

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of Cardinal Sean Brady

I, Cardinal Sean Brady, will say as follows: -

1. I am Cardinal Sean Brady. I retired as the Archbishop of Armagh on 8th September 2014 and hold the title of Archbishop Emeritus of the Archdiocese of Armagh at this time.
2. I have been asked to provide a statement to the Historical Institutional Abuse Inquiry to deal with my knowledge of Brendan Smyth and what was known about him and when this information came to be known.
3. In that regard I will be giving my statement with my knowledge as a priest of the Diocese of Kilmore, where I served prior to being ordained Archbishop of Armagh. I am not speaking on behalf of the Archdiocese of Armagh, and I believe they will be providing their own statement of what the Archdiocese can say from the records.
4. After my ordination as a priest for the diocese of Kilmore, I became a fulltime language teacher at St. Patrick's College, Cavan from 1967 to 1980. During that time I provided very occasionally secretarial assistance to the then bishop of Kilmore, Francis McKiernan. My duties would have included circulating notifications of clerical changes within the diocese and minutes of meetings.
5. I did not have any administrative authority in the diocese nor was I ever involved in investigating clergy in any disciplinary matters

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,

received through **FBS 48**, seriously and that he accepted the evidence and my belief in the veracity of both boys. I believed he would act and the records do show he went to see Abbot Smith and withdrew the faculties of the diocese shortly after he received the statements.

15. Today measures are in place across Ireland to deal with the handling of complaints of abuse and to manage the transfer of information to the proper civil authorities. Each Diocese, Congregation or Order will have a Designated Person, who will co-ordinate the reporting and will co-operate with the proper authority, in how the matter will be investigated, who can and should be spoken to and how support and counselling can be offered. In 1975 these structures and procedures did not exist.

16. I deeply regret that any child suffered harm as a result of the actions of Brendan Smyth. I deeply regret the abuse of his position as a Catholic priest in order to deceive his victims and their families and his criminal conduct in abusing these children. I, once again, offer an unreserved apology to all those who have suffered as a result of the activities of Brendan Smyth.

17. It is a matter of great personal regret and pain to know, that despite the statements taken by me, and the report made to my Bishop, and despite the assurances given by Abbott Kevin Smith, that Brendan Smyth's activities would be controlled, it would appear that no effective steps were taken to protect children from him.

18. It appears from the information that has since come to light, that children continued to be abused in the very same year (1975) in which this information had come to light and which should have protected children from the activities of Brendan Smyth.

19. There was an absence of any proper guidance or procedures or protocols in the 1970's for issues of safeguarding children or other vulnerable people in society. In the early 1990's the church was involved in developing whole Church guidance, in how to handle these matters. This led to what is known

as: The Green Book being produced around 1996 and to the ongoing development of our safeguarding procedures, leading to "Our Children our Church" There followed the safeguarding procedures we have today with the National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI), the strong links to the civil authorities and the ongoing development of procedures in the church.

20. I can see that the failure to report these matters to the civil authorities in the Republic of Ireland and in Northern Ireland would be a systemic failing. I also accept that steps should have been taken to report back to Brendan Boland's family about what we had done and to confirm we had believed his evidence.

Statement of Truth

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

Signed Seán Brady

Dated 11 June 2015

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of Cardinal Sean Brady

I, Cardinal Sean Brady, will say as follows: -

1. This is my second statement to the Inquiry and is to address questions raised about my personal involvement with or knowledge of Brendan Smyth.
2. I confirm that I never met Brendan Smyth.
3. I have never had any direct contact with him.
4. I have been asked if I was ever aware of him being in or visiting St Patrick's. I can confirm that I was never aware of him being there during my time as a teacher in St Patrick's nor do I recall anyone talking about him having visited.
5. I cannot assist the Inquiry any further in that regard.

