. He said that Kilnacrott community had had traumatic experiences in the last four months. Father Abbot said it had been his approach that where he found confreres able and willing to take on responsibilities, he allowed them have their way: If no one had offered to act, he would have intervened.

Father Abbot now submitted on his own role as follows.

He did not see why he should be made the bearer of responsibility in respect of the Father Brendan Smyth case. He had taken care and trouble over the welfare of this confrere, at times obtaining for him specialists' attention. He had sought to debar to Fr. Brendan Smyth use of a car but had not obtained support of Abbot's Council for this measure.

He did not think it just that an intervention should, come from Abbot Mackin in respect of his resignation. As regards his retirement from-office, that was a different matter that he would be prepared to consider at another time.

[REDACTED] said that if it were the question that Kilnacrott Superiors be regarded as at fault in the Fr. Brendan Smyth case he would be prepared to resign as Prior.

Council members without exception showed respect for Father Abbot's decision in his own case.

It was agreed that Abbot's Council Secretary respond to Abbot Mackin's letter outlining Abbot Smith's response and reasons given.

### III. Any Other Business

Fr Gerard reported FR. BRENDAN SMYTH is receiving professional help, counselling, to help him cope with his present situation. [REDACTED] suggested Father Brendan might also be assisted by non-professional help, in a spiritual and pastoral way.

Father Gerard asked if Abbey priests would consider following a low profile at present time and not involve themselves publicly in contentious issues. Fr. Bernard said this could be a real sacrifice at times. [REDACTED] said he was prepared to respect the reflection behind this appeal.

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MINUTES OF ABBOT'S COUNCIL MEETING

31 May 1994

Present: Fathers Abbott, Prior, Sub Prior, Mannion and **FBS 52**

Psychiatrist Dr. Patrick Walsh reports Fr. Brendan is at present prepared to accept counseling, but not to undergo course of treatment.

It is reported DPP is considering deferring Court Trial indefinitely. In the event of Trial taking





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26th September 1994

Chris Moore, Esq.,

Dear Mr. Moore, (UTV journalist)

I refer to your letters, visits and telephone calls to the monastery over the past four months. I have given much thought to your letter of May 20th. In an effort to respond to your questions I have reviewed Fr. Smyth's history, conferred with the members of our community and sought the advice of professional people who have studied paedophilia.

As Fr. Smyth's religious superior at Holy Trinity Abbey since 1969, I acknowledge that I have made many errors in dealing with his wrongdoing. As a community we have also erred and failed in our pastoral response to those who have suffered. At the time of Fr. Smyth's conviction we publicly apologised for the hurt caused to so many people. I now again say to those who have suffered that we are deeply sorry.

It is now clear that Fr. Smyth should never have had access to children. When he comes out of jail, we as a community are determined to ensure that Fr. Smyth has available to him such treatment as is advised. In addition, we are especially alert to the need to do all in our power to ensure that he has no further access to children.

Fr. Smyth has been a member of the Norbertine Community since 1945. Notwithstanding the absence of records I believe that his problem with children surfaced early in his religious life. In those years frequent reassignment was often the way church authorities handled priest paedophiles and other problem priests. Fr. Smyth was reassigned every few years or so in an effort to keep him from forming attachments to families and their children. We now see how inadequate this approach actually was.

In 1968 we sought treatment for Fr. Smyth at Purdysburn Hospital in Belfast where aversion techniques were used. At that time psychiatrists believed that this was the appropriate treatment for his disorder. In time it became apparent that it was not effective in this case. In 1973 Fr. Smyth was again sent for treatment, this time at St.

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Patrick's psychiatric Hospital in Dublin. In 1974 Fr. Smyth was institutionalised for a time at Stroud in Gloucestershire. In 1989 he was referred by the community for further treatment by a Consultant Psychologist in Dublin. Fr. Smyth attended him on a regular basis until late last year. From his history you see that we sought expert intervention and treatment for Fr. Smyth.

Fr. Smyth's behaviour has perplexed and troubled our community over many years. We always hoped that a combination of treatment, Fr. Smyth's intelligence and the grace of God would enable Fr. Smyth to overcome his disorder. We did not adequately understand the compulsive nature of his disorder or the serious and enduring damage which his behaviour could cause.

Fr. Brendan Smyth was born and reared in West Belfast and had many friends there. We are aware of one occasion only on which he was there in a pastoral capacity. To the best of our knowledge, he was not on any pastoral ministry or on business connected with the community on any occasion when wrongdoing occurred.

On two occasions Fr. Smyth was sent on temporary assignment to do parish work in America. On neither occasion was the Bishop of the Diocese to which he was sent notified of his propensity to molest children. On both occasions Fr. Smyth offended against young parishioners. I acknowledge that I, as his religious superior, committed a grave error in sending Fr. Smyth abroad without warning the Bishop to whom I sent him.

I have recently learned that between 1992 and 1993 Fr. Smyth paid substantial sums of money in response to a complaint made directly to him by the family of a young person in America. The community had no knowledge of this complaint until recently and did not make or authorise the payments or know anything about them.

The community has paid no money to any person arising out of Fr. Smyth's offending.

In 1989 I received complaints from a family about Fr. Smyth's conduct with their children. Twice thereafter, Cardinal Daly, then Bishop of Down and Connor, communicated with me and requested that I, as Fr. Smyth's religious superior, take appropriate steps to deal with Fr. Smyth's misconduct. Dr. Patrick Walsh, the present Bishop of Down and Connor, also contacted me regarding the same issue. After the 1989 complaint I had arranged for Fr. Smyth to attend a Clinical Psychologist in Dublin regularly and so

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informed both Bishops. I also gave assurances to both Bishops that I would deal effectively with Fr. Smyth.

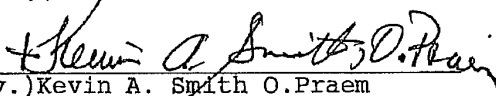
With my approval, in December 1993, **FBS 52**, one of our community, telephoned the father of one of the young people against whom Fr. Smyth had offended. Our purpose was to arrange a meeting with the young person's father to discuss Fr. Smyth's offending and its possible consequences for the victim and the community.

I was not aware of any desire on the part of the R.U.C. or the Garda Siochana to interview or serve any process upon Fr. Smyth. I did not know that the extradition of Fr. Smyth was sought or contemplated.

Fr. Smyth has not held any permanent position since his return from the United States in 1983. However, he undertook a number of assignments for short periods, the last of which was as chaplain to a hospital in Cork.

In this letter I have done my best to answer the many questions you have asked. I hope you will treat it as my response and that of our community for the purposes of your programme. The community has been devastated by these events and we can only, once again, express our heartfelt sorrow and continuing concern for all those who have been hurt.

Yours sincerely,

  
(Rt. Rev.) Kevin A. Smith O.Praem  
ABBOT



7. On conducting a detailed review of the records I have found further material relating to three complaints made to the diocese directly (i.e. they did not come to us via a solicitor acting on behalf of a complainant).
- One of these, that of **FBS 43** made in February 2010, contained concerns and suspicions and was not an allegation of abuse as such. Later, on 19 March 2010, **FBS 43** made allegations of abuse in vague terms against Brendan Smyth in a meeting with Bishop O'Reilly. He indicated he thought these things happened 'in the late sixties or early seventies'. He was invited to make a full statement to the Designated Liaison Person of the diocese but did not do so. He was also encouraged to report the matter to the Garda Síochána.
  - The second was a report by a priest, **FBS 49** who told me that he had received a complaint from a woman around 1973 that her 14 year old daughter had been abused by Brendan Smyth. **FBS 49** said he informed Bishop MacKiernan about the alleged abuse.
  - The third is an allegation by a man called **FBS 44** now in his seventies and living in **[REDACTED]**, that he was abused by Brendan Smyth when he was an altar server in Kilnacrott around 1955. I understand this allegation may be the subject of legal proceedings against either the Norbertines or the diocese of Kilmore, or both. **FBS 44** Smyth indicated that he told his then teacher at that time Father Mackiernan (later the bishop), there are no documents to support this.

These records are submitted with this statement. With the addition of these documents, I hope that all the information in the possession of the diocese by way of documentary records (that is not the subject of legal proceedings or other constraints) has been provided. I understand that if any further material does come into my possession I should pass this to the Inquiry. I make the following statement based on these records and on what I have learned from my investigations..

8. In relation to the crimes of sexual abuse perpetrated by Brendan Smyth, the first record in the diocesan files of awareness of them by the bishop of the diocese is in regard to events during March-April 1975. A young boy in **[REDACTED]** (BB) made a complaint of abuse to a **[REDACTED]** priest, **FBS 48** who was associated with a local youth club. **FBS 48** seems to have intended first to contact the Abbot of Kilnacrott, Fr Kevin Smith, who was Brendan Smyth's superior, to report the matter to him. For some reason he contacted Bishop Francis

MacKiernan sent a letter to him, for the lady, telling her that the Abbot of Kilnacrott had told him that Fr Smyth had been treated by a psychiatrist and that she could be assured that this would not happen again. He said he passed the letter on to the lady. We can find no record of that letter in our records and the priest did not keep a copy. As he cannot recall this lady's name we cannot trace this matter any further at present.

15. Another complainant, **FBS 44** (cf 7 c above) who first made an allegation to the diocese on 25 May 2012, has stated that he was abused by Brendan Smyth when he was 11 or 12 around 1955. He says that when he was a student of [REDACTED] a couple of years later, he told a priest on the staff of the college, Fr Francis MacKiernan (who was later Bishop MacKiernan) about the abuse. That would have been 1957.
16. After the 1975 investigations of Brendan Smyth and the actions taken by Bishop MacKiernan there is no further record relating to Brendan Smyth in our archive until 1984. The Abbot had assured the Bishop that the appropriate steps were being taken. The lack of any further reports in the files of the diocese suggests that the diocese believed that the appropriate steps had been taken.
17. On 20 August 1984 Brendan Smyth wrote to Bishop MacKiernan asking that his faculties be restored and saying that his Superior (the Abbot) had proposed this. There is no record of communications between the Abbot and Bishop MacKiernan in the archives, but Bishop MacKiernan later confirmed that he had consulted with the Abbot and that he was satisfied that there did not appear to have been any further occurrences similar to those previously complained of and, in the circumstances, Bishop MacKiernan restored his faculties for a period of six months. In response to subsequent requests, faculties were extended for further six months periods and later for one year periods, until the final withdrawal of faculties was made on 18 December 1993. The limited nature of the return of faculties suggests that Bishop MacKiernan wanted to monitor Brendan Smyth to ensure he did not come up in any further complaints but that he believed that the treatment discussed had taken place and that it had worked.
18. When we consider the steps taken in 1975 against the knowledge that we have now, it is clear that the necessary and appropriate steps were not taken to stop Brendan Smyth from reoffending.

my mother was a devout Roman Catholic and quickly got me installed as an altar boy at Kilmacraft. I was previously an altar boy at [REDACTED] the priest there was [REDACTED] a very strict man.

I can't remember my first meeting with Fr Brendan Smyth, but my mother insisted that I be his altar boy after Le Sa mass. I used to walk to Kilmacraft about four days a week to serve mass at 6 am, then back home again a total distance of about [REDACTED] then get ready for school another [REDACTED] mile.

There were other activities at Kilmacraft in the evenings.

The first time that I noticed anything of note, I was about 11 or 12, playing football at the side of the Abbey, the ball landed amongst some building material beside a window of one of the rooms at the Abbey, as I picked the ball up I noticed a movement through a crack in the curtains, and there was Fr Smyth on one knee and a girl of my age, who I knew, she was lying on the floor with her shirt up, what I seen then I didn't understand, but I somehow

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That it wasn't right. Over the next few weeks at the same time in the evenings Mr Smyth would call different children to go for some extra instruction in Religion, they would then go together to this room. Then one evening it was my turn, I was slightly scared, but in those days you didn't know anything about these things. He started off by asking me to undo the buttons on his Cassock. He had no trousers underneath, he grabbed my hand and put it on himself, he then ejaculated all over my hand and leg. I can smell the stuff even now, he wiped himself & me, he said nothing and I left the room, did I do something wrong, was it wrong, I didn't know, I couldn't comprehend.

I kept this to myself for a few days, and then I told my mother what I saw, not what happened to me, I was afraid to, only the things that I had seen him do to others. My mother didn't believe a word of it, thought the devil had got into me, she made me kneel down on the floor and pray for 2 hours, then said that she was going to get



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The Parish Priest or even the Bishop to bless me in the hope that the devil would leave me.

The next day I told my father what I had seen, and said 'mammai' doesn't believe me, he believed me but told me to watch and be careful, and not to say another word about it, because if you carry on, they will come in a van and take you away to Wanganui, and declare you insane.

There was more abuse and another story when he took me to his home in Warren St in Belfast, and only for his mother worse could have happened.

I have tried to hide these things in the back of my mind, but there has never been a day in my life without it coming up.

When I went to St. Peter's College I found Fr. Francis McKernan a man I could talk to, and when I told him, I feel that he believed me, because he said that he would look into it, but some time later I was called upstairs to be faced by the President of the College the Dean and about fifteen other Priests, I was then told that I was being expelled from the College because



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they thought that I was a bad influence on the rest of the Pupils considering that a high percentage would go on to be ordained as Priests, I will

tell you more about my feeling regarding this decision when I meet up with you in the summer.

The last time I spoke with Bishop Makarenko was at the College in '92 I think it was, we spoke for quite a while and not once did he mention the Consecration we had about Fr Smyth in 1957

When the [redacted] in [redacted] opened up again as a family moved there again, it seemed everytime that I came home to our house just outside [redacted] Fr Smyth was there, my mother trying to tell me what a lovely man he was and that he had our well-being at heart, I avoided him like the plague. My sister [redacted] was at a convent in [redacted] I [redacted] my mother told him where it was, and I do remember photographs of him & my sister in the grounds of the convent, my sister and I have never spoken or asked each other questions about him, there may have been another problem there, but I have felt too ashamed to talk about everything

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that happened.

My wife was only 18 when I told her about the Smyth and the abuse to those children at Kilmacrotty, I never told her about my abuse, because I thought she might think me less of a man for not doing anything about it. In 1961 she told me to get something going about the abuse, but nobody would listen, so I just swept it under the carpet.

The reason I am commenting about all that went on years ago is that my son [REDACTED] brought me an iPad at Christmas, to bring me into the real world, and I only found out about that poor lad Brendan, Ireland through putting in words like the "Anglo Celt", and it made me think that if I was strong enough as if the people I told about had done something then years of abuse to a lot of other children could have been avoided, but then again who could I go to? who would believe me? what chance did any of us have ~~except~~ all these years ago except bottle it up and suffer in silence.

There is so much more

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that I could tell you, but I seem to be  
Rambling back and forth as I write this  
letter and I feel that I am not getting  
it across so people can understand the  
Pain and the Helplessness of it all, it has  
made me lose faith in the Catholic Religion.  
How can that man be buried in Consecrated  
Ground?

[REDACTED] I am sending you some  
Photos of the Pastor which will endorse some  
of what I have said, you will obviously  
Recognize some of the People in them.

The Photo of us all at Kulmacrodt, makes you  
think how many of these children hold a  
Secret. If you want to Photostat them that is  
fine by me, they may be useful for future  
Ref; you may keep them until I arrive in  
July, or send them back to me

Looking forward to seeing you in July when I  
should be able to make things clearer.

I Remain  
Yours Sincerely

FBS 44



**Statement from [REDACTED] FBS 49****1. Personal background and postings.**

[REDACTED] FBS 49 is a native of [REDACTED]. He attended [REDACTED] and was ordained a priest in 1967.

His appointments within the diocese are:

[REDACTED] 1967.

[REDACTED] 1968-1968

[REDACTED] 1969-1974

[REDACTED] 1974-1976

[REDACTED] 1976-1983

[REDACTED] 1983-1998

[REDACTED] 1998-2012

[REDACTED]

**2. The circumstances of the disclosures made to him in and around 1973 (eg. Where he was, the identity of the woman and her daughter, how she came to speak to him).**

I lived in the priest's house in [REDACTED] from September 1969 to August 1974. A woman called to my house one night. She was not from the parish. I did not know her. At that time people called without appointment. I seem to remember that she was [REDACTED] but I am unsure. I think, but again I am unsure, that she lived in the region of the [REDACTED] outside [REDACTED]. I do not remember the daughter's name, nor indeed, whether she told me the daughter's name. Why she chose to speak to me, I do not know. Perhaps she did not want her Parish Priest to know about such a personal and distressing matter. If she told me why she chose me, I do not remember.

**3. Why he is able to say it was around 1973.**

I reported the matter to Bishop MacKiernan. He became bishop in 1972. I left [REDACTED] in August 1974. Therefore, it would seem to me to have been in or around 1973.

**4. What precisely he was told.**

The woman told me how she had recently suffered the death of her husband, a young man, and how she was left with a young family to rear. Brendan Smyth had befriended her during that difficult time. She told me that Brendan Smyth suggested taking her 14 year old daughter to Dublin with him, I suppose as a treat, how she had given her consent, feeling confident that her daughter was safe, and not wanting to refuse him. They had stayed overnight at the [REDACTED]. He had slept with the girl and had had sexual intercourse with the young girl. I was shocked and enraged.

I told her that what Brendan Smyth had done was a criminal offence. I asked if she had informed the guards. She looked at me in dismay at the suggestion of the guards and replied "*I thought that I could come to you in confidence, I'm in enough trouble as I am, I couldn't take any more*".

The woman was distraught, her words cut through me. I could not make her situation worse. I was still concerned for the welfare of her daughter. I asked her if she had brought her daughter to the doctor. She replied 'No'. I asked her to take her daughter to the doctor and to tell him what happened. I was worried that she might be pregnant. Besides, the doctor might be able to help the girl. He might know what to do. I was not remotely qualified to deal with something like that. The mother agreed to take her daughter. (Whether she did or not, I do not know).

I told her then that I had no choice but to report the matter to the bishop. An assault of this kind, on a young girl, by a priest, had to be reported to the church authorities. My immediate authority

was the bishop. Brendan Smyth's authority was The Abbot. I was amazed at the poor woman's compassion for a man who had perpetrated such an evil deed on her daughter. She said to me, not just once, but three or four times, *"I do not want him to get into trouble"*. She also said *"I do not want it to happen to someone else"*.

I told her that I would report the matter to the bishop and tell him also what she had said.

I do not remember any more about the conversation. I remember the above because it had such an impact on me.

**5. How he knew he was obliged to tell Bishop MacKiernan about what he had been told.**

My anger would not allow me to rest. This man had criminally assaulted a young girl. His superior must be informed. He must be confronted with his actions. He must be held to account. And as far as I was concerned he must be disciplined. There was no choice in this matter.

**6. What exactly he told Bishop McKiernan and in what circumstances.**

I told the horrible story to Bishop Mac Kiernan as I have related it above. He took it seriously and said that he would deal with it. I do not remember either the circumstances of our conversation nor the conversation itself. I passed on all I knew and did it immediately.

**7. What Bishop MacKiernan told him he would do about it.**

He said that he would get in immediate contact with the Abbot.

**8. What further communication [REDACTED] FBS 49 [REDACTED] had with the family who made the disclosure and what he told them.**

The bishop came back to me in approximately 10 days, in so far as I can remember.

I was told that Brendan Smyth had been brought to a psychiatrist in Dublin, that he was receiving treatment and an assurance was given that this kind of thing would never happen again. I accepted that response in good faith. I was happy that Brendan Smyth was receiving professional help. I was happy too with the promptness with which the matter had been dealt. I conveyed the response to the mother. I think I was given a letter. I am uncertain of that. I never heard from her again.

**9. Why he did not report the matter to the civil authorities himself.**

*"I thought that I could come to you in confidence, I'm in enough trouble as I am, I couldn't take any more"*. I agreed that this woman was in no position to take any more pressure or trouble. Despite my personal feelings, I respected her wishes.

**10. Any further information about the activities of Smyth that came to his attention.**

No victim ever came to me to report anything about Brendan Smyth. More than 20 years later, some stories emerged, but it was hearsay.

**11. Any further information that he considers would assist the work of the Inquiry.**

No.

Signed

**FBS 49**

Witness:  Fr. Donal Kilduff.

11<sup>th</sup> June 2015



**APPENDIX 1: EXTRACTS FROM MINUTES OF MEETINGS OF THE ABBOT'S  
COUNCIL/HOUSE CHAPTER/CANONRY CHAPTER**

Legally privileged information has been redacted.

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**MINUTES OF HOUSE CHAPTER****3 OCTOBER 1970**

Present: Father Abbot, Father Prior, Sub Prior, [REDACTED]  
[REDACTED] Father Brendan.

**FBS 52**

On matters of any other business, Fr Brendan raised the matter of keys for the front door being provided for confreres. Fr Brendan said that each confrere should have a front door key, just as he should have a key for his room. [REDACTED] agreed with Fr. Brendan's suggestion.

---

**MINUTES OF PREVIOUS ABBOT'S COUNCIL MEETING****MAY 1973**

Present: Fathers Abbot, Prior, [REDACTED]

Item 3 - The Council was now asked by Abbot to enter into consultation for the personal and private case of a particular Confrere against whom a complaint had been received from outside the Abbey and for the remedies that could be taken.

---

**MINUTES OF PREVIOUS ABBOT'S COUNCIL MEETING****5 MAY 1975**

Present: Fr. Prior, [REDACTED] and [REDACTED]

**FBS 52**

Private item - provision for Fr. Brendan's future service in the Order. Suggested doctors in Stillorgan - seek assistance from Paraclete Fathers.

Works undertaken by Fr. Brendan in the past:

- ACA Secretary
- Retreats to nuns
- Teaching Theology
- Parish work in Scotland, Wales, US

It is submitted presently Fr. Brendan has permission to offer Mass, but not to dispense the Sacraments publicly, this work to be of service, this work to have reasonable safeguards.

Value of transferring Fr Brendan from House to House – One Order has followed this practice.

---

**MINUTES OF PREVIOUS ABBOT'S COUNCIL MEETING****MAY 1976  
SIGNED 10 MAY 1976**

Present: Fathers Abbot, Prior, [REDACTED]

**FBS 52**

## SWORN TO SILENCE

and upset. I don't know if he was angry. He was definitely in shock.

He never said a word to me about it when [REDACTED] **FBS 48** had gone. He just asked me if I was all right, and I said I was. Later, when the friend left, he finally told my mother. She just broke down in tears. I heard her sobbing all night.

I can well imagine why now, but then I was still unclear about the huge significance of it all. Now I understand that the nice safe world my parents had tried to construct for their children had just been smashed into pieces; it lay in smithereens about them.

Here was this man that they had been taking into their home as a dear and valued friend for more than two years and look what he had done to them. Look what he had done to their child.

They were not capable of dealing with it in a confrontational way, or maybe in any way at all. What Fr Smyth had done to me was just so far outside their sum of knowledge and experience that they couldn't possibly make sense of it. Maybe few parents could. Today would be radically different. Back then, after the first days of madness, the matter was not up for discussion.

Much later, years later, I was told about the panic that had engulfed the household that week. My father

## BRENDAN BOLAND

never spoke to me directly about what had happened, not to this day. It's not that he wasn't supportive, because he was, but I don't think he ever wanted to hear what happened again. That one time was enough. My mother was the same, completely supportive but not keen to speak about it.

\* \* \*

I know it never occurred to them, in 1975, to report what had happened to the gardaí. **FBS 48** didn't go to the gardaí either, but he had told my parents. The very first thing he had done was to make sure my parents knew. And then he set about alerting the Church authorities to what Fr Smyth was doing, just as he had told my parents he would.

He went back to his own place and looked up the *Catholic Directory*, which contains all the names and addresses of priests and the religious in Ireland. He found the details of the Norbertine Order at Kilnacrott easily enough but then came upon a problem.

The directory listed two Smyths at the Abbey. Or rather one Smith and one Smyth. All that he could remember from his conversation with me was that it was a Fr Smyth from Kilnacrott. To add to the confusion, the Smith (with an 'i') at the abbey was the



## SWORN TO SILENCE

abbot, Kevin Smith. **FBS 48** realised he couldn't differentiate between the two. But there was another avenue of recourse open to him.

Fr Brendan Smyth was under the direct control of his abbot, Kevin Smith. Ultimate control of the Norbertine Order lay with the head of the order, based in Rome. I have talked to many lawyers over the years and read many legal opinions on where responsibility lay. One of these, canon law expert, Fr Tom Doyle, says that whenever Fr Smyth was in a diocese he was also under the control of the local bishop. The Abbey of the Holy Trinity at Kilnacrott was situated in the diocese of Kilmore, then under the control of Bishop Francis McKiernan. Therefore Bishop McKiernan could also exercise authority over Fr Smyth.

**FBS 48** decided to bypass the abbey and pursue this avenue instead. He arranged to drive to Cavan to meet Bishop McKiernan. At the meeting he outlined what he knew.

According to **FBS 48**, Bishop McKiernan informed him that this was not the first time that Fr Brendan Smyth's inappropriate activities with boys had been brought to his attention. He said the Norbertine Order, to which Fr Smyth belonged, had not taken the proper action. Bishop McKiernan went

## BRENDAN BOLAND

on to say that it was time the matter was dealt with properly and explained that he intended to set up an Ecclesiastical Court.

A few days after his meeting with Bishop McKiernan, **FBS 48** called to our home and invited me and my father to a meeting in the [REDACTED] Priory in [REDACTED]. We were left in no doubt about the gravity of this meeting, but we had no idea what it would entail.

\* \* \*

There were two hugely important developments that week. The first was that I had managed to get the courage to speak up. The second was that I had been believed. One thing holding me back was the fear that I would be accused of making it up. I needn't have been so scared.

I sometimes wonder what I would have done if **FBS 48** hadn't been there at the time. Would I ever have disclosed to anybody? Most times I persuade myself that whether I had spoken to him or not I would have brought an end to Fr Brendan's assaults on me sooner rather than later.

Then I wonder how I would have told my parents on my own what Fr Smyth had been doing to me.

M E M O R A N D U M

DATE: 7th June 1994

REF: 5398/MM/37

RE: Norbertines.

Attendance on Bishop McKiernan at his home at St. Patrick's College, Cavan town on Friday, 3rd June 1994. Bishop McKiernan greeted me and I explained to him that I was representing the Norbertine Order in relation to the repercussions of the charges against Fr. Brendan Smyth and that we were preparing for the media response which would be necessitated by Fr. Smyth's conviction and by a programme being prepared by U.T.V. He was aware of the situation. I explained that we were also concerned about the wider church implications of the programme and were endeavouring to address these wider implications. I explained that a team had been convened to assist in relation to this case.

Bishop McKiernan handed me his file dealing with Fr. Smyth and suggested that I read through the documentation thereon and he would then answer any questions I wished to raise.

The file consisted of a number of foolscap typed transcripts of the complaints made by two boys, Brendan Boland and [REDACTED] FBS 39, in the form of question and answer sequence under oath before a Notary, Fr. John Brady.

Bishop McKiernan explained that these transcripts were the result of a canonical inquiry which he conducted in 1975.

Brendan Boland was interviewed on 29th March 1975. He was then aged fourteen and lived at [REDACTED]. His father worked at [REDACTED]. His date of birth was [REDACTED].

.....Contd/



-2-

He described how he had first met with Fr. Smyth when he was serving Mass in Redeemer Church. He was asked by Fr. Smyth after the Mass where he could get a cup of tea. He brought Fr. Smyth home to his parents house and it was shortly after that that the abuse commenced. It consisted of mutual masturbation and hugging. He said that it occurred in Fr. Smyth's car, at his own home at [REDACTED] and on holidays. He mentioned also that he had been on holiday with another boy, FBS 10, and that there had been also two girls, [REDACTED] and [REDACTED]. He also mentioned FBS 39. I did not obtain copies of these transcripts, nor did I take detailed notes. My impression was that Brendan Boland believed that the other children who he had named may also have been sexually assaulted by Fr. Smyth.

FBS 39 lived at [REDACTED], [REDACTED], Co. Cavan. He was introduced to Fr. Smyth through a couple of friends, [REDACTED] and [REDACTED]. He also mentioned the names [REDACTED] and [REDACTED]. He described a similar pattern of behaviour to that described by Brendan Boland.

Bishop McKiernan explained that the purpose of the canonical inquiry was that he needed firm grounds for withdrawing faculties from Fr. Smyth, hence this inquiry.

Bishop McKiernan decided to withdraw Fr. Smyth's faculties and on 12th April 1975 he called to the Abbey where he reported the findings to Fr. Kevin Smith, Abbot of Kilnacrott. Fr. Smith indicated knowledge of former lapses and psychiatric treatment under [REDACTED] of St. Patrick's Hospital. He told Bishop McKiernan that [REDACTED] had refused to discuss the case with him. Dr. McKiernan suggested that he consult with the St. John of God Brothers and this, in turn, led to him being sent to the Paraclete Fathers in Gloucester.

I asked Bishop McKiernan about the meaning of the term "withdraw his faculties to hear confessions". It was his understanding that withdrawal of faculties primarily related to the hearing of confessions. He thought that it would be important to clarify with a Canon Lawyer the precise meaning of the term.

.....Contd/



## SWORN TO SILENCE

I am not sure who answered, but we were ushered inside. I can remember going into this room. My father was told he had to stay outside. He was left outside in an office, where he sat alone for the next hour.

I have never had a proper chat with him about why he agreed to allow me to be quizzed about Fr Smyth alone, but he has said that he just didn't think it through. I'm sure he thought he was doing the right thing, trusting the Church to sort out Fr Smyth.

It says much about the authority the Church had that someone like him, who doted on me, would agree to sit outside while I was being questioned. He was a very good father; he took real care with me and my sisters. Yet, he was absent for one of the most stressful moments in my life.

Picture me. Shirt and tie. Pullover and creased trousers. Hair combed straight. About five foot three. Baby faced. Two months past my fourteenth birthday. Hardly even an adolescent. A child.

Inside that room with me were three priests: Fr **FBS 48** sitting beside me, there was another sitting in a chair, and one sitting on a stool on the other side. I knew one of the two other priests – **FBS 50** – because he was local. I didn't know the third priest, who was on the left-hand side, but he was

## BRENDAN BOLAND

to become Cardinal Seán Brady, Primate of All Ireland. Then he was plain Fr John B. Brady.

Everything that happened that evening, after the door of the meeting room closed, was pretty much lost to my memory for decades, except how I felt. My emotions. And the final words that were spoken in conversation with my daddy afterwards. I never forgot those.

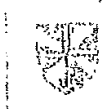
I do remember being frightened. I was told that **FBS 48** was there as my witness, but that didn't mean anything to me. The only thing I was sure of, sitting there alone, was that I was going to be asked about what Fr Smyth did to me.

They wanted to know if I was telling the truth or if I was a liar. As a fourteen-year-old, it felt like an inquisition. It was in fact a canonical inquiry, or an ecclesiastical court, though that wasn't clear to me at all then.

In my mind's eye they were old men in black. And if they made any effort to be non-threatening, they failed. **FBS 50** asked most of the questions. Fr Brady took notes but I have a memory of him asking the odd question too.

The Church's own transcripts of the proceedings show the session opened with a series of basic questions. Name? Address? Date of Birth?

OFFICIAL-SENSITIVE-PERSONAL



Telephone (042) 4179

- 1 What is your name?
- 2 Address?
- 3 (Age) Date of birth.
- 4 Father's name
- 5 Mother's maiden name.
- 6a) What school are you attending?
- 6b) How are you getting on at school?
- 7 Do you take part in any games?
- 8 Are you a member [redacted]  
attached to [redacted]
- 9 Do you know any priest associated with school.
- 10 Do you know any priest associated with the boys club.
- 11 Do you feel free to talk to priests.
- 12 Do you know Fr Smith. Have you  
ever spoken to him by his first  
name?

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

VII

27 <sup>ctd.</sup> There was another lad, a friend  
 of FBS 39, called [REDACTED]  
 I don't know his second name, but  
 he and FBS 39 and two girls  
 were in Cork with Fr. Smith, and were  
 left here by Fr. Smith on the same  
 day he collected [REDACTED] to go to Cork.  
 (FBS 10 and myself)

28) Q. Did this happen with anybody else

A. No. Just between me and Fr. Smith.

(29)

Yes.

30

Yes.

SEP

Brandon Boland

FBS 50

— Interrogator

John B. Brady

FBS 48

29 March 1975

at [REDACTED]

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

I Brendan Boland, hereby  
swear that I have told  
the truth the whole truth  
and nothing but the  
truth and that I will  
talk to no one about  
this interview ~~to~~ ~~no~~ ~~one~~ ~~of~~  
~~the~~ ~~FD~~ except authorized  
priests.

Brendan Boland.

John B. Brady

29. 3. 1975.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

Copy of Replies made by Brendan Boland to questions put to him  
by [REDACTED] FBS 50, D.C.I., C.C., [REDACTED] in the presence  
of [REDACTED] FBS 48, O.P., and Rev John B Brady, in [REDACTED]  
[REDACTED] on March 29, 1975.

Q

Q.1 What is your name ?

A. Brendan Boland.

Q.2. Address ?

A. [REDACTED]

3 Q. Date of Birth?

A. [REDACTED]

Q.4 Father's Name ?

A. [REDACTED] who works in [REDACTED].

Q. 5. Mother's maiden Name ?

A. [REDACTED].

Q.6 a) What school are you attending ?

A. [REDACTED] Second year Secondary.

Q6. b) How are you getting on at school ?

A. Great. Second year got a bit bad.

Q. 7 Do you take part in any games ?

A. Yes, football, Gaelic and Soccer. I played for [REDACTED] last year  
(1973-74). I don't know whether I will play this year -  
whether I will have time, or I have a part-time job with a butcher.

Q 8 Are you a member of [REDACTED] attached  
to [REDACTED]?

A. Yes. I am. That is right.

Q.9 Do you know any priest associated with school ?

A. I know you. None others.

Q. 10 Do you know any priest associated with the [REDACTED]?

A. [REDACTED] FBS 48

Q II Do you feel free to talk to priests ?

A. Yes. I do.

Q. 12a) Do you know Fr. Smith?

A. Yes.

*yes.*

OFFICIAL-SENSITIVE-PERSONAL



OFFICIAL-SENSITIVE-PERSONAL

## Replies of Brendan Boland

6

A. On Palm Sunday. ( i.e. 23 March 1975)

Q. 27 Is there anything else you would like to tell us ?

A. No . I dont think so. There was another lad, a friend of **FBS 39**

**FBS 39** 's, called **FBS 39** I dont know his second name, but he and **FBS 39** and two girls were in Cork with Fr. Smith, and were left home by Fr. Smith on the same day he collected us to go to Cork. ( i.e. **FBS 10** and myself)

~~Q. 28 Did this happen between you and any other person - another~~ *yes*

~~boy and yourself for instance ?~~

~~Q. 28. Did this happen between you and any other person - another boy and yourself for instance ?~~

A. No. Just between me and Fr. Smith.

Q. 29 Has this led to any actions with yourself ?

A. Yes.

Q. 30 Would seed come from your body as a result ?

A. Yes.

Questions put by me: Signed **FBS 50**

Brendan Boland. Witness

John B. Brady. Notary

**FBS 48** Witness.29 March 1975 at **FBS 48**

The replies were then confirmed by oath as follows:

I Brendan Boland , hereby swear that I have told the truth the whole truth and nothing but the truth and that I will talk to no one about this interview except authorized priests.

Signed Brendan Boland.

John B. Brady.

29.3. 1975.

*bon cordat cum orig.  
John B. Brady*

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

## Replies of Brendan Boland

2

Q. I2 b) How did you get to know him ? Would you know him by his first name ?

A. I was serving a while back up in [REDACTED], and I was serving the Mass. He was attending a wedding. : about eighteen months ago. He asked me where he could get a cup of tea and I brought him to our house.

Q. I3 Is his first name Brendan ?

A Fr. Brendan Smith. He told me his name.

Q. I4 Do you know him well ?

A. Well enough . Yes.

Q. I5 When did you first meet him ?

A . ( Q. does not now arise . Already answered ).

Q. I6. You would regard yourself as friendly with Fr. Smith ?

A. I was friendly with him . Not now .

Q. I7 You told [REDACTED] FBS 48 of the Friary , [REDACTED] that Fr. Smith had been doing things with you which worried you.

Could you tell us simply what these things were ?

A. I went on holiday with him to Cork. There was another fellow with him and two girls. [REDACTED] FBS 10 from Belfast. He just told me I was going on holidays. The girls' names are

[REDACTED] from Belfast and [REDACTED] from Cavan. The boy's name - [REDACTED] FBS 10 , [REDACTED]

Supp. Q. Did he get your parents' permission ?

A He asked my parents first and I went on holidays with him. We went to Cork city - Killarney House. He took his own car.

At night he used to take one fellow into bed ~~with him~~ with him .

He took me into bed. Before this he used to come to my home every three weeks and ask me upstairs. He would <sup>make</sup> some excuse <sup>g8p.</sup> about reading books and then he would ask me to 'wank' him.

( Interviewer distinguishes two eras and questions ).

At Home .

Q. What about at home ?

A. He would ask me upstairs and ask me to pull down his

g8p.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

## Replies of Brendan Boland

5

A. Not until <sup>after</sup> I talked to [FBS 48]

Q. 21 Did you tell anyone else? If so, what is his/her address?

A. No I never told anybody, only the young chap, [FBS 10]

Q. 22 Did the other person or any other person to your knowledge do the same things with Fr. Smith? Did they ever say they did?

A. [FBS 39] from [redacted].

Q. How did you know?

A. He took [FBS 39] and myself to the [redacted] in Dublin.

He did the same thing with [FBS 39] in the bed that night and with me.

Q. How did you know?

A. I was awake, all in the one room.

Q. Can you remember the place?

A. No.

Q. 22 b) Did these worrying things happen in any other place besides your home and boarding houses?

A. Yes, in the car. He would say he was going to the shop.

He <sup>would</sup> pull up and do it in the car.

Q. 23 Can you give us any exact time and place at which any of these worrying things happened? In your home? When your parents were out? When they were in?

A. The last time was St. Patrick's Day in the house. Before this ~~it~~ happened when my father and mother were at the S. and S. dance on March 16, I think.

Q. 24. Did you ever go on holidays with Fr. Smith. In the company of other boys and girls? Was there a group of you? Can you give us the names of those who went with you?

A. (already answered)

Q. 25 Have you planned to meet Fr. Smith again? If so, when?

A. Yes.

Q. When? A. Next Thursday he is supposed to be taking us for a week-end to Dublin.

Q. 26 When did you talk to [FBS 48] first?

~~A. [redacted]~~

gbb.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

Sub Secret - Confidential

2

On 25 March 1975 ~~g received~~  
 allegation of serious misconduct  
 was made against Fr. Brendan Smith, O. Praem  
 as a result of these allegations  
 On 29 March 1975 Brendan Boland, aged  
 14, of [redacted] was interviewed

in the presence of three priests.  
 He stated that he met Fr. Brendan  
 Smith at a wedding in the  
 [redacted]. When Fr. Smith  
 asked where he could get a cup  
 of tea, [redacted] Brendan Boland, brought  
 him to his home. They became friendly  
 and Fr. Smith began to visit the Boland  
 house. There Fr. Smith would make  
 some excuse about reading and  
 invite Brendan upstairs. He would  
 then ask Brendan to pull down his  
 zip while he did the same to Brendan.  
 He would then get Brendan to pull  
 his penis while he did likewise  
 to Brendan. He would then start kissing  
 the boy.

This happened in Brendan's home  
~~every~~ <sup>when</sup> Fr. Smith came and he ~~usually~~  
 came every 3 weeks, usually on Sundays.

Fr. Smith invited Brendan on  
 holidays with him where he ~~would~~ <sup>took</sup>  
 the boy to bed with him and  
 did the same actions as he had done  
 in the Boland home.

Brendan states that Fr. Smith  
 also did this to another boy,

FBS 10

OFFICIAL-SENSITIVE-PERSONAL

6. In March 1975 Bishop McKiernan summoned me to a meeting. He informed me that the Archdiocese of Armagh was going to investigate allegations about a priest abusing a boy. The priest in question was a member of Norbertine Order, based in Kilnacrott Abbey in County Cavan in the diocese of Kilmore, but who had faculties to allow him to carry out priestly duties in the diocese of Armagh. Bishop McKiernan asked me to attend the investigation, take detailed notes for him so that he could take appropriate action.
7. The investigation was carried by [REDACTED] FBS 50 [REDACTED] priest of the Archdiocese of Armagh. It was essentially an evidence gathering exercise loosely based on the procedures used in Marriage Tribunals since this particular investigation did not come under any Canon Law procedure.
8. [REDACTED] FBS 50 [REDACTED] asked questions and I wrote down the questions and recorded the answers accurately. In accordance with canonical procedure, and to protect the integrity of the evidence, an oath of confidentiality was administered to the witness, Brendan Boland, at the end of the hearing of evidence. This oath also protected the person giving the evidence as it allowed them to refuse to speak to the person they complained about and stop them from coming under pressure to change or withdraw their evidence.
9. It also gave solemnity to the proceedings and formalised the evidence. This was important to ensure the evidence was clear and strong.
10. I presented the written record of the meeting with Brendan Boland to Bishop McKiernan. I believed Brendan Boland from the start, and I advised Bishop McKiernan of that. He decided that we should add weight to the evidence and corroborate the evidence of Brendan Boland by interviewing the other boy who Brendan Boland said had been abused. This boy lived in [REDACTED]. With the help of the local curate a meeting was set up to talk to the boy. At the interview the local curate attended, to both give support to the boy, and also to give formality to the proceedings. I took a statement from the boy asking some of the questions used by [REDACTED] FBS 50 [REDACTED] in the first interview. I also administered a similar oath of confidentiality to him for the same reason. I



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returned with the second set of questions and answers and presented those to my Bishop, again confirming that I had accepted the evidence of both boys.

11. I had no further dealings or discussions with the Bishop or any other person regarding the matters which had arisen. I believed then that I had carried out the duties I had been asked to do properly and that I had accepted the truthfulness of the boys and that steps would be taken by those with the appropriate authority to protect them, and others, from further harm. I believe I acted promptly and I also believed I had acted appropriately in ensuring the evidence was taken accurately and that all the evidence was then typed up and given to my superior. I was confident that he would act appropriately to ensure proper steps were taken and believe the records, which state that he did contact the Abbot quickly and obtained assurances from him.

12. I left the Diocese of Kilmore and went to Rome in 1980 where I took up the position of Vice-Rector of the Irish College in Rome. I became Rector of the College in 1987. I did not return from Rome until 1993 and, at that point, I became Parish Priest of Castletara (near Cavan) in the diocese of Kilmore. I remained in that position until I was appointed Coadjutor Archbishop of Armagh on the 13 December 1994.

13. It was around the period when I returned, and then was appointed Coadjutor Archbishop and later Archbishop, that Brendan Smyth came to my attention again. He was in the news in regard to the extradition issues from the Republic of Ireland and his trial in the North, his conviction and subsequent imprisonment, and then his transfer to the Republic of Ireland where he was tried and imprisoned again, and shortly afterwards died in prison.

14. I have been asked: should I not have reported personally to the civil authorities? Unfortunately, and very regrettably, the matter was not reported at that stage to the civil authorities. I am very sorry that this did not happen. I believed then that I had acted appropriately and properly in the part I played in ensuring the evidence I took was robust and solemnly taken and passed to my superior. I was confident that Bishop McKiernan had taken the complaint,

OFFICIAL-SENSITIVE-PERSONAL

Interview with [REDACTED] FBS 39  
at [REDACTED] on 4 April 1975.

3

- 1 Name
- 2 Address
- 3 Date of Birth
- 4 Father's Name
- 5 Mother's Name
- 6 School
- 7 How are you getting on at school
- 8 Do you know any priests associated with school
- 9 Do you know any other priests
- 10 Can you tell us their names
- 11 Do you know Fr Brendan Smith of Kilmacrot
- 12 Do you know him well
- 13 Can you tell us when you met him first
- 14 You told [REDACTED] that Fr Smith did some wrong things to you. Can you tell us simply and in your own words what these things were and
- Can
- 15 Can you remember where this first took place
- 16 When.
- 17 Did this take place any where else

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

18 Did you like this to happen to  
you

19 About how often has this taken place

20 Did you ever tell anyone about  
this?

21 Do you know anybody else  
to who did these wrong  
things with Jo. Smith?

22 Have you ever gone on holidays  
with Jo. Smith?

23 Do you know Brendan Boland  
of [REDACTED]?

24 When did you first meet him?

25 Did you go to Dublin  
with him on one occasion

26 Can you describe what  
happened then?

28 Did these things have any  
influence on your life?

28)

29 Has this led to other  
similar actions with yourself

30 ~~Can you give the names  
of other people~~

OFFICIAL-SENSITIVE-PERSONAL



OFFICIAL-SENSITIVE-PERSONAL

30 B . Is there anything else  
you would like to tell us

30 c Is there anybody else who could  
give some information,

31 Is there anything else you  
would like to add  
or to change

32 . Will you confirm the limit  
of what you have just said  
under oath

**FBS 39**

Witness

[REDACTED]  
John B. Brady

at

[REDACTED] —  
4 April 1975

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

1

FBS 39

- 1 [REDACTED]
- 2 [REDACTED]
- 3 [REDACTED]
- 4 [REDACTED]
- 5 [REDACTED]
- 6 [REDACTED] Secondary [REDACTED]
- 7 Not so bad. I am doing the Inter  
this year
- 8 [REDACTED]. I don't see any other priests around it.
- 9 Fr Smith of Kilmore Abbey
- Q What is his first name
- A Fr Brendan Gabriel Smith
- 10
- 11
- 12 yes.
- 13 I think it was a second year  
it was [REDACTED] & [REDACTED]  
that came up for me to go to the  
pictures in [REDACTED] with Fr Smith..
- I kind of know him before that.
- Q Have you met him after since  
then?
- A Fairly often. About once a month.
- Q Where did you normally meet him?
- going to [REDACTED] to the pictures  
He might send word before that to  
come.
- 14 Sometimes he would come in  
here first and then he would  
be putting his hand into my  
private parts
- Q. Did he ask you to do anything  
to him

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

2

14 Yes.

Q What?

R He would bring my hand to his private parts.

Q What would he ask you to do?

R He would get me to rub his private parts.

Q Would he rub your penis?

R Yes.

Q Did you like this?

R No.

Q What else would happen?

R He would leave me home.

Q Did he do anything else to you?

R No.

15 After the pictures in [REDACTED] in his car.

16 About a year ago.

17 No.

18 No.

19 Three or four times.

20 No. Brendan Balad used to talk about this.

21 Brendan Balad.

Q How did you know?