Statement of Truth

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

Signed Sean Brady

Dated 11 June 2015

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of Cardinal Sean Brady

I, Cardinal Sean Brady, will say as follows: -

1. This is my third statement to the Inquiry and is to address questions raised about the content of my first and main statement signed on the 11th June ("the 11th June Statement")
2. In making this statement I would like to say that the issues around Brendan Boland and his presenting evidence of his abuse has been a matter which I have considered over a number of years. It is an issue of great regret to me that more was not done at that time to protect children from someone who misused his position of trust and status to abuse children.
3. In an effort to try to assist this Inquiry I have spoken to many of those who have advised me over the years and I appear to have become more confused rather than clearer as a result. I apologise to the Inquiry for this confusion and will try and clarify matters in this statement.
4. I refer to paragraph 5 of the 11th June statement. I would confirm I had no involvement at that time in the discipline of clergy nor I was ever involved in any situation such as the investigation into allegations such as those presented by Brendan Boland. I had no previous experience of interviewing a child over matters of this nature. Although I had qualifications in canon law I was not acting as a canon lawyer in my role in the school. The nature of my work with Bishop McKiernan was administrative as set out in the examples given in paragraph 4 of the 11th June statement.

5. To be clear the investigation involving Brendan Boland was set up by Bishop McKiernan and was always his investigation. Brendan Smyth had faculties granted by the Diocese of Kilmore not the Archdiocese of Armagh. I had previously tried to write out how this all came about and I note that in those handwritten notes I say that I was the one who involved **FBS 50**. I think these notes were prepared by me but I cannot recall exactly when they were made. It was in the last 10 years. I really cannot recall exactly how **FBS 50** came to be involved but I did have a role in assisting Bishop McKiernan in the process.
6. I was involved in the full investigation having initially taken the record of the first interview. I then took a corroborative statement from another child (who himself alleged abuse) and reported back to Bishop McKiernan.
7. **FBS 50** asked the questions in the interview with Brendan Boland. I remember that he had questions prepared but I really cannot assist on who it was spoke to him. I have no recollection of having any detail about the allegations before I attended at the interview.
8. I would like to expand on paragraph 7 of the 11th June statement also. The interview was conducted by **FBS 50**. He had prepared the questions and he asked them of Brendan Boland. I wrote down the questions and the answers. I may have asked for some questions or answers to be repeated to ensure I had correctly heard and transcribed the evidence but I did not pose any questions myself.
9. I was not aware of any similar process to this investigation which existed in Canon Law but the process loosely followed the procedure which would have been used at a Marriage Tribunal. In such a tribunal the witness would give their evidence but there would not be anyone else present other than Tribunal members. **FBS 48**, in whom Brendan Boland had confided, was present in the room throughout as a support for Brendan Boland. In retrospect it would have been much more appropriate for his father to be present and not to be asked to remain outside. This would not happen today and I accept

that this was a failing in the investigation. A child should always be accompanied by a friend or parent. I was not aware of what [REDACTED] senior knew of the matters we were investigating.

10. The oath administered to Brendan Boland is in the papers and was witnessed by me although I did not write it out.
11. When I interviewed [REDACTED] FBS 39 he was not accompanied by any parent. This was wrong. His family were not told of the alleged abuse. This was also wrong. This is not how matters would be handled today. I deeply regret that [REDACTED] FBS 39 was not accompanied by a family member or that his parents were not told. I also deeply regret that the parents of the other children of whom Brendan Boland spoke were not told of those concerns
12. I was of the view that the evidence of both boys was accurate and I now fully accept that either myself or someone from the Church should have gone back to both boys and their families to explain the process and reassure them. It was a failing that this did not occur.
13. I do not recall hearing anything else about Brendan Smyth during the time I remained in Cavan or during my time in Rome. It was not until I returned from Rome that Brendan Smyth was referred to on the news following his arrest that he came to my attention again.
14. I would like to say that I deeply regret and apologise for the fact that the information provided by Brendan Boland and [REDACTED] FBS 39 was not reported to the civil authorities both in Southern Ireland and Northern Ireland. While I believed at the time that I had done the right thing in reporting to my Bishop, as requested, I accept that these matters should have been reported and that the names of the other children identified were passed on to the proper authorities. For that failing and the fact that other children were abused as a result of these omissions I am truly sorry.