R, He said he did not like driving with him alone. He said that Mr Smith used always be at him, at his private parts.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

21A) What was your recollection? 3

R. I said he did the same with me.

22 Yes to work -

Q Who else was with you?

R. B. Boland,

&

Q Do you know where [redacted] is from?

R [redacted]

Did ~~you~~ any of these things happen on the holiday?

Q He brought Brenda Boland but he said I pretended to be asleep.

Q Where is [redacted] from?

Q Did you ever go to Dublin with Joe Smith?

R We spent the last night of that holiday in Dublin.

We went once to see Jack at the Beanstalk with [redacted], and [redacted]

long before the holiday

28 Not much.

28.

29 Not put.

30 We went ~~for~~ that day of

Dublin to [redacted] & for [redacted] to [redacted] and back to [redacted].

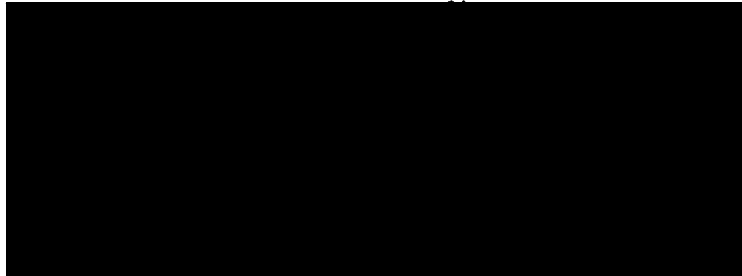
OFFICIAL-SENSITIVE-PERSONAL



OFFICIAL-SENSITIVE-PERSONAL

4

30 (b).



31 No.

32

FBS 39

Witness

Questions put MR.  
John B. Brady  
[Redacted]  
[Redacted]  
4. April 1975.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

6

9 [REDACTED] FBS 39 hereby swear  
that I have told the truth, the  
whole truth, and nothing but  
the truth and that I will not  
discuss this interview with anybody  
except priests who have permission  
to discuss it. So help me God  
and these holy gospels which  
I touch.

[REDACTED]  
FBS 39

[REDACTED]  
4 April 1975  
John B. Brady

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

Interview with **FBS 39** in **[REDACTED]** on  
April 4 1975.

Q 1 What is your name ?

A. **FBS 39**

Q.2 Your address ?

**[REDACTED]**

Q. 3 What is your date of birth ?

A. **[REDACTED]**

Q. 4 What is your father's name ?

A. **[REDACTED]**

Q. 5 Your mother's name ?

A. **[REDACTED]**

Q. 6 What school do you attend ?

A. **[REDACTED]**

Q. 7. How are you getting on at school ?

A. Not so bad. I am doing the Inter this year.

Q. 8 Do you know any priests associated with the school ?

A. **[REDACTED]** I don't see any other priests around it.

Q.9 Do you know any other priests ?

A. Fr. Smith of Kilnacrott Abbey.

S. Q. What is his first name ?

A. Fr. Brendan Gabriel Smith.

Q 10 Can you tell us their names ? A. not put.

Q. 11 Do you know Fr. Brendan Smith of Kilnacrott ? A. not put.

Q. 12. Do you know him well ?

A. Yes.

Q.13. Can you tell us when you met him first?

A. I think it was in second year. It was **[REDACTED]** and **[REDACTED]**

**[REDACTED]** that came up for me to go to the pictures in **[REDACTED]** with  
Fr. Smith. I kind of knew him before that.

~~Q. 14. How many times did you see him? A. I don't know. I don't know how many times I saw him.~~  
~~Q. 15. Did you see him at the pictures? A. Yes.~~  
~~Q. 16. Did you see him at the pictures? A. Yes.~~  
~~Q. 17. Did you see him at the pictures? A. Yes.~~  
~~Q. 18. Did you see him at the pictures? A. Yes.~~  
~~Q. 19. Did you see him at the pictures? A. Yes.~~  
~~Q. 20. Did you see him at the pictures? A. Yes.~~  
~~Q. 21. Did you see him at the pictures? A. Yes.~~  
~~Q. 22. Did you see him at the pictures? A. Yes.~~  
~~Q. 23. Did you see him at the pictures? A. Yes.~~  
~~Q. 24. Did you see him at the pictures? A. Yes.~~  
~~Q. 25. Did you see him at the pictures? A. Yes.~~  
~~Q. 26. Did you see him at the pictures? A. Yes.~~  
~~Q. 27. Did you see him at the pictures? A. Yes.~~  
~~Q. 28. Did you see him at the pictures? A. Yes.~~  
~~Q. 29. Did you see him at the pictures? A. Yes.~~  
~~Q. 30. Did you see him at the pictures? A. Yes.~~  
~~Q. 31. Did you see him at the pictures? A. Yes.~~  
~~Q. 32. Did you see him at the pictures? A. Yes.~~  
~~Q. 33. Did you see him at the pictures? A. Yes.~~  
~~Q. 34. Did you see him at the pictures? A. Yes.~~  
~~Q. 35. Did you see him at the pictures? A. Yes.~~  
~~Q. 36. Did you see him at the pictures? A. Yes.~~  
~~Q. 37. Did you see him at the pictures? A. Yes.~~  
~~Q. 38. Did you see him at the pictures? A. Yes.~~  
~~Q. 39. Did you see him at the pictures? A. Yes.~~  
~~Q. 40. Did you see him at the pictures? A. Yes.~~  
~~Q. 41. Did you see him at the pictures? A. Yes.~~  
~~Q. 42. Did you see him at the pictures? A. Yes.~~  
~~Q. 43. Did you see him at the pictures? A. Yes.~~  
~~Q. 44. Did you see him at the pictures? A. Yes.~~  
~~Q. 45. Did you see him at the pictures? A. Yes.~~  
~~Q. 46. Did you see him at the pictures? A. Yes.~~  
~~Q. 47. Did you see him at the pictures? A. Yes.~~  
~~Q. 48. Did you see him at the pictures? A. Yes.~~  
~~Q. 49. Did you see him at the pictures? A. Yes.~~  
~~Q. 50. Did you see him at the pictures? A. Yes.~~  
~~Q. 51. Did you see him at the pictures? A. Yes.~~  
~~Q. 52. Did you see him at the pictures? A. Yes.~~  
~~Q. 53. Did you see him at the pictures? A. Yes.~~  
~~Q. 54. Did you see him at the pictures? A. Yes.~~  
~~Q. 55. Did you see him at the pictures? A. Yes.~~  
~~Q. 56. Did you see him at the pictures? A. Yes.~~  
~~Q. 57. Did you see him at the pictures? A. Yes.~~  
~~Q. 58. Did you see him at the pictures? A. Yes.~~  
~~Q. 59. Did you see him at the pictures? A. Yes.~~  
~~Q. 60. Did you see him at the pictures? A. Yes.~~  
~~Q. 61. Did you see him at the pictures? A. Yes.~~  
~~Q. 62. Did you see him at the pictures? A. Yes.~~  
~~Q. 63. Did you see him at the pictures? A. Yes.~~  
~~Q. 64. Did you see him at the pictures? A. Yes.~~  
~~Q. 65. Did you see him at the pictures? A. Yes.~~  
~~Q. 66. Did you see him at the pictures? A. Yes.~~  
~~Q. 67. Did you see him at the pictures? A. Yes.~~  
~~Q. 68. Did you see him at the pictures? A. Yes.~~  
~~Q. 69. Did you see him at the pictures? A. Yes.~~  
~~Q. 70. Did you see him at the pictures? A. Yes.~~  
~~Q. 71. Did you see him at the pictures? A. Yes.~~  
~~Q. 72. Did you see him at the pictures? A. Yes.~~  
~~Q. 73. Did you see him at the pictures? A. Yes.~~  
~~Q. 74. Did you see him at the pictures? A. Yes.~~  
~~Q. 75. Did you see him at the pictures? A. Yes.~~  
~~Q. 76. Did you see him at the pictures? A. Yes.~~  
~~Q. 77. Did you see him at the pictures? A. Yes.~~  
~~Q. 78. Did you see him at the pictures? A. Yes.~~  
~~Q. 79. Did you see him at the pictures? A. Yes.~~  
~~Q. 80. Did you see him at the pictures? A. Yes.~~  
~~Q. 81. Did you see him at the pictures? A. Yes.~~  
~~Q. 82. Did you see him at the pictures? A. Yes.~~  
~~Q. 83. Did you see him at the pictures? A. Yes.~~  
~~Q. 84. Did you see him at the pictures? A. Yes.~~  
~~Q. 85. Did you see him at the pictures? A. Yes.~~  
~~Q. 86. Did you see him at the pictures? A. Yes.~~  
~~Q. 87. Did you see him at the pictures? A. Yes.~~  
~~Q. 88. Did you see him at the pictures? A. Yes.~~  
~~Q. 89. Did you see him at the pictures? A. Yes.~~  
~~Q. 90. Did you see him at the pictures? A. Yes.~~  
~~Q. 91. Did you see him at the pictures? A. Yes.~~  
~~Q. 92. Did you see him at the pictures? A. Yes.~~  
~~Q. 93. Did you see him at the pictures? A. Yes.~~  
~~Q. 94. Did you see him at the pictures? A. Yes.~~  
~~Q. 95. Did you see him at the pictures? A. Yes.~~  
~~Q. 96. Did you see him at the pictures? A. Yes.~~  
~~Q. 97. Did you see him at the pictures? A. Yes.~~  
~~Q. 98. Did you see him at the pictures? A. Yes.~~  
~~Q. 99. Did you see him at the pictures? A. Yes.~~  
~~Q. 100. Did you see him at the pictures? A. Yes.~~

A.

gbb

7

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

INTERVIEW WITH [REDACTED] FBS 39

2

S.Q. Have you met him often since then?

A. Fairly often. About once a month.

S.Q. Where did you normally meet him ?

A. Going to [REDACTED] to the pictures. He might send word before that to come.

Q 14 You told [REDACTED] that Mr. Smith did some worrying things to you. Can you tell us simply and in your own words what these things were ?

A. Sometimes he would leave me home last and then he would be putting his hand onto my private parts.

S.Q. Did he ask you to do anything to him?

A. Yes.

S.Q. What ?

A. He would put his hand to his private parts.

S.Q. What would he ask you to do ?

A. He would get me to rub his private parts.

S. Q. Would he rub your penis?

A. Yes.

S.Q. Did you like this ?

A. No.

S.Q. What else would happen ?

A. He would leave me home.

S. Q. Did he do anything else to you ?

A. No.

Q.15. Can you remember where this first took place ?

A. After the pictures in [REDACTED] in his car.

16 Q When ?

A. About a year ago.

Q.177 Did this take place any ~~where else~~ <sup>else</sup> elsewhere?

A No.

Q 18 Did you like this to happen to you ?

A. No.

Q 19 About how often has this taken place ?

F m n

gbb.

OFFICIAL-SENSITIVE-PERSONAL



OFFICIAL-SENSITIVE-PERSONAL

Interview with [REDACTED] FBS 39

3

A. 19 Three or Four times

Q 20 Did you ever tell anyone about this ?

A.No .Brendan Boland used to talk about this.

Q21 Do you know anybody else who did these things with Fr. Smith?

A Brendan Boland.

S.Q. How do you know?

R. He said he did not like driving with him alone . He said that Fr. Smith used always be at him, at his private parts.

S.Q. What was your reaction ?

A I said that he did the same with me .

Q.22 Have you ever gone on holidays with Fr. Smith ?

A. Yes to Cork.

S.Q. Who else was with you ?

A Brendan Boland, [REDACTED], and [REDACTED]

S.Q. Do you know where [REDACTED] is from?

R. From [REDACTED]

S.Q. Did any of these worrying things happen on the holiday ?

R. He brought Brendan Boland with him to bed. I pretended to be asleep.

S.Q. Where is [REDACTED] from ?

A. [REDACTED]

S. Q. Did you ever go to Dublin with Fr. Smith ?

R. We spent the last day of the holiday in Dublin. We went once to see Jack and the Beanstock with [REDACTED] and [REDACTED] long before the holiday.

Q.28. Did these things have any influence on your life ?

A. Not much.

Q. 29 Has this led to other similar actions with yourself . Not put.

Q. 30 Is there anything else you would like to tell us ?

A. We went that day from [REDACTED] to [REDACTED] and from [REDACTED] to [REDACTED] and back to [REDACTED]

Q 30 b) Is there anybody else who could give some information?

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

Interviews with FBS 39

4

A. 30 b)

Q.31 Is there anything else you would like to add or to change ?

A. No.

Q.32 Will you confirm the truth of what you have just said under oath ?

A. Yes.

Signed FBS 39 Witness

John E. Brady. Interrogator.

4 April 1975.

Oath

I FBS 39 hereby swear that I have told the truth, the whole truth, and nothing but the truth and that I will not discuss this interview with anybody except priests who have permission to discuss it. So help me God and these holy Gospels which I touch.

FBS 39

John E. Brady.

4 April 1975 at

Concordat.

gbb

OFFICIAL-SENSITIVE-PERSONAL

## SWORN TO SILENCE

A third meeting, this time at Stansted Airport, just before Christmas, decided me about the interview. There were choices offered. My face could be blacked out in some way. I think one idea was to interview me behind a window with water running down it and to camouflage my voice too. But it was also explained to me that speaking directly to the camera is the best way to present your case. This I understood. There are times when I have seen people interviewed in silhouette and I am not sure if they are the good guy or the bad guy. That thought made up my mind: I was ready for the stage.

Already I had been persuaded that this programme would do more than scratch the surface. I wanted to state my case and to explain exactly how I was treated. Also, I wanted to help other victims of sexual abuse, not just clerical abuse, because, as is now clear, much sexual abuse occurs in family circles or is perpetrated by 'trusted' friends.

It was at this meeting that Martina made one decisive contribution. She wondered aloud if the parents of Cavan Boy, the other Smyth child victim interviewed in the process in 1975, had been told what happened to him.

I remember the BBC team thinking this was worth following up. They had already asked if I was happy

## BRENDAN BOLAND

for them to use the names and addresses that I had given the Church all those years ago, to see if they could find out what had happened to them. I think they were hoping to confirm, one way or the other, if these children had also been abused. I don't think they really imagined that their families hadn't been warned and the children not protected. The biggest shock they got was in the case of Cavan Boy.

He was fifteen when he was questioned by Fr Brady. He told them that his parents were told nothing about his involvement in this secret Church investigation. More than that, he said his parents were not told that he was being abused by Fr Brendan Smyth. The Church of course said nothing and he said nothing to anyone, not to a soul, because he was sworn to secrecy about the process, just like me.

Over the next month or so, the documentary team tracked down all those I had named. In the case of Belfast Boy, who like me and Cavan Boy had been abused while on trips with Smyth, they were able to find his family at the same address I had given for him in 1975. The children, now adults, had one thing in common: their families had been told absolutely nothing about Smyth. None of them. The Church had their names and their addresses but chose not to



## SWORN TO SILENCE

because I knew the story inside out. My interview had been cut back from two hours to a few minutes, but I think these excerpts get my point across. I explained how I told the canonical inquiry the details of the abuse that I knew about:

I'd given them the names of the other children that were with me on the trips ... There was a boy from Belfast, I gave them his name and address; there was a girl from Belfast, I gave them her name and address; there was a girl from Cavan, I gave them her name and address. And there was another boy from Cavan, I gave them his name and address. And there was another boy that was his friend.

I told them that I witnessed one boy being abused ... That was the boy from Belfast. I knew for a fact he was abused and the other boy from Cavan, he told me he was abused 'cos he didn't like going on the trips either.

Belfast Boy's interview in the film was heart-stopping. He was filmed off camera but in his own voice. He said:

I remember going up to Dublin with Brendan. I think there were about five or six of us on that trip.

## BRENDAN BOLAND

Brendan was a nice fellow – he was probably as petrified as I was at the time.

In many ways I felt very guilty too – you know – sharing a room with this other boy, Smyth and his behaviour and what he wanted us to do, and the way he wanted us to behave. It's unbearable to think about it sometimes, you know.

And then as it transpired that Brendan had mentioned me, and that my name and address was actually on these documents as well.

It's like a knife into your chest ... just like a sudden sharp pain.

Nobody came to our house – they should have come to our house and warned our family, or my parents and said look, this is what's happening. This man is involved in this. We would strictly advise you to keep him away from the house.

Okay, maybe I only had another year's abuse to go, but my sister, for years after that she was abused and then, lo and behold, cousins after that.

Belfast Boy's interview was devastating and it went right to the heart of the matter. You see this wasn't about going to the gardaí or the police, not even about going to the social services. This was about a



## SWORN TO SILENCE

simple warning: 'Your man isn't safe with children. Keep yours well away from him.'

That never happened. And so the abuse continued against Belfast Boy, and then his younger sister for another seven years and his four first cousins in turn.

\* \* \*

The film analysed the role of Cardinal Brady and asked why he and the Catholic Church seemed to minimise his role, calling him a note-taker and a notary without powers who did his duty, when it was plain that he had been tasked with the investigation into Smyth. The film revealed that key line from Cardinal Brady, the one Darragh had mined from the documentation: 'I was despatched to investigate the complaint.'

There was also an excerpt from an interview that Cardinal Brady had given RTE, in 2009, about what he would do if he found that a child had been abused as a result of any managerial failure on his part. He said: 'If I found myself in the situation where I was aware that my failure to act had allowed or meant that other children were abused, well, then I think I would resign.'

Cardinal Brady declined the opportunity of a proper sit-down interview with the BBC, which led to an exchange between him and Darragh in Limerick,

## BRENDAN BOLAND

in a so-called door-step interview. This is most of it as broadcast:

'Hello, Darragh MacIntyre, BBC. Cardinal Brady, I'd like to ask you a couple of questions, if you don't mind?'

'No, no. I am ... thanks very much ... but ... I am not ready.'

'Cardinal Brady, you said that you would resign if you thought any actions of yours had led to a child being abused. You know that children were abused, because you failed, in part, because you failed to protect them.'

'I did what I was there to do. I gathered the evidence.'

'You had the names of and addresses, Cardinal, of children who were abused or who were at risk of being abused and you did not protect them.'

Cardinal Brady ignored that question and two other questions on the same theme. As far as I was concerned, all the questions were on the mark. For goodness sake, he had gone and got the information; he had done the hard work. All he had to do was make sure his boss, the Bishop of Kilmore, acted properly with it.

**FBS 39** has also been interviewed and he states that Fr. Smith engaged in similar activity with him on a number of occasions. He confirmed this statement on oath.

FBS-10136

'Phone (049) 31496

Schedule  
No. 3Bishop's House,  
Cullies,  
Cavan.

Rt Rev. K.A. Smith, O.Praem.,  
Holy Trinity Abbey,  
Kilnacrott,  
Co. Cavan

18 April 1975

My Dear Lord Abbot,

I heroby withdraw the faculties of the diocese from Rev. B.G. Smith, a priest in your community, for the reasons which I explained to you in course of my visit on Saturday, 12 April 1975. He is therefore no longer approved to hear confessions. I ask you formally to communicate my decision to him.

With best wishes,

Yours sincerely,

+Francis McKiernan  
Bishop of Kilmore

'Phone (049) 31496

Bishop's House,  
Cullies,  
Cavan.

On 12 April 1975 I reperted the findings on Rev. B.G. Smith, O.Praem to Rt Rev. K.A. Smith, O.Praem. Abbot of Kilnacrott. He indicated knowledge of former lapses and psychiatric treatment under [REDACTED] of St Patrick's Hospital. [REDACTED] refused to discuss the case with the abbot.

I suggested consulting the St John Of God Brothers. The abbot did this and they suggested a rest period with the Paraclete Fathers in Glouster under a [REDACTED]. Father Smith has agreed to go there.

I have withdrawn his faculties to hear confessions.

20 April 1975

+Francis McKiernan  
Bishop of Kilmore



-3-

I asked Bishop McKiernan if he had identified the names of the complainants to Fr. Abbot. He thought that he had not done so as the Abbot was already aware of this propensity on Fr. Smyth's part. I asked him if any further contact was made with the two boys thereafter. He could not recall any such contact having been made, save that of course both would have been involved with the priests in their locality.

I asked Bishop McKiernan if he would now take further steps in a situation such as this. His immediate response was that he would now inform the Gardai if youngsters made complaints of this kind.

By letter of 20th August 1984 Fr. Brendan Smyth wrote seeking a return of diocesan faculties. Bishop McKiernan consulted with the Abbot and was satisfied that there did not appear to have been any further occurrences similar to those previously complained of and in the circumstances Bishop McKiernan returned faculties to Fr. Smyth, initially for a period of six months. Periodic renewal of faculties were granted until final withdrawal was made on 18th December 1993.

I asked Bishop McKiernan whether he had any jurisdiction over Fr. Brendan Smyth other than the power to grant or remove faculties. He said that, as he understood it, his sole responsibility was granting him faculties to hear confession. He thought that there may be circumstances in which he could also withdraw faculties for the celebration of the Eucharist. Such did not arise here. He suggested again that we clarify the position with a Canon Lawyer. Responsibility for Fr. Smyth's behaviour rests with the Major Superior.

I asked what steps, if any, the Bishop would take if he felt that the Abbot was not acting responsibly in relation to an offending priest. He said that in such circumstances he might refer the matter to the Abbot General. Such circumstances had not, however, come to his attention here.

.....Contd/



Father Brady does not recall [REDACTED] FBS 50 [REDACTED] having retained any of the documents and it is therefore likely that the full records are now with the Diocese of Kilmore and are in the possession of the Inquiry.

13. There are records which show that Bishop MacKiernan met Fr Kevin Smith, the Abbot of Kilnacrott, on 12 April 1975 around 2 weeks from the complaint being received to make him aware of the findings of the inquiries and to tell him that he was withdrawing Brendan Smyth's faculties. In his memo of this meeting dated 20 April, Bishop MacKiernan says: "I have withdrawn his faculties to hear Confessions". In a letter of 18 April 1975 to the Abbot, Bishop MacKiernan says: "I hereby withdraw the faculties of the diocese from Rev. B. G. Smith [sic]". He asked the Abbot to communicate this decision to Brendan Smyth. Bishop MacKiernan uses the phrases 'faculties to hear confessions' and 'faculties of the diocese' interchangeably. The faculties of the diocese would include permission to celebrate public Masses, preach and administer other sacraments, as well as the faculty to hear Confessions. However, 'faculties to hear Confessions' appears to have been understood in this wider sense generally, but, strictly speaking it would apply only to the Sacrament of Penance (Confessions).

In a memo of the meeting of 12 April, which is dated 20 April 1975, Bishop MacKiernan states that the Abbot indicated knowledge of previous 'lapses' and that Brendan Smyth had received psychiatric treatment under a [REDACTED] of St Patrick's Hospital. The Abbot said that [REDACTED] refused to discuss the case with him. Bishop MacKiernan recommended consulting the St John of God Brothers who in turn recommended he be sent to the Paraclete Fathers, in Gloucester under a Dr McGrath. The diocese cannot help further on what treatment or referrals did take place as they have no records of any of these. I understand that both these institutions specialised in the treatment of addictions generally as well as of other psychiatric disorders.

14. There is some evidence that Bishop MacKiernan may have been aware of Brendan Smyth's activities earlier than 1975, but there is no contemporaneous record of it in the archives of the diocese. A priest of the diocese, [REDACTED] FBS 49 [REDACTED] (see 7 b above) says that he reported a complaint made to him by a woman (he cannot recall her name) in the [REDACTED], Co Cavan, area, that her daughter was abused by Brendan Smyth when she was about 14. [REDACTED] FBS 49 [REDACTED] said that the bishop reported it to the Abbot of Kilnacrott who had told the bishop that he would send him to a psychiatrist. According to [REDACTED] FBS 49 [REDACTED], Bishop

-2-

He described how he had first met with Fr. Smyth when he was serving Mass in [REDACTED]. He was asked by Fr. Smyth after the Mass where he could get a cup of tea. He brought Fr. Smyth home to his parents house and it was shortly after that that the abuse commenced. It consisted of mutual masturbation and hugging. He said that it occurred in Fr. Smyth's car, at his own home at [REDACTED] and on holidays. He mentioned also that he had been on holiday with another boy, FBS 10, and that there had been also two girls, [REDACTED] and [REDACTED]. He also mentioned FBS 39. I did not obtain copies of these transcripts, nor did I take detailed notes. My impression was that Brendan Boland believed that the other children who he had named may also have been sexually assaulted by Fr. Smyth.

FBS 39 lived at [REDACTED]. He was introduced to Fr. Smyth through a couple of friends, [REDACTED] and [REDACTED]. He also mentioned the names [REDACTED] and [REDACTED]. He described a similar pattern of behaviour to that described by Brendan Boland.

Bishop McKiernan explained that the purpose of the canonical inquiry was that he needed firm grounds for withdrawing faculties from Fr. Smyth, hence this inquiry.

Bishop McKiernan decided to withdraw Fr. Smyth's faculties and on 12th April 1975 he called to the Abbey where he reported the findings to Fr. Kevin Smith, Abbot of Kilnacrott. Fr. Smith indicated knowledge of former lapses and psychiatric treatment under [REDACTED] of St. Patrick's Hospital. He told Bishop McKiernan that [REDACTED] had refused to discuss the case with him. Dr. McKiernan suggested that he consult with the St. John of God Brothers and this, in turn, led to him being sent to the Paraclete Fathers in Gloucester.

I asked Bishop McKiernan about the meaning of the term "withdraw his faculties to hear confessions". It was his understanding that withdrawal of faculties primarily related to the hearing of confessions. He thought that it would be important to clarify with a Canon Lawyer the precise meaning of the term.

.....Contd/

## DIOCESE OF KILMORE

Tel: 049 4331496  
Fax: 049 4361796  
Email: bishop@kilmorediocese.ie  
Website: www.kilmorediocese.ie

Bishop's House  
Cullies  
Cavan  
Co. Cavan

29 March 2010

Strictly Private and Confidential  
Most Rev Noel Treanor DD  
Lisbreen  
73 Somerton Road  
Belfast  
Co Antrim BT15 4DE

Dear Noel,

The files relating to the two investigations conducted by Fr Sean Brady (as he then was) on behalf of my predecessor into allegations by two boys that they were abused by Fr Brendan Smyth are in the archives here. It was only when this matter became the subject of controversy that it even occurred to me that I should report the names in the files to the civil authorities. I am not sure if this had ever been done before. The fact that Brendan Smyth has been dead since before I became bishop made me think that his was one file I didn't need to worry about.

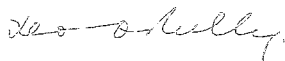
However, having taken advice, I have now reported the names of the two boys to the Gardai and HSE. I have also given them the names of other boys and girls mentioned by them as having been abused by Smyth. Two of these have Belfast addresses and it was suggested to me that I should pass their names on to you. The main reason for giving them is that if you have an outreach programme for survivors of abuse it might still be possible to offer them support.

The names of the two children ( now nearing their fifties) are:

FBS 10 [REDACTED]

Thank you for your correspondence today in relation to the Seminar for Priests. I have passed it on to members of the priests' council.

With every good wish  
Yours sincerely,



Leo O'Reilly  
Bishop of Kilmore.



Telephone:  
Ballyjamesduff 16

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

20th August 1984.

Dear Bishop McKiernan,

My Superior has suggested to me that I should write to you and ask for diocesan faculties so I do so. Should you be willing to grant them the Community would be most appreciative of your generosity.

With prayerful good wishes now and always,

Fraternally in Christ,

*Brendan G. Smyth*  
Brendan G. Smyth, O.Praem.

23 Aug. 1984: Found his quarters for six months + 7 p.m.





Telephone:  
(049)44416

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

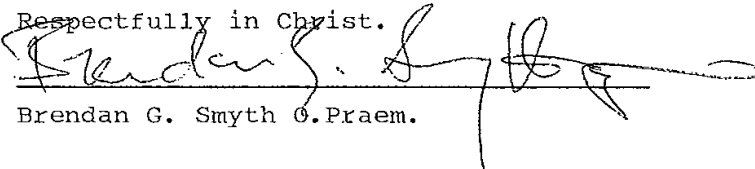
1.2.1985

Most Rev. Francis Mc Kiernan D.D.,  
Bishop's Hse.,  
Cullies,  
Cavan,  
Co. Cavan.

Dear Bishop Mc Kiernan,

The Community of Kilnacrott would be very grateful if you  
would renew the faculties granted six months ago as you  
indicated in your letter at that time.

Respectfully in Christ.

  
Brendan G. Smyth O.Praem.

Renewed for another 6 months  
from 23 Feb. 1985



Telephone:  
Ballyjamesduff 16

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

Most Rev. Dr. Francis Mc Kiernan,  
Bishop of Killmore,  
Bishop's House Cavan.

Dear Bishop Mc Kiernan,

The Community of Kilnacrott Abbey would appreciate your renewing  
of the pastoral faculties granted in February '85.

Yours sincerely in Christ,

*Brendan G. Smyth O. Praem.*  
Brendan G. Smyth O. Praem.

*Renewed until 1 Sept. 1986.*

Rev. Bishop McKiernan,  
Bishop's House,  
CAVAN.

Dear Bishop McKiernan,

The Norbertine Community at Kilnacrott  
would appreciate a further renewal of the  
Faculties granted August, 1986.

Yours sincerely in Christ,

*Brendan G. Smyth*  
BRENDAN G. SMYTH O. PRAEM

*Renewed until 31 Sept 1988.*

14th August, 1987

Norbertine Fathers,  
Kilnacrott House,  
BALLYJAMESDUFF,  
Co. Cavan.



Telephone:  
Ballyjamesduff (049) - 44416

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

Most Rev. Francis McKiernan DD.  
Bishops House,  
Cavan.

Dear Bishop McKiernan,

The Norbertine Community of Kilnacrott Abbey, Ballyjamesduff would appreciate very much a further renewal of the faculties granted last August.  
Thanking you in anticipation.

Yours respectfully in Christ,

*Brendan G. Smyth*  
Brendan G. SMYTH O.PRAEM

*Granted for 1 year from 1 Sept. 1988.  
+ 7 years.*



Telephone:  
Ballyjamesduff (049) - 44416

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

9th August, 1989

Dear Bishop McKiernan,

The Norbertine Community of Holy Trinity Abbey, Kilnacrott, Ballyjamesduff, Co. Cavan would be grateful for the renewal of The Faculties granted this time last year. Thanking you in anticipation of your consideration.

Yours respectfully in Christ,

*Brendan G. Smyth O.P.R.*  
Brendan G. SMYTH O.PRAEM

*Granted until 31 Aug. 1990.*



Telephone:  
Ballyjamesduff (049) - 44416

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

Rt. Rev. F. J. McKiernan D.D.,  
Bishop of Kilmore,  
Bishop's House,  
CAVAN.

16th August, 1990

Dear Bishop McKiernan,

The Community of Kilnacrott Abbey would  
appreciate a renewal of the Faculties granted last  
August.

Yours respectfully in Christ,

BRENDAN G. SMYTH O.PRAEM

granted until 31/8/1991.



Telephone:  
Ballyjamesduff (049) - 44416

Norbertine Fathers,  
Kilnacrott Abbey,  
Ballyjamesduff,  
Co. Cavan,  
Ireland.

16th September, 1991

Dear Bishop McKiernan,

I apologise for being late in writing  
as I was away, doing Mission Appeals work  
in the United States until last week.  
The Norbertine Community at Kilnacrott  
would appreciate the renewal of Faculties  
granted last August. Thanking you in  
anticipation.

Yours respectfully in Christ,

BRENDAN G. SMYTH O.PRAEM

granted until 30 Sept. 1992.



NORBERTINE CANONS.  
CANONS REGULAR OF PREMONTE.  
WHITE CANONS OF ST. NORBERT.

## *Holy Trinity Abbey*

*Kilnacrott, Ballyjamesduff,  
Co. Cavan.  
Tel: (049) 44416.*

22nd September, 1992

Dear Bishop McKiernan,

The Norbertine Fathers at Kilnacrott Abbey would appreciate  
a renewal of the Faculties granted last year once again.

Thank you.

Yours fraternally in Christ,

BRENDAN G. SMYTH O.F.R.A.M.

*Sister until  
31/10/1993.*

19/02/201



Telephone: (021) 271971  
Fax: (021) 276341

Letter mail 30/11/1994  
7 pm.

Mercy Hospital  
Cork  
23rd Nov. 1993

Dear Bishop McKeown,

I was very surprised to learn yesterday, when I was back in the Abbey on an overnight time off, that I had not written to you last September for a renewal of faculties. My sincere apologies. I thought I had cleared up all outstanding business with the help of a volunteer secretary before I left to come down here to do a 3-month "locum" for Fr. Kevin Harrigan, one of the

full-time hospital chaplain here, but obviously I was mistaken. Presumably the rush of the summer between, Knock supplies, friends + holidays + coming in to come here left my anything-but methodical mind confused + mistaken. Once again please accept my sincere apologies. I finish here on Dec. 20th and return to the Abbey then D.V.. I would be grateful if you could see your way, and at this late date, to renewing the faculties.

Sincerely in Christ  
Roderic E. Smith O.S.B.

## STATEMENT OF WITNESS

STATEMENT OF [REDACTED] FBS 40

AGE OF WITNESS [If over 21 enter 'over 21'] : OVER 21

I declare that this statement consisting of 4 pages, each signed by me is true to the best of my knowledge and belief and I make it knowing that, if it is tendered in evidence at a preliminary enquiry or at the trial of any person, I shall be liable to prosecution if I have wilfully stated in it anything which I know to be false or do not believe to be true.

Dated this 12 day of December 1995

G DALZELL

[REDACTED] FBS 40

SIGNATURE OF MEMBER

SIGNATURE OF WITNESS

by whom statement was recorded or received

I am the above named person and live at an address known to police. I am known as [REDACTED] FBS 40. I was born in [REDACTED] on [REDACTED]. I lived in Whitehead, Co Antrim from [REDACTED] until [REDACTED]. I then moved to Wolverhampton with my parents and my brother and sister [REDACTED] FBS 37 and [REDACTED], who are [REDACTED]. We had sold our house in Whitehead and my parents and family stayed in the [REDACTED] Hotel, Whitehead. I stayed an extra couple of weeks in the hotel while I sat my A levels. My family moved on to Wolverhampton. I recall my mother saying to me when I arrived in Wolverhampton, that [REDACTED] FBS 37 had mentioned something about Father Smyth while she had been staying in the [REDACTED] Hotel. A letter had arrived at our new home in Wolverhampton from Father Smyth stating that he would be in England and would be staying close by. I was then told both stories as what [REDACTED] FBS 38 had said in Whitehead and what she had said in Wolverhampton. I was told that Father Smyth had sexually abused [REDACTED] FBS 37. My mother also told me that she had told our own parish priest, Father [REDACTED]. I was going over to Ireland back to Whitehead to see a friend. My mother asked me to call and see [REDACTED] FBS 51 who was the local priest at Whitehead. She asked me to tell him that

## STATEMENT OF WITNESS

STATEMENT OF [REDACTED] FBS 51

AGE OF WITNESS [If over 21 enter 'over 21'] : OVER 21

I declare that this statement consisting of 2 pages, each signed by me is true to the best of my knowledge and belief and I make it knowing that, if it is tendered in evidence at a preliminary enquiry or at the trial of any person, I shall be liable to prosecution if I have wilfully stated in it anything which I know to be false or do not believe to be true.

Dated this 08 day of January 1996

D OSULLIVAN

SIGNATURE OF MEMBER

by whom statement was recorded or received

[REDACTED] FBS 51

SIGNATURE OF WITNESS

I am a Roman Catholic Priest at present attached to [REDACTED] Parish as Curate. In the early 1970s, I was attached to [REDACTED] Parish and worked in the [REDACTED] area. During this period I got to know Father Brendan Smyth who was the Brother of [REDACTED], one of my parishioners in [REDACTED]. Although he was from the Norbertine Order, he offered to help me in the parish when he was visiting his brother. At that time I appreciated this offer and did call upon him to say mass occasionally or to stand in when I was off. In 1976 I remember being visited by [REDACTED] FBS 40 who made certain allegations of misbehaviour by Father Brendan Smyth against his sister, [REDACTED] FBS 37. He was very annoyed and angry at the Catholic Church in general and said that Father Smyth had sexually abused his sister. I was quite embarrassed about the situation really for his sake rather than my own. I contacted Abbot Smith at Kilnacrott Abbey, Ballyjamesduff and told him briefly of the allegations and arranged a meeting with him and [REDACTED] FBS 40. Within a few days I took [REDACTED] FBS 40 to meet Abbot Smith at the [REDACTED] near Dundalk. We had our dinner together and then I left Abbot Smith and [REDACTED] FBS 40 together saying you have business to discuss. I do not remember talking about

## APPENDIX 2

Hq 2

17/10.9

1455

February 11, 1991.

CONFIDENTIAL

My dear Lord Abbot,

I have received further complaints about Father Brendan Smyth. I am afraid it looks as though he is using the excuse of his visits to Belfast for therapy to continue the practices about which we spoke some years ago. It is not for me to say what action should be taken; but I hope that you will forgive me for saying that experience seems to show that therapy is not being effective and that more drastic steps seem imperative if further harm is not to be done and if the risk of very grave scandal – and indeed, almost certainly, of court proceedings – is to be averted.

I am sorry for raising the matter with you again, but I hope that you will forgive me, since the matters at stake are so grave and might easily become public.

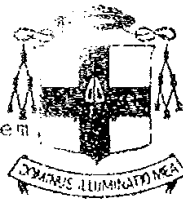
I hope that you are very well and I pray that you and your Community may be filled with every grace and blessing from God throughout 1991. I ask for the favour of a remembrance in your prayers.

Yours very sincerely,

Archbishop of Armagh

Rt. Rev. Kevin A. Smith, O.Praem.,  
Abbot,  
Abbey of The Most Holy Trinity & St. Norbert,  
Kilnacrott Abbey,  
BALLYJAMESDUFF,  
Co. Cavan.

(019) 21196



Bishop's House,  
Cullies,  
Cavan.

Rt Rev. K.A. Smith, O.Praem.,  
Holy Trinity Abbey,  
Kilnacrott,  
Ballyjamesduff, Co. Cavan

18 December 1993

My dear Abbot,

I have been officially informed by the Bishop of Down and Connor that the Director of Public Prosecutions in Northern Ireland is bringing a criminal prosecution against Father Brendan Smyth, which may be heard about mid-January. In view of the seriousness of the allegation, I am withdrawing the faculties of the Diocese of Kilmore which he enjoys at the moment. I am informing you as his Major Religious Superior and ask you please, to convey my decision to him as contained in the enclosed letter.

With my best wishes,  
I sincerely,

*Francis J. MacKiernan*  
Francis J. MacKiernan  
Bishop of Kilmore

(019) 21196



Bishop's House,  
Cullies,  
Cavan.

Rev. B. Smyth, O.Praem.,  
Holy Trinity Abbey,  
Kilnacrott,  
Ballyjamesduff,  
Co. Cavan.

18 December 1993

Dear Father Smyth,

I hereby withdraw the faculties of the Diocese of Kilmore which you have been given.

With best wishes,

Yours sincerely,

*Francis J. MacKiernan*  
Francis J. MacKiernan  
Bishop of Kilmore



19. Given the possibility that any such report to 'a higher Church authority' might involve a report to someone in the Diocese, I contacted the [REDACTED] Sisters to clarify their understanding of this reported event. I have been advised and have independently confirmed that FBS 20 has suffered from severe dementia for some time and is in full-time care in a nursing home in Dublin. FBS 21 however, is still quite well and claims to recall this particular incident very clearly. In my conversation with her about the matter she confirmed that when Brendan Smyth arrived to the school that particular day and asked the school secretary to be allowed to see the girl called 'Sarah' because he was a friend of Sarah's father, it was FBS 21 who conveyed the request to the pupil referred to as 'Sarah' who was in class at the time. FBS 21 was adamant to me that 'Sarah' simply indicated that she did not like Fr Smyth and didn't wish to see him and that this was sufficient for FBS 21 to advise 'Sarah' to go back to class while the Secretary informed Fr Smyth that 'Sarah' was not available to meet him. FBS 21 went on to say to me that she did inform the principal, FBS 20 about the incident and that FBS 20 had indeed phoned Sarah's father that evening to express concern about a 'family friend' visiting during school hours. FBS 21 recollects that FBS 20 told her that Sarah's father had been quite angry that Fr Smyth had asked to see Sarah during school hours and both had agreed that Fr Smyth should not be allowed to visit Sarah in the school again. When I asked FBS 21 if FBS 20 had made any report of this incident to anyone in the Diocese, she was adamant that the matter had not gone any further since there was no question in either of their minds at that time of abuse having taken place or being suspected and the parents had agreed with the school that Brendan Smyth should not be allowed access to Sarah while she was in school. Using the methodology outlined in paragraph 3 of this statement, I have checked all records held by the Diocese relating to the local Parish of [REDACTED] as well as of the Parish Priest at that time, [REDACTED] and all other Diocesan records relating to that period of time and can confirm that, to the best of my knowledge, we have no record of any such report being made to any person representing the Diocese of Down and Connor.
20. The Diocese has also been made aware that in a police statement made by [REDACTED] FBS 35 (dated 26 October 1995) received in evidence by the Historical Institutional Abuse Inquiry, it is recorded that as a child, in the presence of her mother and other witnesses, FBS 35 reported to the local curate FBS 51 the horrendous sexual abuse being carried out on her by Brendan Smyth during his visits to the Parish of [REDACTED] and the associated [REDACTED] in the mid 1970's. I can confirm that FBS 51 was a curate in the Parish of [REDACTED] during that period. FBS 51 is now 83 years of age and a retired priest living in the Diocese. I have spoken to FBS 51 and he has confirmed the events described by FBS 35 in her police statement and that she told him, in the company of her mother and others, that she was being abused by Brendan Smyth (whom he explained visited [REDACTED] from time to time because [REDACTED]

[REDACTED]). When I asked him what he did in response to the allegations he had received he explained that at the time he had no experience of dealing with such matters and had simply kept the concerns to himself for many years. He then explained that, some years later, he is not exactly certain when, he heard that Brendan Smyth was seeking a position in the Diocese. On hearing this he claims that he wrote to the Bishop of the time (to the best of his recollection, Bishop William Philbin, Bishop of the Diocese from 5 June 1962 to 22 August 1982) telling him about the allegations that had been made by **FBS 35** against Brendan Smyth and appealing to him not to give Brendan Smyth any position in the Diocese. **FBS 51** was unable to recollect, even approximately, the date on which he had written the letter to the Bishop. When I explained that the Diocese has checked the archives of every Bishop of the Diocese during Brendan Smyth's tenure as a priest and that no record of such a letter had been found, he remained quite adamant that he had written such a letter to one of the Bishops. He then informed me that in the early 90's (he was unable to be more specific about the date), two RUC officers had come to the door of his Parochial House in [REDACTED] and had asked him about the allegations he had received about Brendan Smyth when he was a priest in [REDACTED] in the 1970's. **FBS 51** told me that he confirmed to the RUC officers that he had indeed been told of the abuse by one of the children but it had not occurred to him at the time that he should have reported it to the police. I have advised **FBS 51** that this is new information to me and to the present administration of the Diocese and that he may be asked to provide a formal statement of evidence to the Inquiry about these matters. He indicated his willingness to do so but stressed that his recollection about dates, notably in respect of the letter he wrote to a Bishop of the Diocese at some point in time, is very unclear. I have also spoken directly to the retired Bishop of the Diocese, Bishop Patrick Walsh and to the current Auxiliary Bishop of the Diocese, Bishop Anthony Farquhar and both have separately confirmed that they have no knowledge of the letter sent to a former Bishop of the Diocese by **FBS 51** or of his having reported any allegations against Brendan Smyth to the Diocese.

21. The Diocese is also aware of a police statement made by **FBS 37** (dated 12 December 1995) received in evidence by the Historical Institutional Abuse Inquiry, relating to sexual abuse she endured from Brendan Smyth while she was a child at [REDACTED] and [REDACTED]. The Diocese notes that in her statement **FBS 37** records that, after her family had moved to [REDACTED] her brother **FBS 40** went back to Ireland to make a complaint to the Hierarchy of the Catholic Church and as a result of what took place there, my mother told me that I would never come into contact with Father Smyth again as he had been moved somewhere else'. The Diocese fully accepts the veracity of the statement made by this witness and deeply regrets the appalling abuse she suffered as a child through the criminal actions of Brendan Smyth. Having searched all Diocesan records that could possibly relate to these events, however, and in accordance with the methodology outlined with

## THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

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Witness Statement of **FBS 51**

---

I, **FBS 51**, will say as follows: -

1. I was born on the [REDACTED] and am now 83 years old. I was ordained a priest in 1956 and have always been a priest in the diocese of Down and Connor. My ministry has always been that of a priest in parish duties.
2. I have been asked to make a statement to the Historic Institutional Abuse Inquiry relating to the statements of **FBS 37**, **FBS 35** and **FBS 40**. I have seen these statements along with a statement dated 8<sup>th</sup> January 1996 in my name.
3. I do not recall ever making the police statement which is noted as being made by me. I will return to this later in this statement.
4. I do recall the incidents described by **FBS 37** and **FBS 35**. I can recall being told about Brendan Smyth abusing a girl from my parish. At the time I was a curate in the parish. I also helped at the school with a class. I recall two people came to see me at the school. Until reading the statements I did not remember the names of the people but did recall an [REDACTED] family in the parish. I have read the statements and the names are now familiar from that.
5. My recollection is that it was both parents who came to see me. My memory is not clear about that. I was appalled at what I was told. I cannot remember if they gave me details of the actual allegations or a summary. I was aware of the very confidential and personal nature of the information they were telling me and felt it was of a highly confidential nature. Because of that I did not report it to anyone else.

6. I had not received any training or guidance in my training or after I was ordained and had no basis to work on. I had never heard of this type of thing before.
7. I did know Brendan Smyth. His [REDACTED] and [REDACTED] he would ask my permission to say a mass. This was usually mid-week and would have been a private mass and not one of the usual masses I would perform for the parish. He would often call after mass to have a cup of tea with me.
8. I note from the statement of [REDACTED] FBS 40 that he says he came to me in 1976. I don't recall speaking with [REDACTED] FBS 40 at all. I moved parish shortly afterwards in 1977. I had no contact with Brendan Smyth after that. I also note that [REDACTED] FBS 40 says in his statement that I brought him to meet the superior of Brendan Smyth's religious Order.
9. I have also read a statement which appears to have been made by me. I do recall meeting two police officers who called to my house. I do not recall them writing out a statement nor do I recall giving a statement.
10. I note that statement agrees with [REDACTED] FBS 40 in that I appear to have contacted the superior of Brendan Smyth's Order and arranged for [REDACTED] FBS 40 to meet with him to report his allegations. I would have understood that Abbot Smith, the superior of the Order was the person with the authority to deal with the allegations.
11. Later I recall hearing some rumour that Brendan Smyth was looking for a role in the diocese. I was unhappy about this and I wrote to Bishop Philbin to express my reservations about Brendan Smyth having any role in the diocese. I don't believe I gave him details of what I had been told, again I felt it was highly personal and confidential. This must have been shortly after the original complaints were passed to me as Bishop Philbin retired in 1981. Bishop Philbin confirmed he noted my concerns and said he would not allow Brendan Smyth any role in the diocese.