15. I again apologise for the confusion in my earlier statement and hope this assists the Inquiry.
16. I have made a number of statements on this matter over the last years in different contexts. On occasions the allegations made against me have referred to my role as Archbishop of Armagh and my response has been reflective of the fact that the role I played in 1975 as a priest of Kilmore and my later position as Archbishop of Armagh was different. This may lead to a perception that I was avoiding my responsibilities which was not my intention. I repeat now that I was asked by Bishop McKiernan to assist in a process to secure evidence against Brendan Smyth and that the procedure followed was, in hind sight, flawed and did not protect those we wanted to protect. Again I express my personal sorrow for that failing.
17. I have been asked to consider the way information of a safeguarding nature and concerns about priests or the removal of faculties is communicated between bishops or not communicated. Sadly, at that time there was a culture within the church of secrecy and silence and it was felt that these matters could be dealt with within the church structures themselves. Further, there was not a proper understanding of the devastating consequences of child abuse. Many bishops believed that psychiatric treatment of the individual perpetrator was an adequate response. The full horror and long lasting impact of such criminal behaviour has now been grasped. The church now obtains its guidance from the civil authorities and reports all incidents of child abuse immediately. All priests now carry a card called a celbret with them issued by their diocese which gives them faculties. This celbret can be requested by any priest before he would allow another priest to conduct any ministry. The bishop would require a priest from whom faculties had been removed to hand over his celbret which would mean he could not minister in another diocese. The celbret would also allow any priest or bishop to call the home diocese of a visiting priest to check his credentials.

Statement of Truth

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

Signed Sean Brady

Dated 19 June 2018

OFFICIAL-SENSITIVE-PERSONAL

I attended at [REDACTED]
 [REDACTED] - 1975 at the
 request of my Bishop -
 who had been contacted by a
 priest [REDACTED] to
 make a report about Fr
 Sytt. The only reason the
 Bishop of Kilm was
 contacted was the [REDACTED]
 priest did not know
 which Fr Sytt was the
 Abbot and which Fr Sytt
 was the visitor to [REDACTED]
 should specify it was none
 of Bishop McKenna's ~~own~~ business
 to commission a
 inquiry into the actions
 of ~~some~~ not under his
 authority which was being
 committed outside his diocese.
 But I see it as
 a matter of his concern
 and care and sense of
 responsibility. The I was
 desperate to investigate the
 at conflict, I later
 to what Brendan had to
 say and I believe was
 made of it. I replied
 it back to Bishop McKenna
 who immediately put it
 up to Fr Brendan Sytt.
 Sytt who was the Abbot
 of H.O. - ~~Consult~~ Abbot Ken

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

Bishop McKenna wet - for
 with the faults of
 Fr. Brandt's
 1/2 Brandt's
 taken in a - to
 how the whole
 I unreservedly apologize
 to you so B

OFFICIAL-SENSITIVE-PERSONAL

Bishop McKenna decided to take the matter seriously & by the matter to the attention of the Abbot of Kelham - Abbot Vera Smith who was the ^{former} superior - but before doing so Bishop McKenna wished to double check the evidence. He commissioned me to meet the boy - and to hear his story.

I requested [redacted] FBS 50 [redacted] a local
priest to help me file the evidence
and the meeting took place at the
[redacted], present address [redacted]

I compiled the evidence - willing to
give it to Bishop McKern who
proceeded to Kilmeroll to ^{report the matter}
Sault. Bishop McKern withdrew faculty
from Fr Brander Sault which was in effect
of M.C.I. and he had done

OFFICIAL-SENSITIVE-PERSONAL

presumably with a view to it being passed on to the
 The meeting took place at the behest
 of the Bishop of Kilmore in
 a [REDACTED] - itself an
 exempt place [REDACTED] FBS 50 was the
 a personal capacity - since
 the matter was not at any stage referred
 to the diocese of Argyll

I would be serious a
 matter of such potential concern
 usually in many similar cases
 but were typed up - I hinder
 the [REDACTED] the [REDACTED] requestor the
 [REDACTED] - the [REDACTED] be the
 end of my involvement - the case
 that was the process followed
 in the case also

I am being sued in my capacity as Bishop
 of all Gaelic - a title

I am being sued on the grounds that
 Kilmore Abbey is in the diocese of
 Argyll - St - in the diocese of Kil

I am being sued on the basis that as a person
 in such a position I was responsible for the ^{control} discipline
 of Exempt religious - residing -
 with disposal and visits social
 outside the diocese