12. Even reading these statements, which have helped my memory a little, I have difficulty recalling the details of the whole thing. I do not remember meeting FBS 40 as he describes. I do not recall contacting or travelling to meet Abbot Smith with FBS 40 and I do not recall the scene described by FBS 40 where the girls were speaking directly to me. I do not wish to deny that these events happened and the description of reporting the matter to the superior of Brendan Smyth's Order would be a reasonable step for me to have taken. I knew Brendan was a Norbertine having met with him many times and would have known how to contact his superiors.

13. Looking back I regret not reporting to the police but, if the statements are correct, I believe I would have reported the matter to Brendan Smyth's superior in the Order as he was in a position to deal with him.

Statement of Truth

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

Signed \_\_\_\_\_

**FBS 51**

Dated \_\_\_\_\_

14 June 2015



STATEMENT CONTINUATION PAGE

PAGE NUMBER 138

STATEMENT OF KEVIN SHEEHY

you remember anything about the [REDACTED].

A I don't even know what it means.

Q That was a nickname given to a young fella up in Nazareth House.

A I mean I don't remember it at all.

Q Yeah.

A It might have been.. if it's [REDACTED] DL 41 but I never heard..

[REDACTED] DL 41 would have never been called the [REDACTED]. At least I can't imagine. It doesn't mean a thing to me.

Q Right. How would you have got access to Nazareth House.

A First of all and it was like a heck of a long time, but still I'd better stick to the time when I was a priest and became a member (inaudible) ..Why did I go there first? I think it was there was a girl who at that.. she's never known any more by the way, but a girl I knew from Belfast whose brother, I knew they were a brother and sister and I'd known them quite well, knew their family, she was a nun and I was.. I got frie.. it was a family I was friendly with when I was young and she became a Nazareth.. she was a Civil Servant first and then she left the Civil Service and became a Nazareth nun.

Q What was her name.

A [REDACTED] [REDACTED].

Q [REDACTED]. Where was she originally from in..

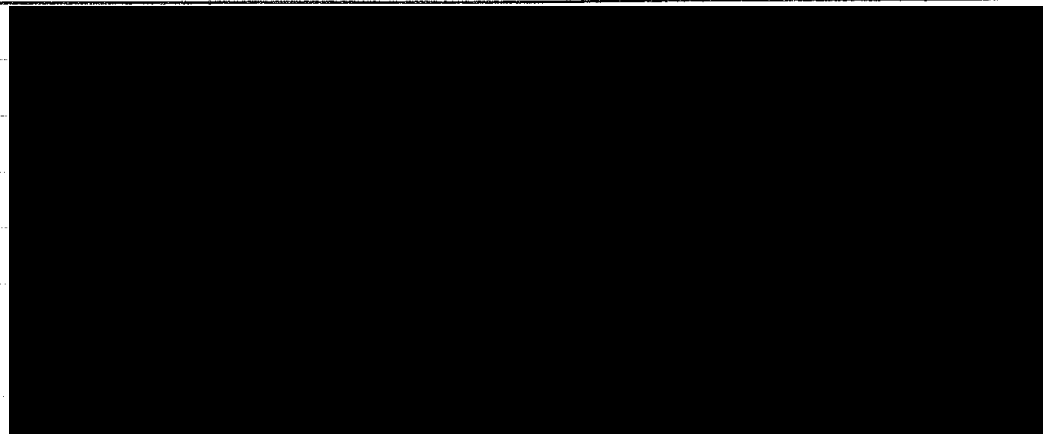
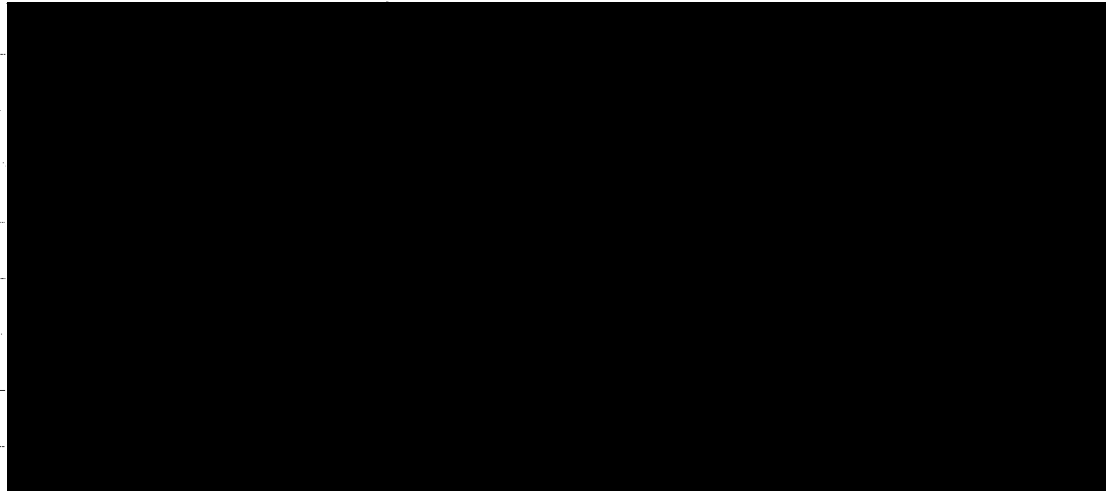
A In the [REDACTED] Road, [REDACTED] or something like that, the house is gone I think now but I knew her when she was a child.. I knew the family when she was young. The reason I knew her was

205

K. [Signature]

264

64



65

**FBS 53**

J.M.G. +

+ Religious Name +

**FBS 53**

Date of Profession + 1st May 1965

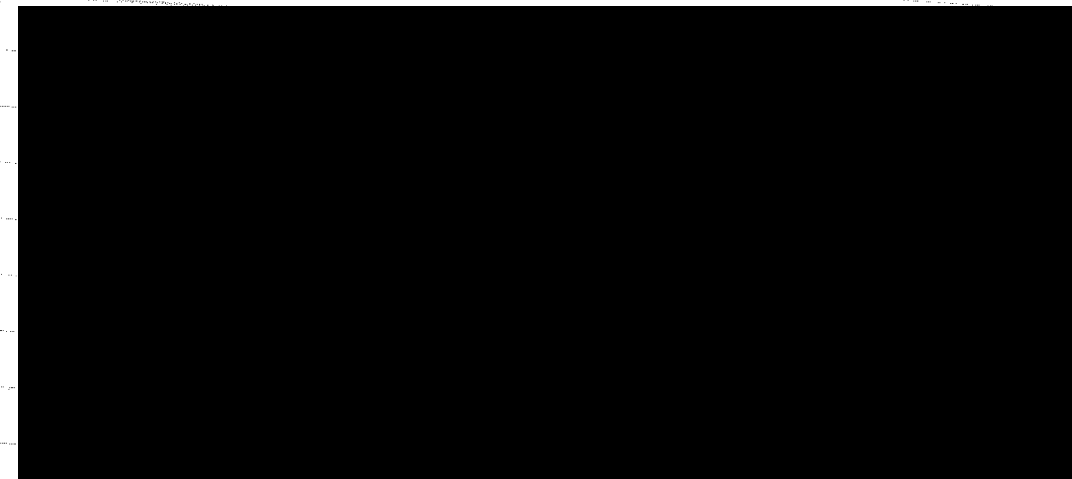
Father + Mother Names +

Where Born + Belfast

Date of Birth +

Date she came to the house + 9th October 1973

Date she left + 27th June 1974 / left Cong 23/9/75



84	85
<p>15.1.76 [REDACTED]</p> <p>The annual retreat was held from 3rd - 10th January. It was conducted by Rev B. [REDACTED] a [REDACTED] father</p> <p>[REDACTED]</p>	<p>[REDACTED]</p> <p>10.4.76. [REDACTED]</p>
<p>2.2.76 [REDACTED]</p> <p>4.3.76 [REDACTED]</p>	<p>6.5.76 [REDACTED]</p>

FBS-32509

1-3-90  
3:25pm

7/4/90

Indecent  
Assault  
(Index)

FBS 47

c/o Catholic Family Welfare Society, Ormeau Road T/W 691133  
re a family called [REDACTED] who live at [REDACTED]. Their adopted daughter FBS 14 17 yrs made allegations that a family friend who is a priest made sexual advances towards her from she was 5 until 16. The family were made aware of this one year ago when an as yet unknown male adult approached them and said this priest assaulted him when he was a child. The priest was no longer welcome in the family home and his superiors were approached they said that they had the matter in hand. There are also 4 other children in the home - concern was expressed over them - FBS 15 11yrs - FBS 16 12yrs FBS 12 10yrs + [REDACTED] 8yrs

## STATEMENT CONTINUATION PAGE

STATEMENT OF: **FBS 9** CONTINUATION PAGE NO: 4

he could have played a part in my marriage break up. He said no nothing that he could think of. I asked him to cast his mind back 20 something years to what he did to me as a child. He said something like, "I thought you would have forgotten about that by now". He implied that it was water under the bridge and that I should have forgotten about it now as he felt it wasn't of any significance. He asked if it had affected my marriage sexually and I said that it was none of his business, that wasn't relevant in this situation. I just wanted him to realize that he had played a role in my marriage break-up. I asked him did he admit to what happened to me as a child. He said, "Yes". He was really rather pathetic. I told him that I had already been in touch with his superior about this who assured me that he would arrange treatment for him. Father Brendan told me that he had been in treatment before, though it wasn't in Northern Ireland. I told him that as long as he received appropriate treatment I wouldn't report it to the appropriate authorities. Then last month the **[REDACTED]** told me that they had decided to report the abuse of their children to the police so I then decided that this was the appropriate time for me to come forward.

Checked and certified to be a true copy. *E. [Signature]*

Form 38/36 (a)  
(Plain)

Dd.8712403.1000m.1/85.7439.Gp.191

SIGNATURE OF STATEMENT MAKER:

**FBS 9**

13

306



Investigating Officer's Copy Form 38/17	
<b>Royal Ulster Constabulary</b>	<b>Date and Time of First Court Appearance</b> 5.4.91 10.30am
<b>Charge Sheet</b>	<b>DPP/Not DPP</b>
<b>Complainant:</b> T.C. Clinton	<b>Petty Sessions District of:</b> Belfast
<b>Superintendent:</b> Chief Inspector Strandtown	<b>County Court Division of:</b> Belfast
<b>Address (In the County Court Division of Belfast):</b> Central Process Office Strandtown	<b>Names of related defendants:</b> None
<b>Defendant:</b> John Gerard Brendan Smyth	<b>Date and time of charge:</b> 8.3.91 3.07pm
<b>Address:</b> 79 Islandmagee Road Whitehead	<b>Total number of charges:</b> 4
<b>Date of Birth:</b> 8.6.27	<b>Officer i/c of case:</b> D/Constable R Marks
<b>Occupation:</b> Priest	<b>Station: (Name in full):</b> Grosvenor Road
<b>Cross Reference, see also no(s):</b>	

You are about to be charged with the offence(s) set out below. You do not have to say anything unless you wish to do so but I must warn you that if you fail to mention any fact which you rely on in your defence in court, your failure to take this opportunity to mention it may be treated in court as supporting any relevant evidence against you. If you wish to say anything, what you say may be given in evidence.

1. That you on a date unknown between the 1st day of January 1964 and the 31st day of December 1970 in the County Court Division of Belfast, committed an act of Gross Indecency towards FBS 9, contrary to Section 22 of the Children and Young Persons Act (NI) 1968.
2. That you on a date unknown between the 1st day of January 1986 and the 31st day of December 1988, in the County Court Division of Belfast indecently assaulted FBS 14, contrary to Section 52 of the Offences Against the Person Act 1861.
3. That you on a date unknown between the 1st day of January 1986 and the 31st day of December 1988, in the County Court Division of Belfast, indecently assaulted FBS 15, contrary to section 52 of the Offences Against the Person Act 1861.
4. That you on a date unknown between the 1st day of January 1982 and the 31st day of December 1986, in the County Court Division of Belfast, indecently assaulted FBS 16, contrary to Section 62 of the Offences Against the Person Act 1861.

OUTLINE OF CASE\*

(Give **salient** facts in chronological order with clarity and brevity. Do not merely repeat witness statements. Where more than one person reported summarise the case against each.

Whilst the aim should be to summarise the facts on one page, a continuation page may be used if it is necessary for the inclusion of all the salient facts.)

The incidents appear not to have been reported initially at the time because Father Smyth was a close family friend and a man of the church.

Birth certificates of injured parties attached in Part IV.

INTERVIEW OF SMYTH

On 8th March 1991, between 9.55am and 12.55pm, Smyth was interviewed at Grosvenor Road RUC Station by D/Sergeant Armsgrong and D/Constable Marks. Smyth attended voluntarily at the Police Station.

During this interview he verbally admitted the sexual abuse as outlined by the injured parties and gave more detail regarding the abuse against **FBS 9**, stating in fact that he occasionally ejaculated and that he had masturbated **FBS 9**. He states this happened over a period of about 5 years on at least 10 occasions.

He also stated that he abused **FBS 9**'s brother, **FBS 10** in exactly the same way. **FBS 10** who now resides in England, has yet to be interviewed regarding this. A statement if forthcoming will be forwarded to be included in the file.

Smyth was charged by D/Constable Marks at 3.07pm, 8.3.91 and released on bail to appear at Belfast Magistrates' Court on 5.4.91. (See charge sheet attached in Part IV).

Due to a misunderstanding and through no fault of Smyth's, the case was marked "No appearance" on that date.

I certify that all witness statements taken by police in connection with this investigation are included in this file.

*R. M. M.*

VIEWS ANDRECOMMENDATIONSOF SUPERVISINGOFFICER \*

(In fast stream cases, the recommendation must be from an officer not below the rank of Inspector)

The facts of this case are as outlined by D/Constable Marks.

Varying forms of Indecent Assault have been alleged against Father Brendan Smyth by the following persons:-

1. **FBS 14**, 17 years. She alleges indecent assaults approximately 3 years ago over a period of time at her home. Smyth put his hand down both the front and back of her trousers and slapped her on the behind. She was 14 years old at this time.
2. **FBS 15**, 15 years. She alleges indecent assaults approximately 4 years ago over a period of time at her home. She states Smyth put his hand inside her clothes in the area of her breasts.
3. **FBS 16**, 13 years. He alleges indecent assaults approximately 5 years ago over a period of time. He alleges Smyth touched his penis on a number of occasions and felt his posterior.
4. **FBS 9**, 34 years. He alleges indecent assault and gross indecency towards him by Smyth when he was aged between 8 and 14 years of age. He states Smyth made him masturbate him (Smyth) on a number of occasions. Smyth touched his penis and kissed him.

Smyth was interviewed on 8 March 1991 at Grosvenor Road Station and made verbal admissions to the offences outlined. When asked why he committed the offences he stated, "Seeking sexual gratification and curiosity to see how I would feel."

This was a disgusting litany of offences committed by a man who wore the 'cloth' but worse, was a trusted family friend of the family. From the statements of the children it is plain to see they were quite afraid of Smyth and when **FBS 12** was recently questioned about the matter he would not even speak of it.

The repercussions have been quite horrendous, particularly for **FBS 9** who now though 34 years old, his marriage has dissolved and the reason given by him for this was his being sexually abused by Smyth. When one reads his statement it is a tragic case indeed and clearly indicates the affect of sexual abuse on children, even in adult years.

Despite the time lapse between the offences and Smyth being interviewed by Police, despite his age, 64 years, or position, I feel these are very serious offences, or at least the surrounding circumstances are serious and I therefore strongly recommend prosecution as follows against Brendan Smyth:

1. Gross Indecency with or towards **FBS 9**.
2. Indecent Assault against **FBS 14, FBS 15, FBS 16**.

Name & Rank: D R G NAIRN, D/Inspector

Signature: *DRG Nairn*

Date: 20 May 1991

38/34[e]

3.88

6

2009, by which stage Fr Smyth was deceased. On 7 December 2009 an adult male contacted the Child Safeguarding Office of the Diocese to make an allegation that Fr Smyth abused him as a child in the toilets of Casement Park Football Grounds while he was attending a GAA match. The allegation was immediately referred to the statutory authorities and the man concerned was offered and accepted independent counselling funded by the Diocese.

16. The next allegation against Brendan Smyth reported to the Diocese was received on 29 March 2010 when the then Bishop of Down and Connor, Bishop Noel Treanor, received a letter from Bishop Leo O'Reilly, the Bishop of Kilmore. The letter explained that arising from the recent controversy over 'the two investigations conducted [in 1975] by Fr Seán Brady (as he then was) on behalf of my predecessor' in to allegations of abuse by Brendan Smyth, he was now forwarding the names and addresses of two children from Belfast who had been mentioned by one of the boys who had given a statement to the Diocese of Kilmore during the 1975 investigation. Bishop Treanor immediately passed the letter to the Child Safeguarding Office of the Diocese which in turn immediately reported the names of the two children from Belfast, now adults, to the statutory authorities. It became clear that the two children concerned were already known to the statutory authorities from the time of the conviction of Brendan Smyth in 1994.
17. The only other allegation of child abuse made to the Diocese about Brendan Smyth that I am aware of on our records was received on 5 June 2013. This allegation was made by a retired priest of the Diocese directly to the Diocesan Safeguarding Office. He reported that Fr Brendan Smyth had been a family friend and that Smyth had regularly abused him as a child 'over a lengthy period of time' during regular visits to his grandparents' house in West Belfast. Although Brendan Smyth was deceased at this stage, the Diocese reported the allegation to the statutory authorities and offered pastoral and counselling support services to the retired priest which he availed of.
18. While, to the best of my knowledge, the Diocese has no record of allegations against Brendan Smyth other than those already set out in this statement, I am aware that in his book *Betrayal of Trust: The Father Brendan Smyth Affair and the Catholic Church* (Marino Books, May 1995), the investigative journalist and author Chris Moore reports an incident involving Brendan Smyth that took place in [REDACTED] in 1971. Chris Moore reports that Smyth had sexually abused a 13 year old girl, to whom he gives the pseudonym 'Sarah', in a visiting room at the school. He goes on to record that 'Sarah' complained to two nuns, FBS 21 and FBS 20 the principal, who assured the parents of 'Sarah' that Smyth would not be allowed back in the school and that (in a paraphrase by Chris Moore) 'the incident would be referred to a higher Church authority' (p.57).

**Department of the Director of Public Prosecutions**

Royal Courts of Justice Belfast BT1 3NX PO BOX 410  
Belfast 235111

RUC Ref: C65/36/91

DPP Ref: 2282/91; 2282/91X

Subject: INDECENT ASSAULTS  
R v JOHN GERARD BRENDAN SMYTH

Chief Constable

At the conclusion of this long running case, which involved a prolonged attempt to extradite Smyth, followed by a series of new allegations against him, I wish to place on record my appreciation of the work put into the case by the investigating officer, Detective Constable Reginald Marks.

Detective Constable Marks responded readily and willingly to the many onerous requests made of him by both this office and the Crown Solicitor's Office. In addition, one of the most notable features of his work was the concern and attention he paid, at all stages of the case, to the interests of the injured parties and their families. I have no doubt that the interest he displayed in this regard helped to alleviate the frustration those persons must have felt at the time it took to bring Father Smyth to justice.

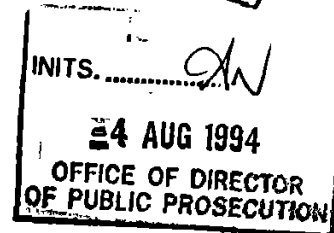
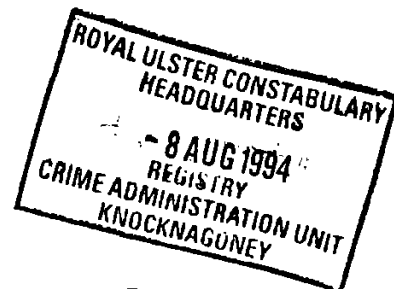
I would be grateful if you would convey my views to Detective Constable Marks' authorities.

May I also return herewith a number of original statements and other documents remaining on our file at the end of the case.

*A T G White*

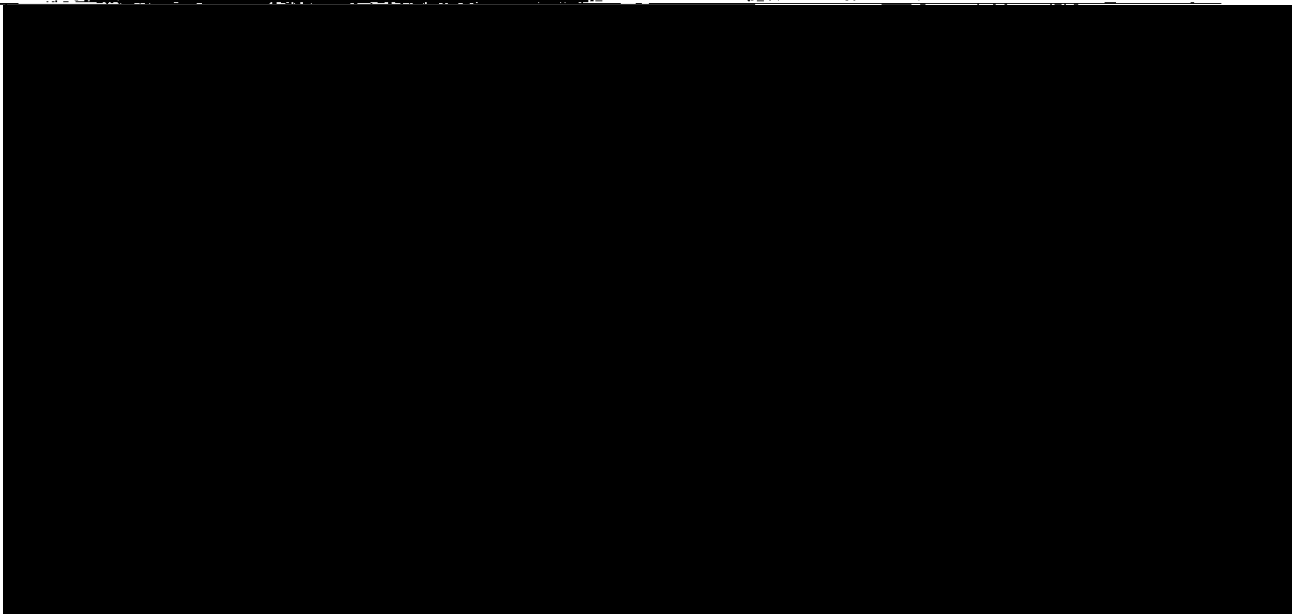
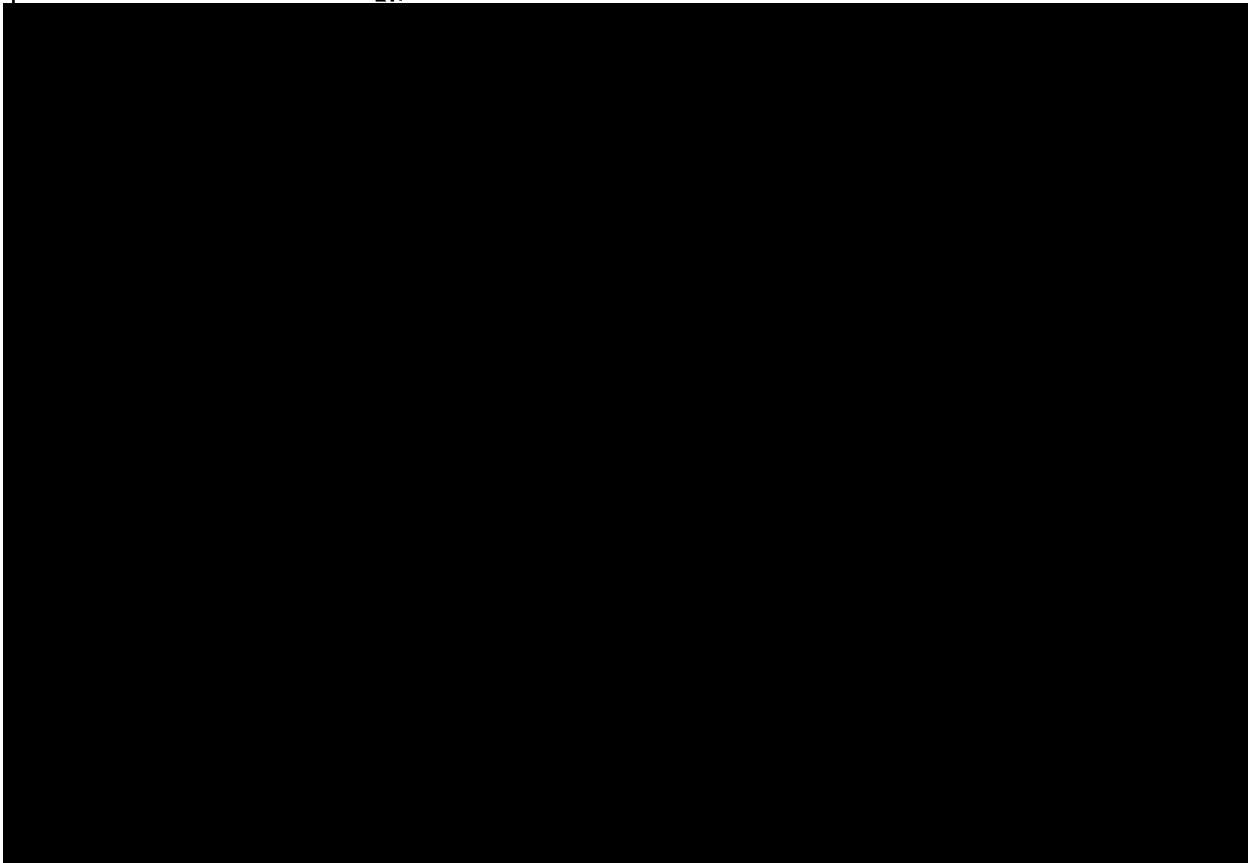
A T G WHITE  
for Director of Public Prosecutions

4 August 1994



CW/623



20<sup>th</sup> Oct21<sup>st</sup> Oct22<sup>nd</sup> Oct

In good form today  
friend L Smyth called this afternoon. Mary  
was in school but we sent for her. She  
is really cool with him one wonders  
why he bothers coming to see her at all

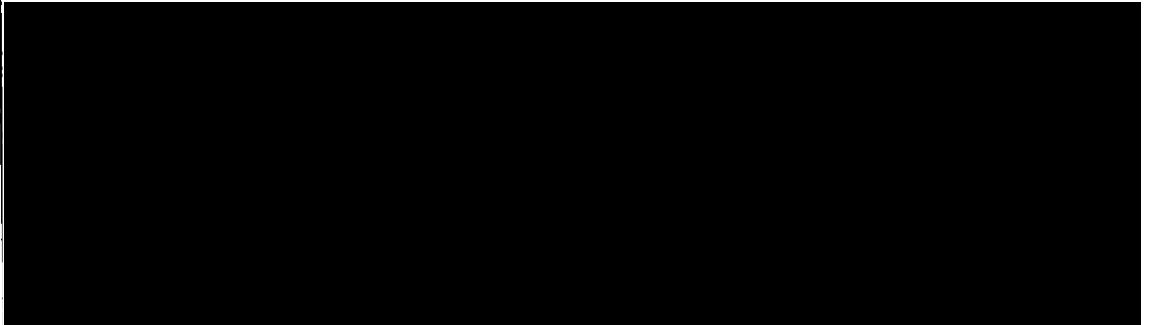
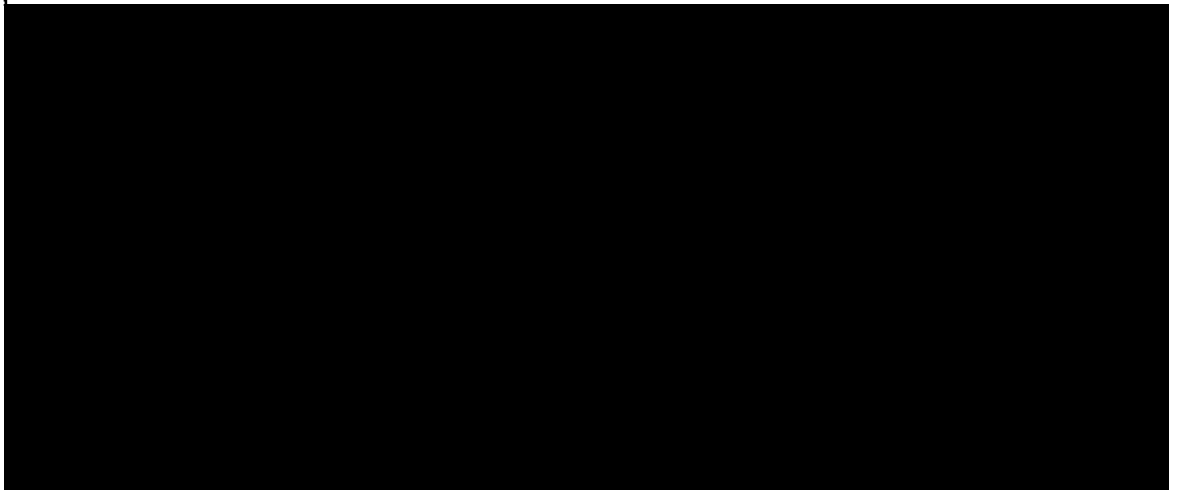
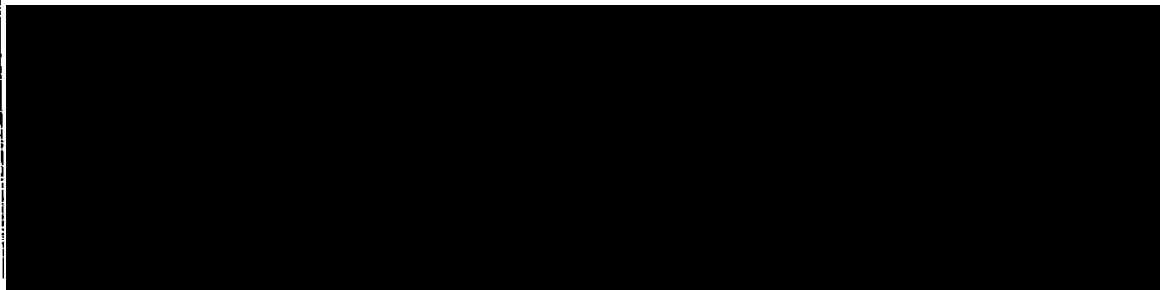
NHB 8

20

(NOVEMBER 1973).

12<sup>th</sup> Nov13<sup>th</sup> Nov

NHB 8 had a visit from Dr. Smith today. he is really good to her but she could not care less.

14<sup>th</sup> Nov15<sup>th</sup> Nov.16<sup>th</sup> Nov.

(MARCH 1974).

13<sup>th</sup> March14<sup>th</sup> March15<sup>th</sup> March20<sup>th</sup> March21<sup>st</sup> March

J.R. Smyth called to see [REDACTED] NHB 8  
today he is really very good to her he  
comes so often to see her. never upst  
headed.

22<sup>nd</sup> March

OFFICIAL-SENSITIVE-PERSONAL

HM50 EST3172 C1500 1/95 9261

22<sup>nd</sup> SEPTEMBER 1997

FOR A SECOND TIME WITHIN 16 MONTHS I HAVE UNDERGONE A TRIAL FOR SEXUALLY ABUSING YOUNG PEOPLE FOR WHOM I HAD AFFECTION AND FRIENDSHIP THAT THESE CRIMES, TO WHICH I HAVE UNRESERVEDLY PLEADED GUILTY, TOOK PLACE, IN THE MAIN, TWENTY TO THIRTY YEARS AGO, DOES NOT MAKE THEM ANY THE LESS WICKED, AND I HAVE WELCOMED THE PRISON SENTENCES IMPOSED BY THE COURTS AS A FITTING MEANS OF PAYING MY DEBT TO SOCIETY.

I WOULD LIKE TO TAKE THIS OPPORTUNITY TO EXPRESS MY DEEP SORROW TO ANYONE WHO HAS IN ANY WAY SUFFERED AS A RESULT OF MY ACTIONS AND ALSO TO THOSE RELATIVES, FRIENDS AND ALSO MEMBERS OF MY RELIGIOUS COMMUNITY WHO SUFFERED BECAUSE OF THE MEDIA TREATMENT OF THESE MATTERS FOR A LONG TIME NOW I HAVE BEEN AT PEACE WITH MY GOD AND I TRUST THAT THEY TOO WILL FIND A SIMILAR PEACE.

SIGNED: *Frankie Smyth, O.P.A.M.*

TO: MR DENIS G.G. MOLDNEY, SOLICITOR.  
C/O. DONNELLY & WALL  
2 DONEGALL SQUARE EAST, BELFAST 1.

NOTE I SUGGEST THE ABOVE FOR RELEASE AFTER SENTENCING - AT YOUR DISCRETION.

*RJS*

PRIVATE

HIA REF: 48

Witness Name: [REDACTED] HIA 48

## THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

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WITNESS STATEMENT OF [REDACTED] HIA 48

---

I, [REDACTED] HIA 48 will say as follows:-

Personal details

1. I was born on [REDACTED] in the Mater Maternity Unit, Belfast.

2. [REDACTED]

3. [REDACTED]

4. [REDACTED]

Nazareth Lodge, Belfast (10<sup>th</sup> November 1971 – 24<sup>th</sup> December 1976)

5. [REDACTED]

HIA 9

PRIVATE

1



PRIVATE

[REDACTED]

6.

[REDACTED]

7.

[REDACTED]

8.

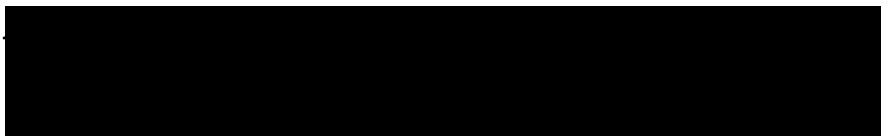
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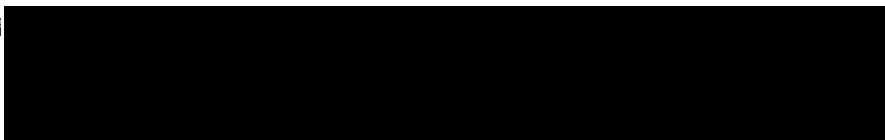
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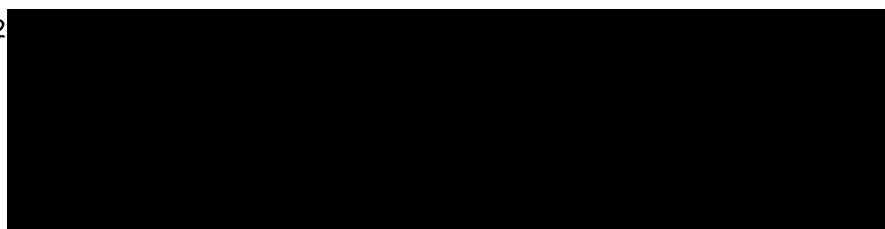
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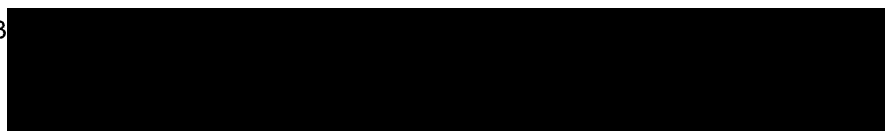
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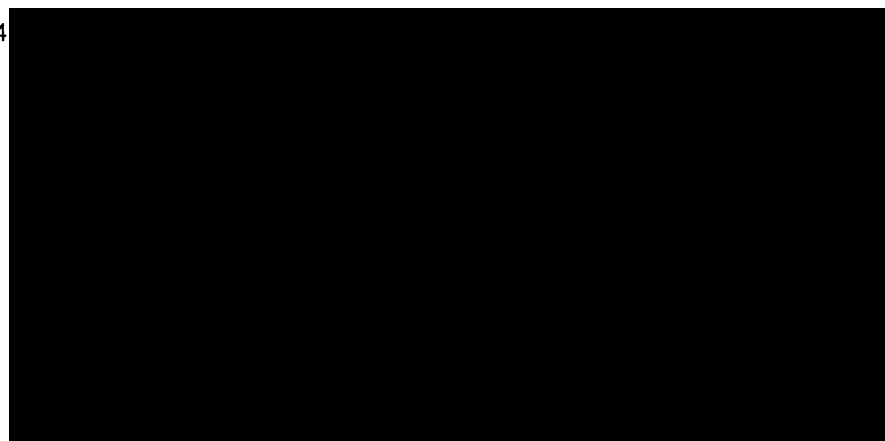
12.



13.



14.



15. I remember Father Brendan Smyth coming to visit the home. He would bounce me up and down on his knee and say I was a good girl. He would give me a bag of sweets as well. Looking back now, I can see this was inappropriate but I didn't realise at the time as I was so young. Although I was never sexually assaulted by Father Brendan Smyth, as an adult I now know

PRIVATE

he was getting sexual gratification from doing this to me. I also think he was abusing other children. We children in the home were very vulnerable. Father Brendan Smyth just got moved from parish to parish, it was a cover up.

16

17.

18

19

Life after care

20

HIA 9

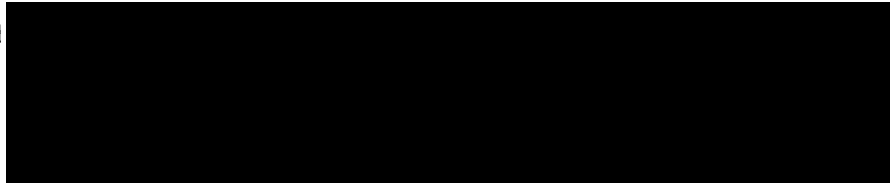
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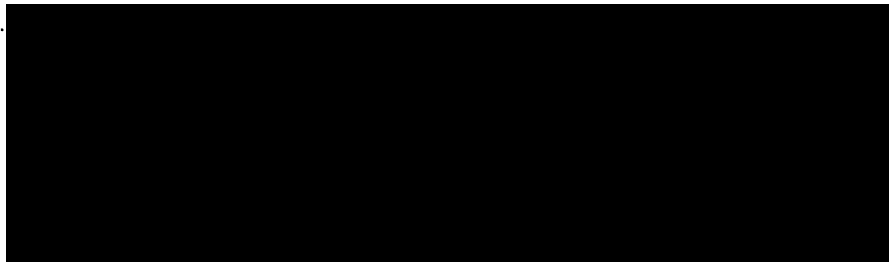
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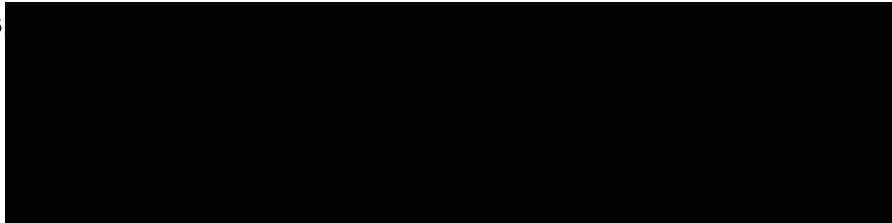
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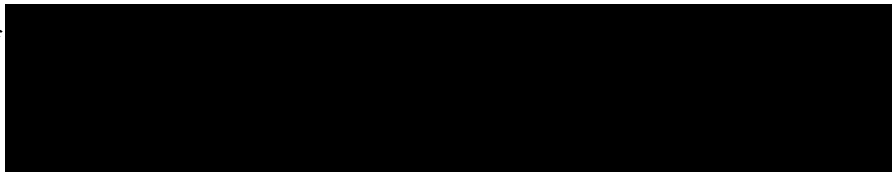
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23



24

**Statement of Truth**

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

HIA 48

Signed

Dated 27.11.14

HIA 9

PRIVATE

5

PRIVATE

HIA REF: 149

Witness Name: HIA 149

## THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

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WITNESS STATEMENT OF HIA 149

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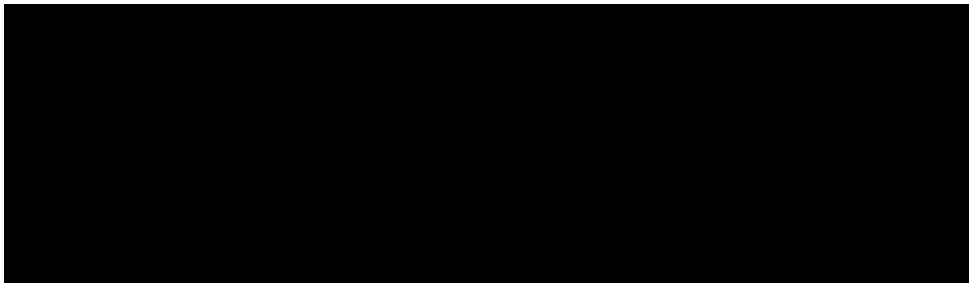
I, HIA 149, will say as follows:-

Personal details

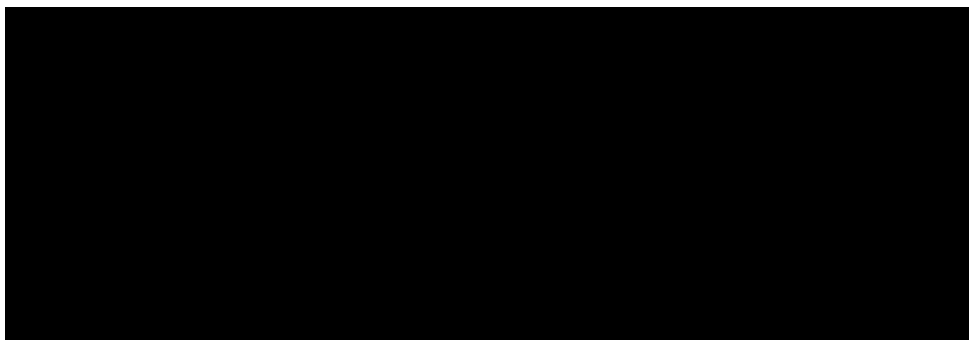
1. I was born on



2.



3.



HIA 149

PRIVATE

1



PRIVATE

**Nazareth Lodge, Belfast, (1968 – 1977)**

4. I was place in Nazareth Lodge, Belfast when I was about six months old.
5. In my first memories of Nazareth Lodge I was lying in my cot in the Nursery. I remember a black figure leaning over my cot. I'm sure it was Fr. Brendan Smyth because I remember his ugly face and the feeling of being smothered.
6. I remember one time around Christmas, 1971 at Nazareth Lodge. I had just come back from school and my brother **DL 56** was sitting playing the piano in the downstairs hallway of Nazareth House. Brendan Smyth was at the home at the time and he went over to **DL 56** and clouted him for playing the piano and then slammed the piano on his hands. I saw Brendan Smyth doing this and he then turned around and grabbed me by the ear and pulled me into a room. It was a room that he used when he visited Nazareth Lodge. The nuns used to serve him cakes and sandwiches in there. He then sexually abused me; he buggered me in that room. He hurt me so much there was blood running out of my back passage. I felt like he was smothering me. He held me close to him and I couldn't get him off. He told me that if I ever told anyone he would kill me and bury me.
7. I was lucky on this occasion and I managed to break away and run out of the room. I ran up the stairs towards the landing where my sisters, **DL 103** and **DL 110** were. My sisters could see me running and crying. They must have know that Brendan Smyth had done something as they were shouting things like "Smyth ya dirty bastard" and "Leave our child alone". I think they could see blood on me.
8. As I ran up the stairs, Smyth was right behind me and I felt his hand grabbing me by the collar. I shouted to my sister, **DL 103** to help me. She was running towards me. Smyth pulled me so hard I lifted up and went straight over the banister and fell onto the floor below.
9. I was knocked out. When I came round I was lying on the settee in the sitting room. My sisters were there and I remember **DL 103** crying. Smyth was

PRIVATE

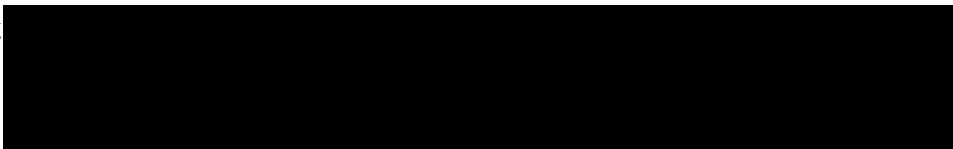
leaning over the back of the settee with a Cadbury's Cream Egg in his hand. I believe this was deviousness on his part, trying to blackmail me. I'm sure that SR 29 saw the whole thing.

10. I was taken to the Royal Victoria Hospital. My leg was broken and my spine was damaged. To this day I still suffer from the damage caused to my spine and I receive ongoing treatment.

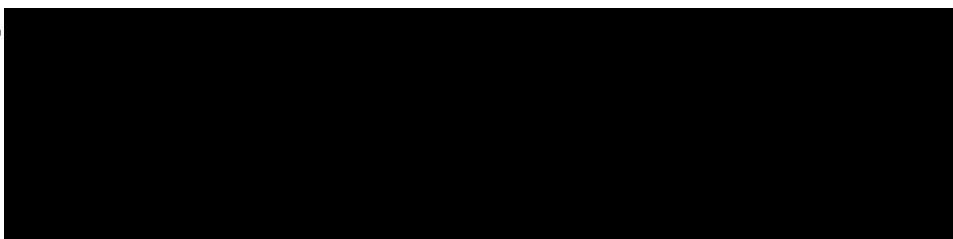
11. The sexual abuse continued during my time at Nazareth Lodge. Each time he took me into the office with him, Fr. Smyth sexually abused me. I kept running away to get away from it. I would sleep on the street until I was found and returned to Nazareth Lodge, usually by the police. This continued until I moved from Nazareth House.