Bishop McKenna - [REDACTED] FBS 48
 knew that the power to discipline
 is small by virtue of the authority of
 his own Order - which he is
 Exempt religious institution has the discipline
 and structure of governance - and the [REDACTED] jurisdiction

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

I can understand that the
presence of **FBS 50** may
be confused with people
as the presence was taken to indicate
involvement of the disease of Angel
- which is not true

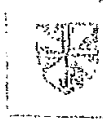
That was not the case
It is the practice to make lower
clay 7 is truly evidence

The involvement of a killer present
in the put the idea that
the was ~~found~~ the responsible
of the disease

Doesn't it ~~is~~ general
to deposited

OFFICIAL-SENSITIVE-PERSONAL

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. How do you know him?
Would you know him by his first name?

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL



Telephone (042) 4179

13. Is his first name ... Brendan.
14. Do you know him well,
15. when did you first meet him.
16. ~~How~~ would you regard yourself
as friendly with Fr. Smith.
17. You told **FBS 48**
of the **[REDACTED]** that
Fr. Smith had been doing
things with you which
worried you. (Could) you
tell us simply what
these things were?

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OFFICIAL-SENSITIVE-PERSONAL

3

Telephone (042) 4179

18. Did these things keep you
back from going to
Communion and Confession?
19. Would you have done these
things, in the first place with another
boy or grown up, ~~person~~ man?
If not, why not?
20. Did you tell your father
and mother?
21. Did you tell anyone else
if so, what is his/her name
and address?

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OFFICIAL-SENSITIVE-PERSONAL



4

Telephone (042) 4179

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

22(b) Did these worrying ^{things} happen in any other place? besides your home and boarding houses?

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?

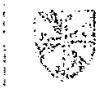
when they were there?

24. Did you ever go on holidays with Mr. Smith?

4 In the company of other boys and girls? i.e. was there a group of you?

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5

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24. could.

Can you give us any of the
names of those who went
with you?

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

26. when did you talk **FBS 48** first?

~~26.~~

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

28. Did this happen between you and any other
person — another boy and yourself for
instance.

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6



Telephone (042) 4179

29. Has this led to ^{any action with} myself?

30. Would need come for your body as a result.

Questions put by me

FBS 50

Brandon Soland.

John B. Brady

FBS 48

29 March 1975 at

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

I

Ad 1

Brendan Baland

2

3

4

5

Ad 6 a

2nd Year Secondary.

1)

great - second year got a bit bad.

7) Yes Football - Gaelic - Soccer. I played last year for [REDACTED] (1973-4). I don't know whether I will play this year - whether I will have time.

I have a part time job with a butcher.

8)

Yes. I am. That is right.

9)

I know you. Now attends

10)

FBS 48

11)

yes. I do.

Q. How did you get to know him?

12)

yes. I was serving a while but not in [REDACTED] and I

was serving the man. He was attending a wedding. About 18 months ago, He asked where he could get a cup of tea and I brought him to our house.

13)

FR Brendan Smith. He told me his name.

14)

Well enough. Yes.

15)

does not arise

16)

I was friendly with him - Not now.

17

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OFFICIAL-SENSITIVE-PERSONAL

11

(17) I went on holiday with him to
Cork. There was another fellow with
him & two girls

FBS 10

— from Belfast.

He just told me I was going on
holidays. The girls' names are

[redacted] for Belfast

[redacted], for Carron.

he brought me

FBS 10

[redacted] Belfast.

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.

He took me into bed.

Before this He used to come to my home
every three weeks and ask me
upstairs. He would make some
excuse about reading books and
then he would ask me to "work" him.

(Interviewer distinguishes two areas of Questions)
Q What about at home?

At Home. He would ask me upstairs

and ask me to pull down his

zip and he did the same to me.

He wanted get me to pull his pants

Q. Did you like this.

A. No.

Q. Did he pull your pants?

OFFICIAL-SENSITIVE-PERSONAL

11

A ~~total~~ ^{total} you would not like.

A) His ^{seed} would ~~all~~ come
all over me in my land

Q What happened you body?

A Nothing

Q7. Would that be the end?