**Rubane House, Kircubbin (1977-1980)**

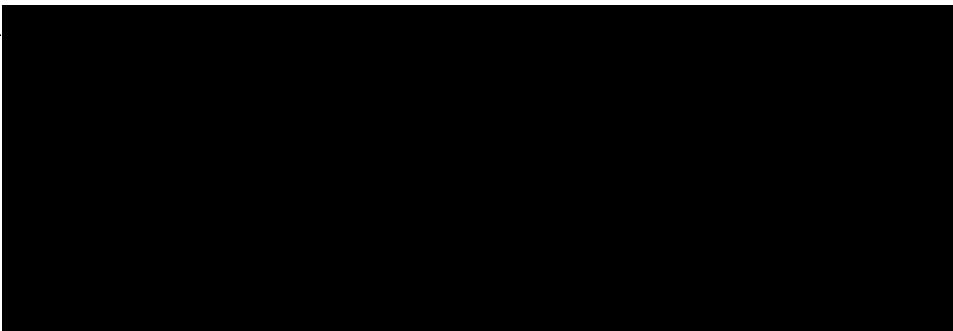
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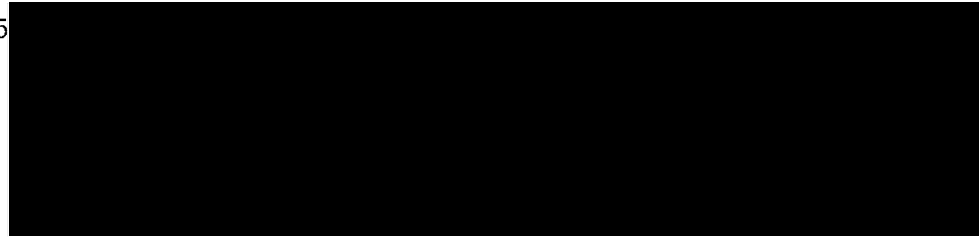
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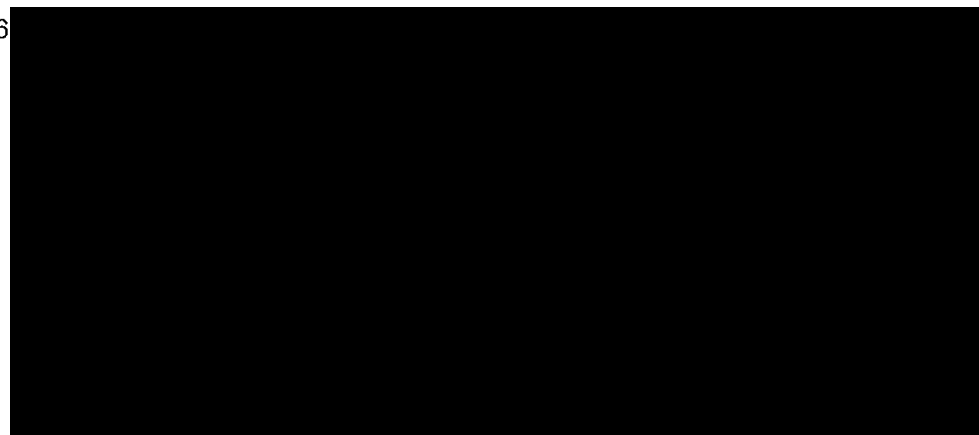
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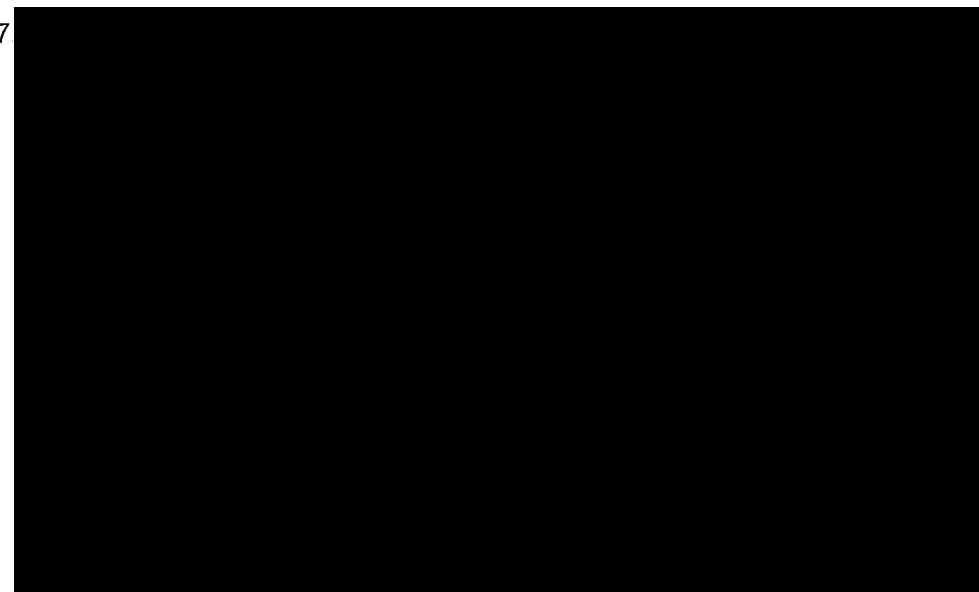
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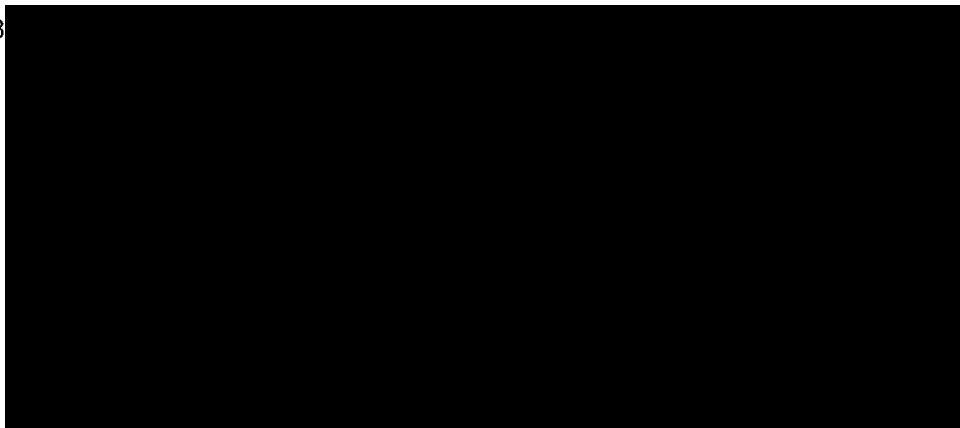
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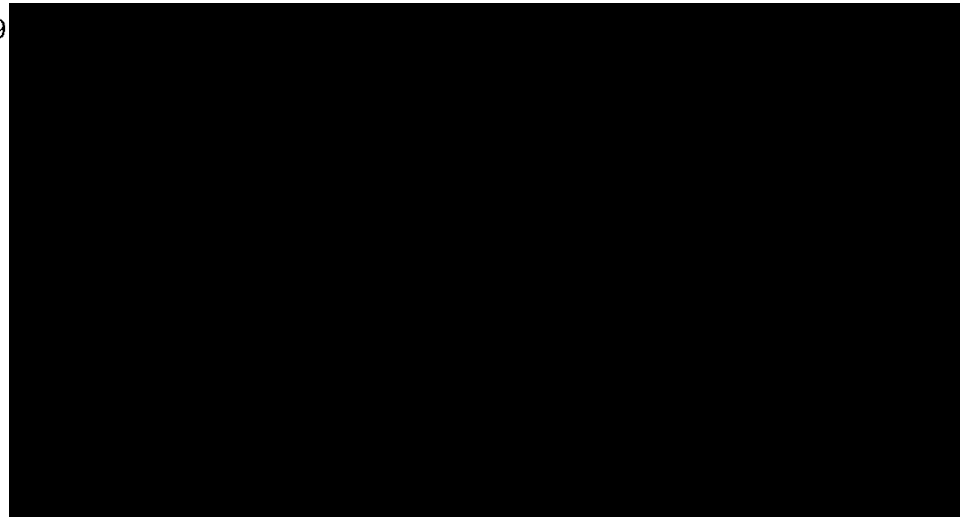
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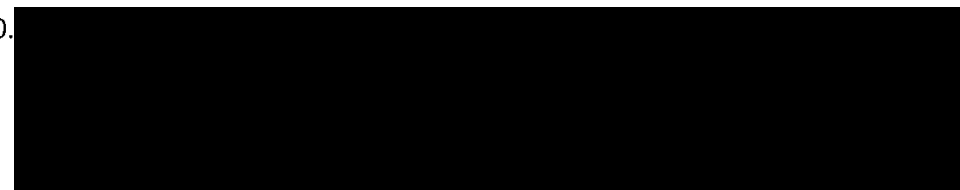
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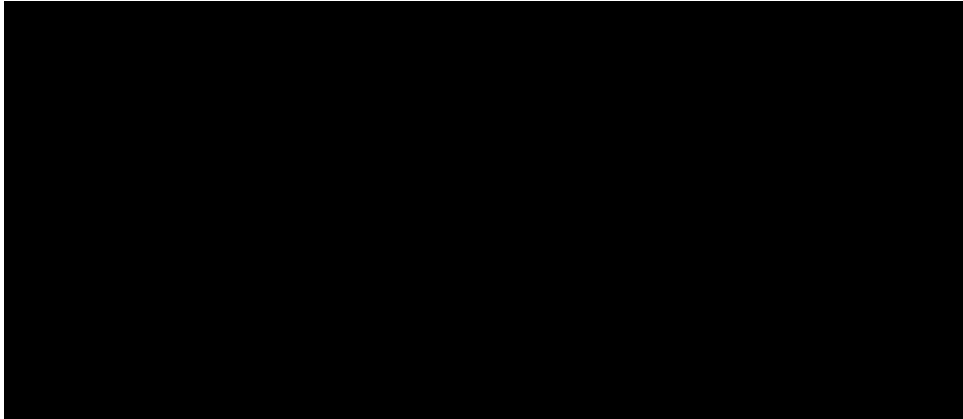
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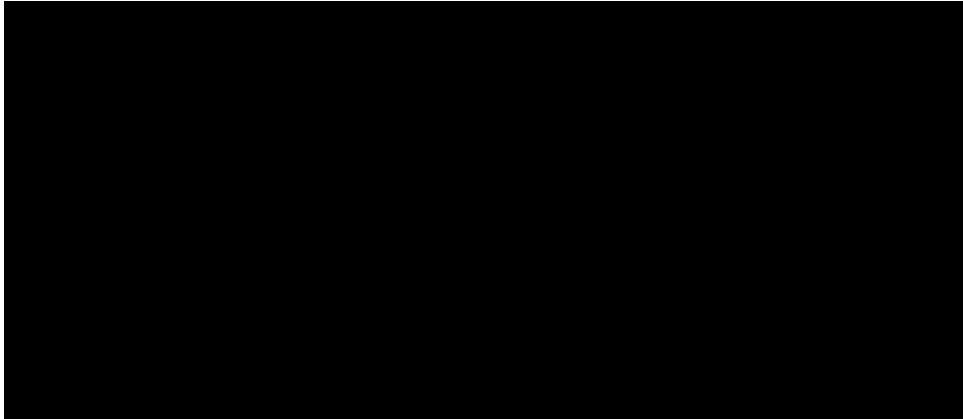
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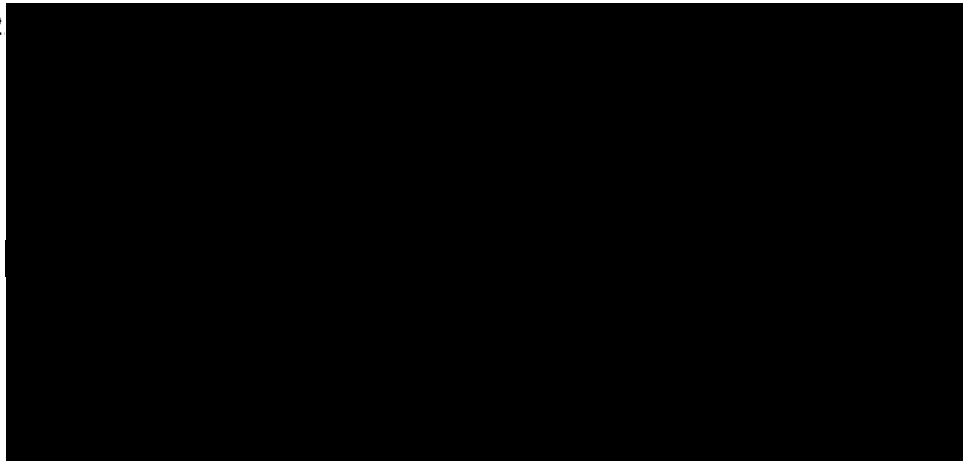
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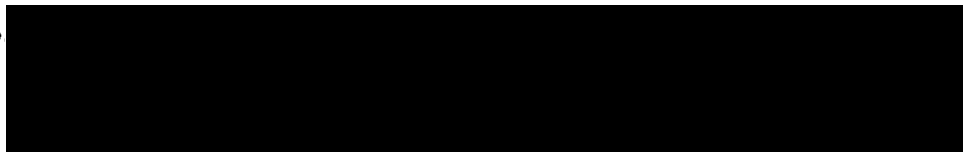
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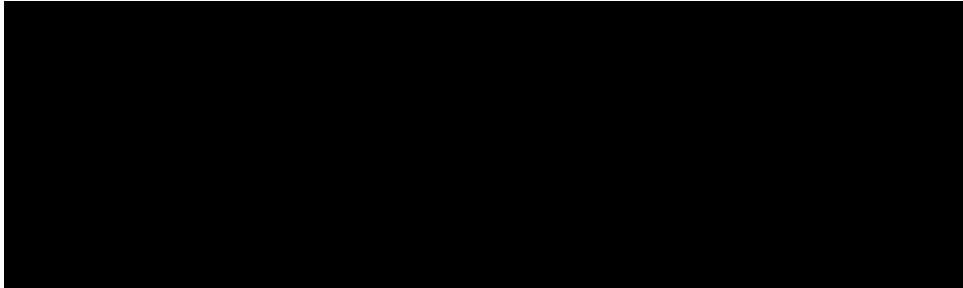
22



23



PRIVATE

Life after care

24



25. I have previously reported the abuse I have suffered to the police.

Statement of Truth

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

Signed

HIA 149

Dated

6/5/2014

HIA 149

PRIVATE

7



PRIVATE

HIA REF: 50

Witness Name: HIA 50

## THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

WITNESS STATEMENT OF HIA 50

I, HIA 50, will say as follows:-

Personal Details

1. I was born on [REDACTED]

Palmerston Assessment Centre (6/12/1983 – 11/1/1984)

2. [REDACTED]

Nazareth Lodge (January 1984)

3. I entered Nazareth Lodge on 11 January 1984. I was fourteen at the time. I [REDACTED]

HIA 50

PRIVATE

1

PRIVATE

[REDACTED]

4. The first place that anything of a sexual nature happened to me was Nazareth Lodge by Father Brendan Smyth. I was under the care of [REDACTED] SR 2

SR 2 She brought me in to a room to see Father Smyth for no particular reason. The room was to the right as you walk through the front door. He subjected me to anal rape. [REDACTED] SR 2 walked in on us when Brendan Smyth was abusing me. She saw what Brendan Smyth did to me in Nazareth Lodge. She walked out of the room again and closed the door of the front foyer of the Lodge. I have been told by police that she cannot recall this incident but she would have seen it happen at the time.

5. Father Smyth was a regular visitor. The children were always very discreet and there was no-one about to say what happened or what was seen.

6. [REDACTED]

7. Following this incident, I was taken that week at night time from Nazareth Lodge and moved to Rubane House, Kircubbin which was then run by the De La Salle Order. I was thirteen or fourteen at the time. It seemed strange to me that I was moved at night time but I think I must have been moved due to the incident with Father Smyth. I recall speaking to a former resident, [REDACTED] HIA 10 about this incident. She was in Nazareth Lodge at the same time as me and she now lives in Bangor. She also thought it was odd that I was moved at night.

Rubane House (17/1/1984 - 13/2/1985)

8. [REDACTED]

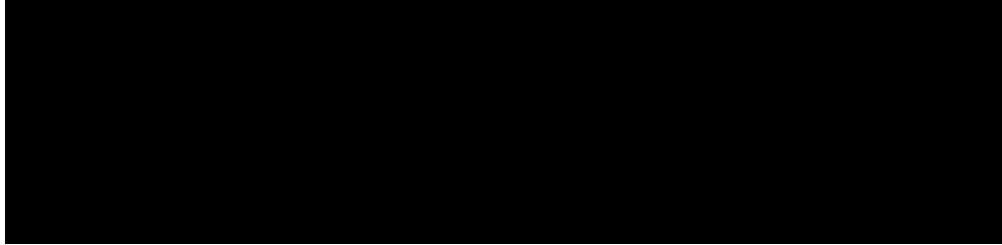
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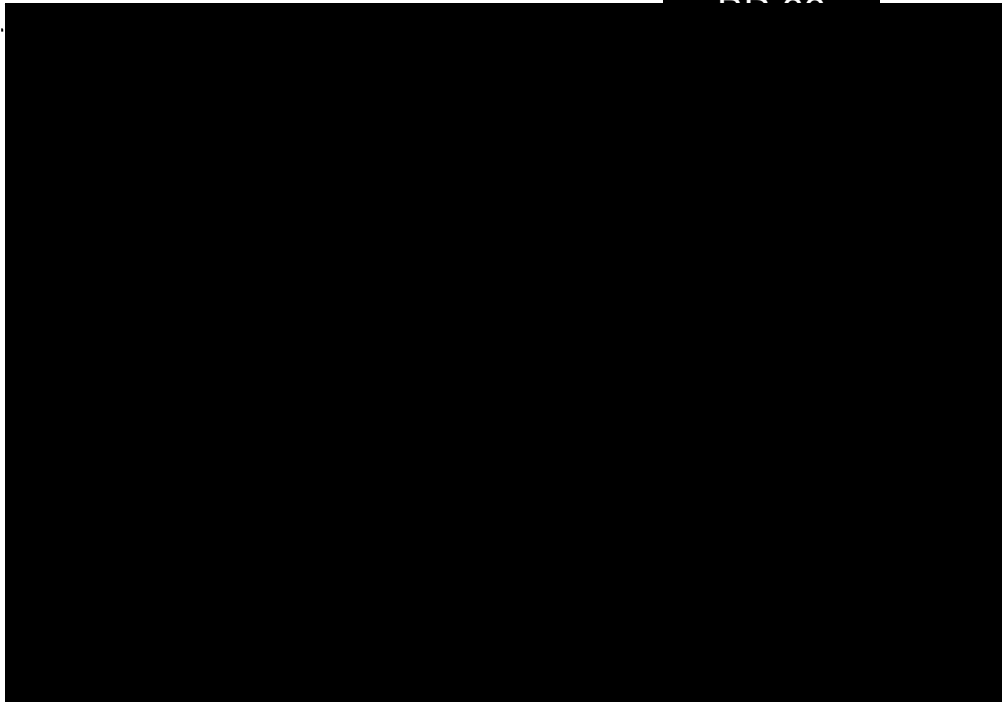
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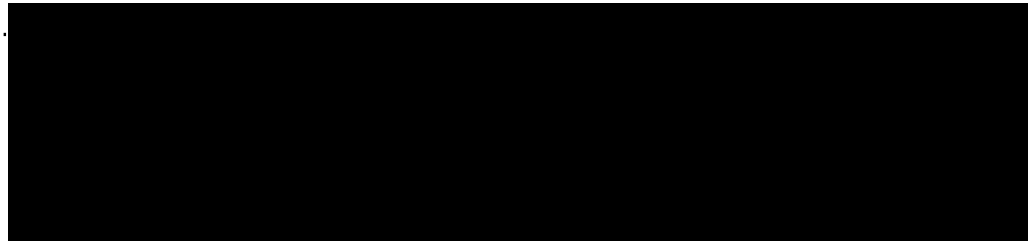
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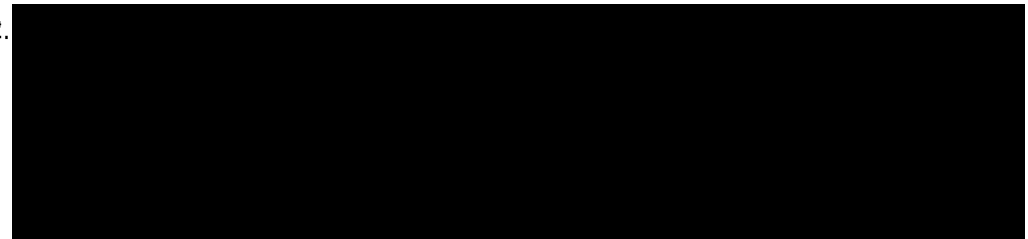
10.



11.



12.



HIA 50

PRIVATE

3

PRIVATE

[REDACTED]

13.

[REDACTED]

14.

[REDACTED]

15.

[REDACTED]

16

[REDACTED]

17.

[REDACTED]

PRIVATE

[REDACTED]

18.

[REDACTED]

19.

[REDACTED]

20.

[REDACTED]

PRIVATE

[REDACTED]

21.

[REDACTED]

22.

[REDACTED]

23.

[REDACTED]

24.

[REDACTED]

HIA 50

PRIVATE

6



PRIVATE

[REDACTED]

25.

[REDACTED]

26.

[REDACTED]

27.

[REDACTED]

28

[REDACTED]

PRIVATE

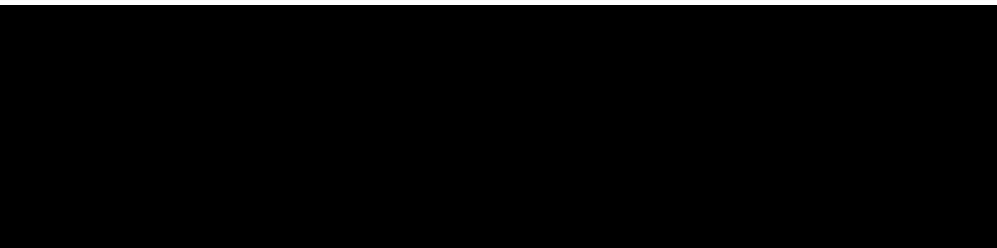


Barnardo's (Sharonmore) 8 Ravelston Parade, Belfast (6/4/1985 – 16/12/1985)

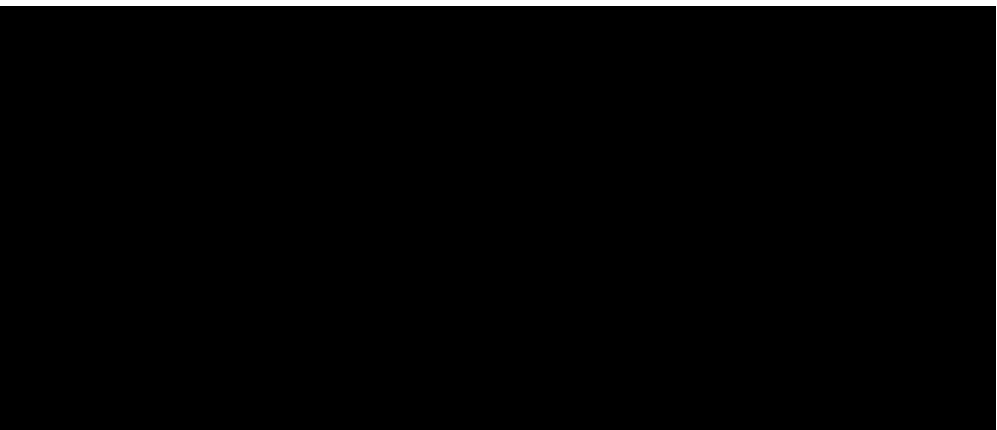
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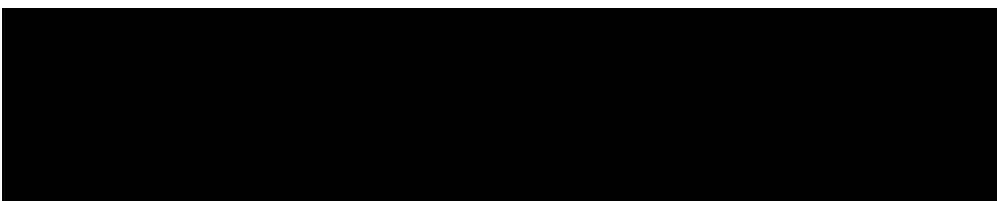
30.



31.



32.



PRIVATE

[REDACTED]

33.

[REDACTED]

34.

[REDACTED]

35.

[REDACTED]

36.

[REDACTED]

PRIVATE

[REDACTED]

Lisnevin

37. [REDACTED]

38. [REDACTED]

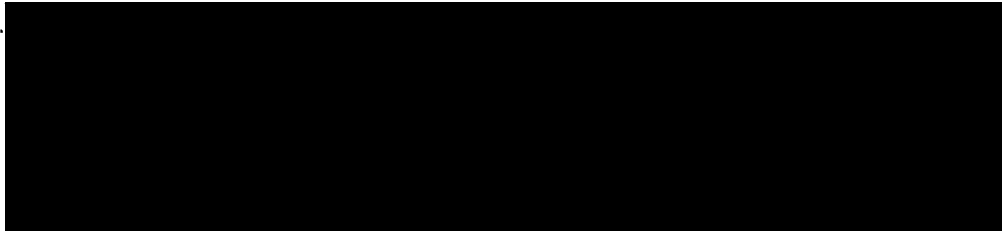
39. [REDACTED]

40. [REDACTED]

PRIVATE

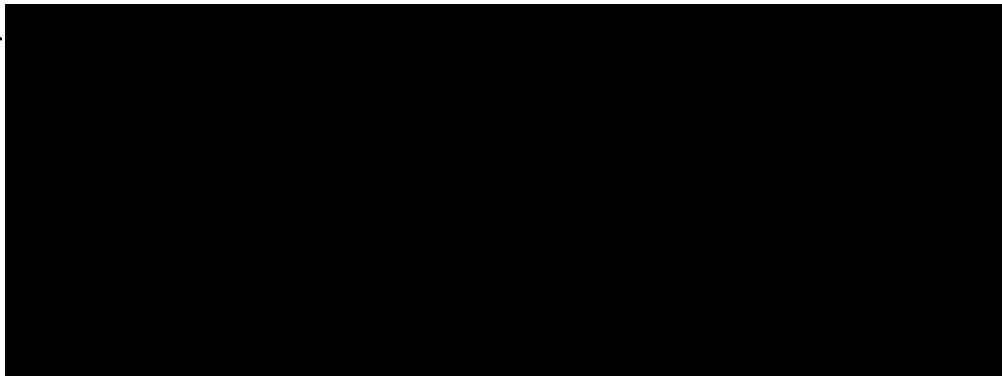


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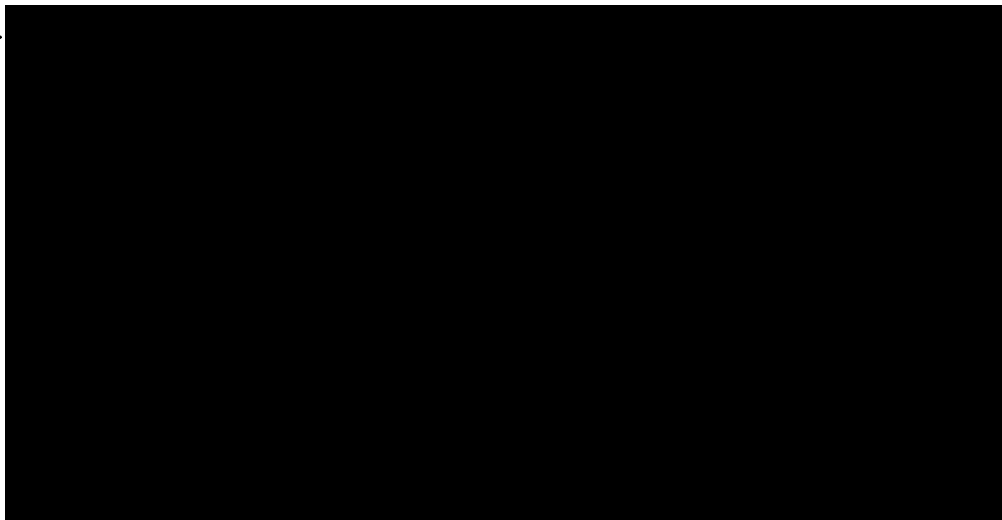


St Patrick's Training School, Glen Road (7 December 1986 – 21 January 1987 – approximate dates only)

42.



43.



PRIVATE

44.

[REDACTED]

Life after care

45.

[REDACTED]

46.

[REDACTED]

47.

[REDACTED]

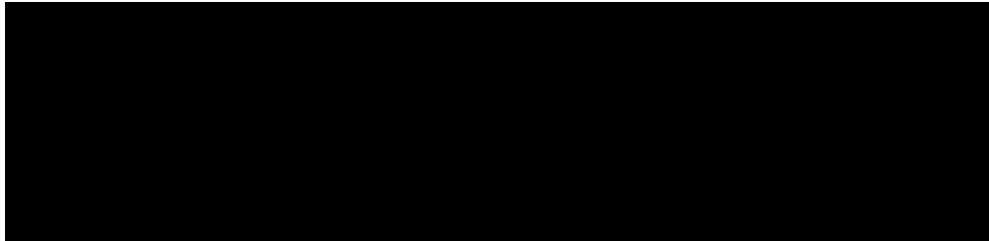
48.

[REDACTED]

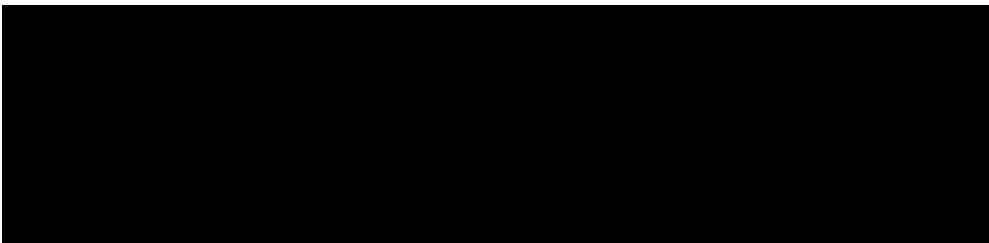


PRIVATE

49.



50.

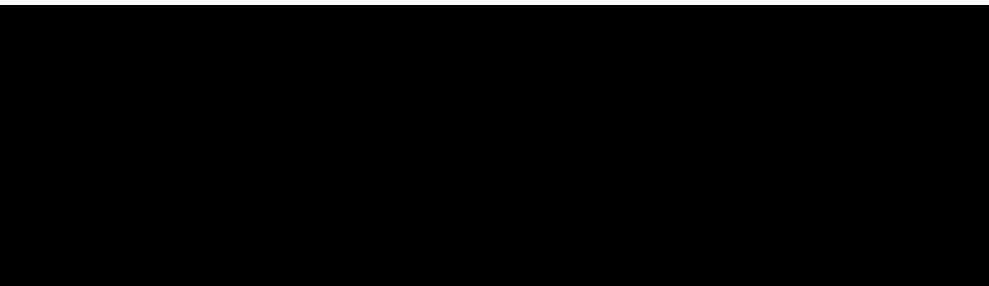


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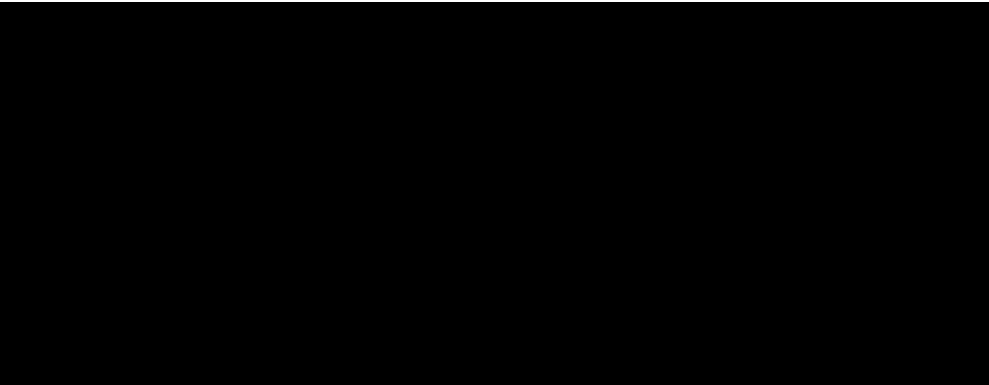


I visualise Father Brendan Smyth and I  
wake up in sweats. I just don't understand the whole cover up.

52.



53.



PRIVATE

54.

[REDACTED]

55.

[REDACTED]

56.

[REDACTED]

57.

[REDACTED]

58.

[REDACTED]

59.

[REDACTED]

PRIVATE

Statement of Truth

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

Signed  HIA 50

Dated 10/3/2014

HIA 50

PRIVATE

15

PRIVATE

HIA REF: 10

Witness Name: HIA 10

## THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

WITNESS STATEMENT OF HIA 10

I, HIA 10, will say as follows:-

Personal details

1. I was born HIA 10 in Belfast, on [REDACTED].

2. [REDACTED]

Nazareth Lodge, Belfast (01/09/1977 – 11/04/1980)3. I was admitted to Nazareth Lodge on 1<sup>st</sup> September 1977 when I was nine years old. [REDACTED]

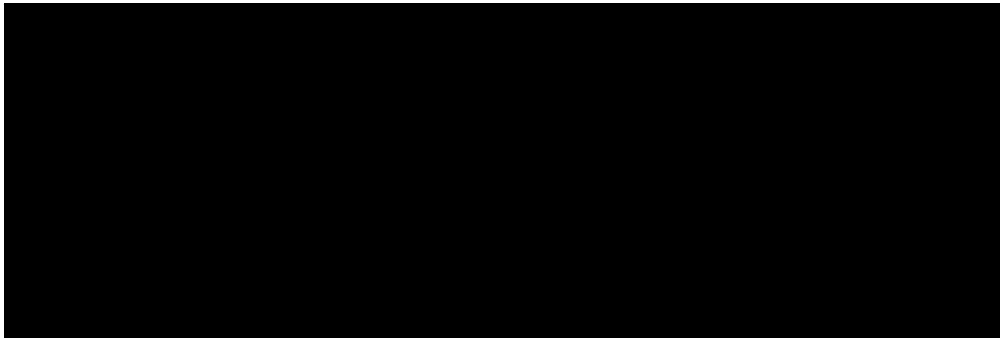
HIA 10

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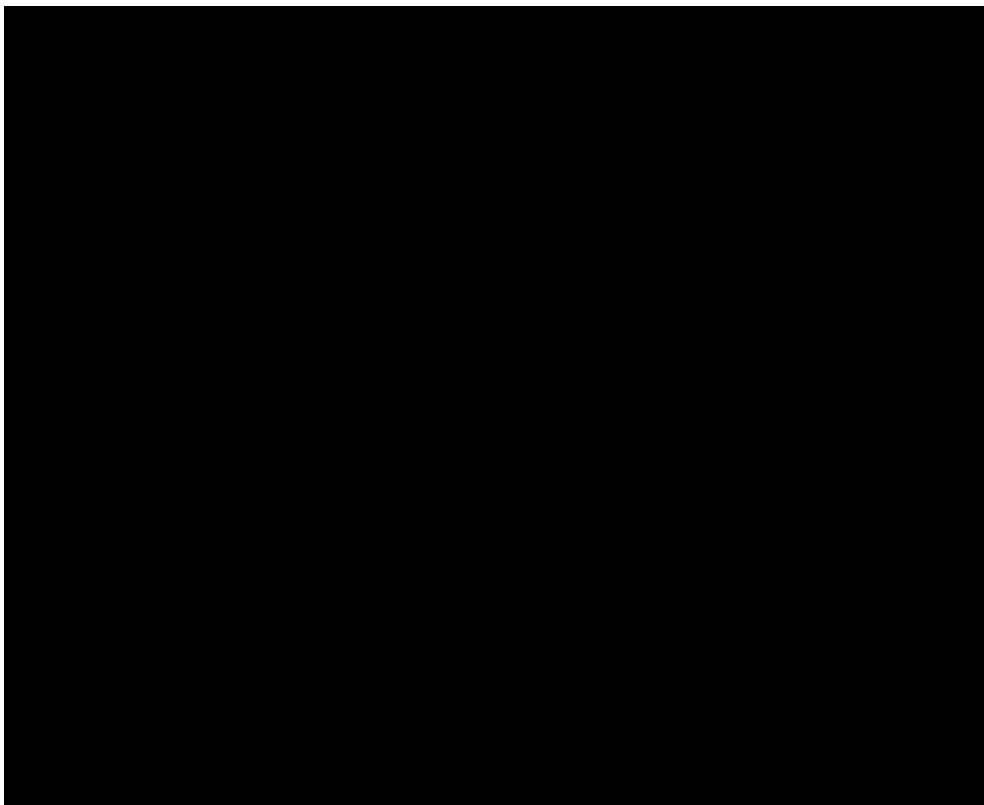
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PRIVATE

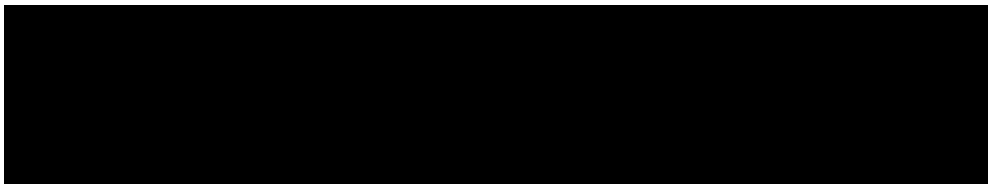
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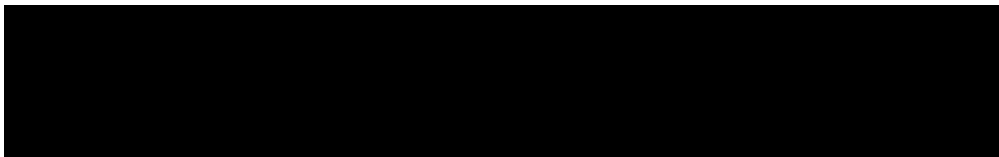
5.



6.



7.



HIA 10

PRIVATE

2

PRIVATE

[REDACTED]

8.

[REDACTED]

9.

[REDACTED]

10.

[REDACTED]

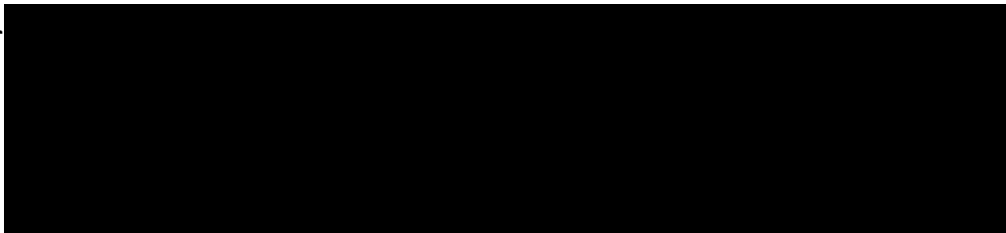
11.

[REDACTED]

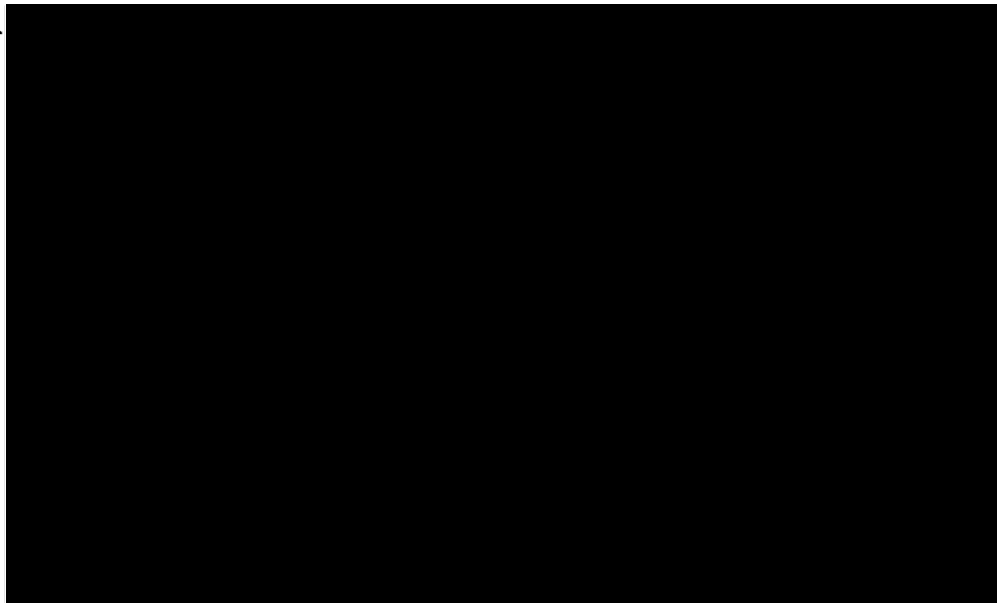
PRIVATE

12. I remember **SR 46** once brought me to meet Father Brendan Smyth. I do not know what age I was but I was younger than eleven. She took me in to one of the visitor's rooms with leather sofas to wait for a while. She then brought me into another room where Father Brendan Smyth was. She told him my name and then left. There was a bowl of humbug sweets on the table. He called me round beside him and asked me my name again. He sat me on his knee, his left arm was round mine and his right arm and shoulders were covering my shoulders so I could not move. He put his hand up my skirt. We always wore skirts in those days. He then touched my underwear and my genitals. I know it was Father Brendan Smyth because I remember him. I do not know how long I was there for in the room with him. I do not remember being brought to see him again.

13.



14.

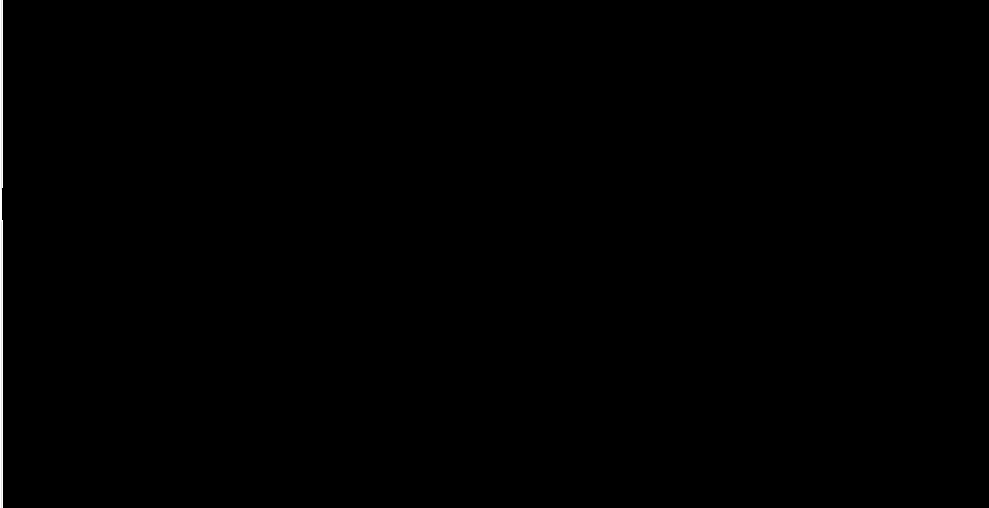




PRIVATE

Nazareth Lodge, Belfast (09/03/1982 – 30/04/1985)

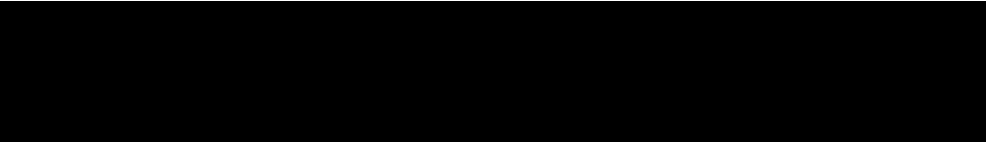
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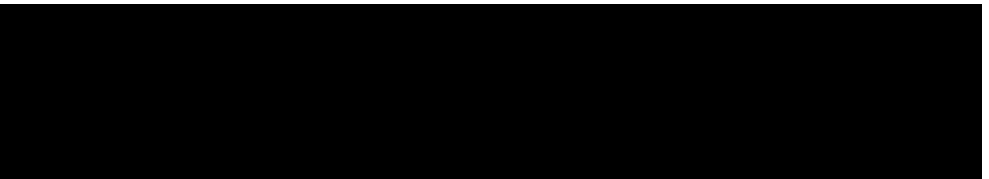
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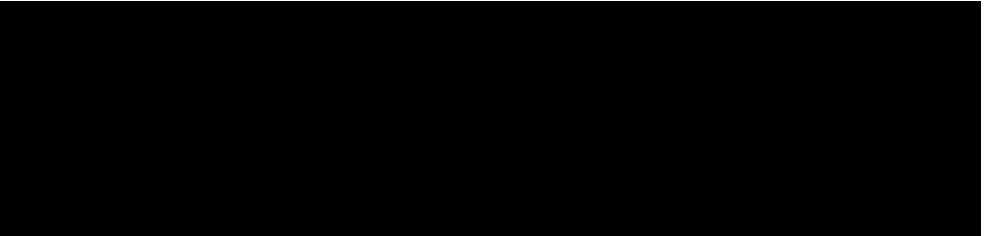
17.



18.



19.



PRIVATE

20. [REDACTED]

21. [REDACTED]

22. [REDACTED]

Life After Care

23. [REDACTED]

24. [REDACTED]

25. [REDACTED]

PRIVATE

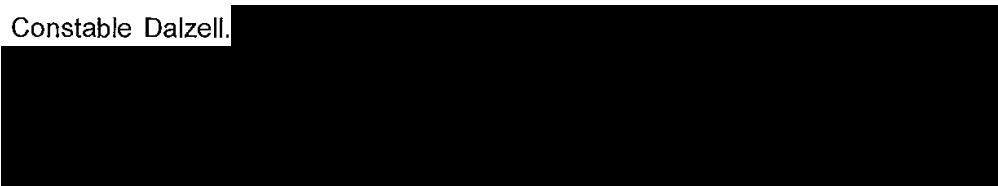
26.



27.



28. I made a statement to the police in 1994 about Father Brendan Smyth to a Constable Dalzell.

**Statement of Truth**

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

Signed **HIA 10** \_\_\_\_\_

Dated 24/10/14 . \_\_\_\_\_

HIA 10

PRIVATE

7