A. No. He would start kissing me.⁹⁹

Q Would he attempt to start all over again

A. No, he did it once and that would be the end for that time.

Q That was a year & a half ago? Now.

A^d. Yes, about that

Q. Would you know the meaning of the word of 'erecton'?

A No

Q, would you notice your penis
become stiff

A yes - matter

Q ⁸ What happened to you?

A yes sort of these actions

A Yes sometimes. These actions
Q How after would ~~the~~ have happened? ^{to tell}
on you him

A. Every ⁱⁿ the he case, it ^{is} ~~suppose~~ ^{for}
He case about ^{every} three weeks

He usually come on Sundays

Q. Would you further a matter be with home?

*) They would be downstairs

My father, mother and ~~the~~^{my} sisters.

OFFICIAL-SENSITIVE-PERSONAL

1.7

IV

on Holiday.

Q. What happened then?

He would take me to bed
with him

Q. What would he do in bed?

The same as he would do at home.

He would get my hands to touch his
body and he would touch my body
with his hands.

I would not stay in bed with
him all night but just for a
while.

Q. He did this with the other boy?

A. Yes

Q. How do you know?

A. The other boy told me,

Q. That was the rest of things he kept doing

A. Yes

Q. You never got to like it

A. No.

18) Yes, Father, ~~he~~ ^{not} communion,

Q. After the happened you stopped going
to communion?

A. Yes but I kept on going to
communion.

I kept on going to communion
but never told it in confession until
a few days ago.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

✓

19) a) No.

b) I did not like doing this.

Q. Why did you do it with J.R. Smell?

A. Because he was a priest, probably, and I did not like to refuse him.

Q. Had you any worry that it was wrong?

A) I thought it was all right when it was with a priest.

Q. You did not go to confession after this for some time. Why?

A) It would have been embarrassing and if I had not told it, I would have thought that I made a bad confession. I had of course, sure if it was wrong.

Q.

20 Not until after I talked to **FBS 48**.

21 No. I never told anybody, only the young chap, **FBS 10**

22. **FBS 39** for **FBS 39**

Q. How did you know?

A. He took **FBS 39** and myself to the **FBS 39** in Dublin.

He did the same thing with **FBS 39** - the bad that night and with me.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

VI

Q. How did you know

A. I was awake, all in the room.

Q. Can you remember the place

A. No.

22 B~~Out in the~~ C

Q. Did these wrong things happen in any other place, besides your home and boarding house

A. Yes in the car. He would say he was going to the shop. He would pull up and do it in the car.

23)

The last time, was, ~~last time~~ St Patrick's day in the house.Before this it happened when my father and mother were at the S. & S. Since ~~that~~ on March 16, I think.24 Already answered.25 ~~Yes~~ yes.

Q. When?

A. Next Thursday he is supposed to be taking us for a weekend to Dublin

26 On Palm Sunday. (March 23, 1975)

27 No. I don't think so.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

VII

27 ^{ctd.} 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 us 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 [REDACTED], D.C.L., C.C. , [REDACTED] in the presenne
of [REDACTED] FBS 48 [REDACTED] . O.P., and Rev John B Brady, in [REDACTED]
[REDACTED] on March 29 , 1975.

Q

Q.1 What is ypur 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] from [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 dont 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 Boys' Club?

A. [REDACTED] FBS 48 [REDACTED] .

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

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 FBS 48 of the [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. 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 - FBS 10 , [REDACTED] Belfast. [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 ^{make} some excuse ^{g8p.} 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 ^uBrendan B oland.

3

A. ctd) zip and he did the same to me. He would get me to pull his penis.

Q. Did you like this ?

A. No.

Q. Did he pull your penis ?

A. Yes.

Q. Did he do anything else besides, that you would not like ?

A. His seed would come all over me in my hand.

Q. What happened your body ?

A. Nothing.

Q. Would that be the end ?

A. No. He would start kissing me.

Q. Would he attempt to start all over again ?

A. No. He did it once and that would be the end for that time.

Q. That was about a year and a half ago ?

A. Yes . About that.

Q. Would you know the meaning of the word erection ?

A. No.

Q. Would you notice your penis becoming stiff ?

A. ~~Yes~~ Yes. Sometimes.

~~XXXXXXXXXXXXXXXXXXXX~~ Q. That happened to you ?

A. Yes , sometimes.

Q. How often would these actions have happened together in your home ?

A. Every time he came, it happened. He came about every three weeks. He usually came on Sundays.

Q. Would your father and mother be in the house ?

A. They would be downstairs. My father, mother, and my sisters.

Q. On Holidays, what happened then ?

He would take me to bed with him.

Q. What would he do in bed ?

A. The same as he would at home. He would get my hands to touch his body and he would touch my body with his hands.

gbr

OFFICIAL-SENSITIVE-PERSONAL

4.

Q. 20 Did you tell your father and mother ?

g B B

OFFICIAL-SENSITIVE-PERSONAL

Replies of Brendan Boland

5

A. Not until ^{after} 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 ^{would} 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 weekend to Dublin.

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

~~A. On [REDACTED]~~

gbb.

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** **[REDACTED]** called **[REDACTED]** 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 boy and yourself for instance ?~~ *yes*
~~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 **[REDACTED]**

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

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~~ ^{when} Fr. Smith came and he ~~usually~~
 came there every 3 weeks, usually on Sundays.

Fr. Smith invited Brendan on
 holidays with him where he ~~would~~ ^{took}
 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

, of [REDACTED]

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

This happened when J.R. Smith went
on holidays to Cork with Brendan Boland,

FBS 10

and [REDACTED], for [REDACTED].

He also mentions a [REDACTED] FBS 39

from [REDACTED] when J.R. Smith
took with Brendan Boland to Dublin.

He states that J.R. Smith [REDACTED]

took [REDACTED] FBS 39 to bed that night,

and also Brendan himself.

Brendan also states that there

FBS 39

was another boy, named [REDACTED], [REDACTED] [REDACTED].

and two girls, who accompanied

J.R. Smith to Cork, just before

J.R. Smith brought himself & the three
others to Cork.

He said that these actions between
himself and J.R. Smith have also taken
place in J.R. Smith's car.

The last time these things
happened was St Patrick's Day in the
Boland home. He had planned to
meet J.R. Smith on Easter Thursday
when they were supposed to be
going for a weekend to Dublin.

This statement was then confirmed
on oath by Brendan Boland

and his father, [REDACTED]
confirmed that J.R. Smith often
visited there home.

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

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

- 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

3

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], [REDACTED]
4 April 1975
John B. Brady

OFFICIAL-SENSITIVE-PERSONAL

OFFICIAL-SENSITIVE-PERSONAL

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

Q 1 What is your name ?

A. [REDACTED] FBS 39

Q.2 Your address ?

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 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. 15 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.~~

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 my 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~~ ^{else} 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

ABB.

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 . Q.not put.

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

A. We went that day from Dublin 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

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.

003

1455

February 11, 1991.

Appendix ②

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.

HIA REF:

Witness Name:

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 – 1995

WITNESS STATEMENT OF FATHER TIMOTHY BARTLETT

I, FR TIMOTHY BARTLETT will say as follows -

1. I am authorised by the Diocese of Down and Connor to speak on its behalf concerning the issues before this Inquiry.
2. I have been asked by the Inquiry to provide a statement outlining the history of the Diocese's knowledge of allegations of sexual abuse perpetrated by the late Brendan Smyth and its response upon receiving such allegations. To answer this request as fully as possible the Diocese has undertaken a detailed search of all Diocesan archives, including those relating to Bishops of the Diocese for the period in question and other Diocesan personnel who may have known Brendan Smyth or of his activities in the Diocese. In the case of Bishop (later Cardinal) Cahal Daly, my statement is based only on documentation relating to his tenure as Bishop of the Diocese of Down and Connor which ended on 6th November 1990, with his appointment as Archbishop of Armagh. In addition I have spoken directly to any Down and Connor personnel who were involved in the receipt or handling of allegations against Brendan Smyth.
3. The process for searching archives has been conducted in accordance with the norms of Canons 482-491 of the 1983 Code of Canon Law. In practice this means that, while granted access to the general archives of the Diocese, I do not have direct or immediate access to Diocesan personnel files. I make requests for such files on a case by case basis through the Chancellor of the Diocese who then presents me with the individual files from the relevant archive, which I am then free to retain and examine as I see fit. A similar methodology applies to records that are held by the Down and Connor Safeguarding Office, whereby information requested is first gathered by the Safeguarding Office personnel and copies made for my use when requested. While I can only testify in this statement to the documents that have been presented to me through this methodology, I can confirm that every such request I have made has been granted and responded to with alacrity.

4. From the outset the Diocese acknowledges that Brendan Smyth perpetrated the most heinous and deplorable crimes against children on a prolific scale, including children who were in the care of the institutions that are the subject of this Inquiry. That Brendan Smyth actively sought out opportunities to abuse children already facing the challenges and trauma of institutional care makes his evil behaviour all the more shocking and unconscionable. These actions wrought untold damage in the lives of many children and their families and the Diocese takes this opportunity to express its profound regret that those with both the knowledge of Brendan Smyth's risk to children and the ecclesiastical authority to take action against him did not do so decisively and effectively from the outset. The consequences for the lives of many children has been, quite simply, catastrophic and the legacy of Brendan Smyth as a manipulative and prolific abuser of children now features among the most notorious and devastating in Irish history.
5. Born John Gerard Smyth in Belfast on 8th June 1927, and taking the name 'Brendan' upon entering the Norbertine religious order in 1945, Smyth, a native of St. Paul's Parish, Fall's Road, Belfast clearly had every reason to visit family and friends there throughout his life.
6. Notwithstanding this ongoing association with Belfast, an exhaustive search of all Diocesan records, in accordance with the methodology set out in paragraph 3 of this statement, would appear to confirm that no record exists of any allegation or suspicion about Brendan Smyth being a risk to children having been communicated to the Diocese before 23 February 1990. On this date a complaint of child sexual abuse against Brendan Smyth was received by the Catholic Family Welfare Society, a social services agency provided by the Diocese. The sequence of events surrounding the receipt of this allegation and the subsequent actions taken by the Diocese were the subject of an extensive public statement by the then Cardinal Cahal Daly issued on 5 December 1994, following the conviction of Smyth in June of that same year. A copy of this statement is appended. Cardinal Daly also summarises the events surrounding the receipt of this first allegation against Brendan Smyth known to the Diocese of Down and Connor in his autobiography *Steps on My Pilgrim Journey* (Veritas, Dublin 1998, pp. 276-278). To the best of my knowledge, the Diocese has no other written record or statement of these events beyond the published statements.
7. These two published statements setting out the first allegation of abuse against Brendan Smyth being made to the Diocese confirm that on receipt of the allegation the Social Worker from the Catholic Family Welfare Society dealing with the case sought the permission of the family to report the allegations to the Royal Ulster Constabulary. The statements indicate that the Social Worker subsequently reported the matter to the RUC and to the Health and Social Services authorities and also

encouraged the family to report the allegation directly to the RUC. The statement records that the Social Worker also reported the matter to Fr Joseph Glover, the then Director of the Catholic Family Welfare Society who in turn contacted the Bishop's Secretary, Fr Edward O'Donnell. I have spoken to both Fr Glover and Fr O'Donnell about these events and they have both confirmed that when Fr O'Donnell received the call from Fr Glover to inform the Bishop of the allegation, Fr O'Donnell immediately instructed Fr Glover that the matter be reported by the Social Worker to the RUC. Fr O'Donnell has also confirmed what is recorded in the published statements, that when he informed Bishop Daly of the allegations the Bishop immediately approved of the course of action whereby the Social Worker of the Diocesan Catholic Welfare Society had reported the matter to the RUC. It is also worthy of note that Fr O'Donnell, the then Diocesan Secretary, had been a former chaplain to Nazareth Lodge (from June 1976 to December 1977). Fr O'Donnell has informed me that on receiving the call from Fr Glover with the allegation of abuse against Brendan Smyth, in addition to informing the Bishop he phoned **SR 2** at Nazareth Lodge to instruct her that Brendan Smyth was not to be admitted to say Mass for the Sisters. He told me that he did this because he was aware as a former chaplain that Brendan Smyth occasionally said Mass for the Sisters in Nazareth Lodge and on one occasion concelebrated such a Mass with him. Fr O'Donnell is absolutely clear, however, that until receiving the allegation on 19th February 1990, he had not been aware of any allegations or suspicions of child abuse against Smyth.

8. The published statements indicate that, as advised by the Social Worker working for the Diocesan Family Welfare Society, the family who brought the allegations made a formal statement of complaint against Brendan Smyth to the RUC on 7th March 1990, less than two weeks after first bringing the allegations to the attention of the Diocesan Society.
9. In the statement published by the then Bishop Cahal Daly on 5 December 1994 he explains that as soon as he was informed of the complaints against Brendan Smyth, and aware that the RUC had already been made aware of the allegations, he telephoned Smyth's religious superior, Abbot Kevin Smith of Kilnacrott Abbey, arranging to meet the Abbot on 12th March 1990. He states that at this meeting: '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 Fr Smyth and undertook to take prompt and appropriate steps to deal with the matter.'

10. Bishop Daly then summarises the steps that had been taken by the Diocese and Diocesan agencies upon receipt of this first allegation of child abuse against Brendan Smyth made known to the Diocese on 19th February 1990:

- a. The RUC were informed and a police investigation initiated by early March 1990;
- 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. By mid-March 1990, Brendan Smyth's superior had been informed and had given a commitment to deal effectively with Smyth.

11. It is worthy of note that as part of a routine circular to clergy of the Diocese of Down and Connor in March of 1987, Bishop Daly had included a section which read as follows:

13/87 CHILD ABUSE:

The appalling crime of sexual abuse of children has increased alarmingly in recent times. It is a problem of which we have not had pastoral experience in the past and in dealing with which we need some professional help. I am hoping to assemble a working party of persons with professional skills in the relevant disciplines who could advise us on the kind of resources or services we may need in this area. Meanwhile, social workers and others advise that children who report incidents of this nature are to be presumed to be telling the truth and are to be treated very sympathetically.

Then, in May of that same year the routine circular to the Clergy of the Diocese contained the following insert:

53/87 CHILD ABUSE:

Father John O'Connor has arranged that his Catholic Family Welfare Society can be available for talks on the problem of child sexual abuse to teachers or to priests or interested groups. This problem is increasing alarmingly, and it is extremely difficult for priests to know how to handle this very delicate situation, fraught as it is with so many emotional traumas and legal complications. Father O'Connor's offer of help is greatly welcomed and should certainly be utilised.

12. Having checked every such routine circular to the clergy of the Diocese for the decades covering the years of the Historical Institutional Abuse Inquiry, I can confirm that these are the only overt references in such circulars before the allegation is made to the Diocese about Brendan Smyth on 19th February 1990. In his published statement of 5 December 1994, then Cardinal Daly explains why he issued his

notifications to the clergy of the Diocese of Down and Connor about the need for professional support in responding to allegations of child abuse in the following way:

'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 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.'

13. Bishop Daly also makes it clear in his published statement that, quoting him directly;

'I never had any knowledge of any ministerial placements of Father Smyth at any period in 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'.

14. On 6th November 1990, Bishop Daly became the Archbishop of Armagh. In his statement of 5 December 1994 he indicates that he was contacted by the same family again about Brendan Smyth on 1st February 1991. The Diocese of Down & Connor has no records relating to this contact or to Cardinal Daly's subsequent handling of the matter, other than what is contained in the published statement of 5 December 1994 and his autobiography. In his published statement he sets out a sequence of ongoing contact he had with the family who first made the allegations to the Diocese of Down and Connor and further engagement he had with Abbot Smith of Kilnacrott Abbey continuing to urge the abbot to 'take firm action to deal with Father Brendan Smyth'. The published statement also suggests that the family concerned made contact again in 1993 with the 'diocesan offices in Down and Connor'. While the Diocese has no record of these contacts being made, it notes that the police investigation was already underway at this time and that Brendan Smyth was subsequently convicted the following year, in 1994.

15. Following the first known report on 19th February 1990, and excluding cases that the Diocese became indirectly aware of through the statutory authorities arising from the arrest and criminal convictions of Fr Smyth in 1991 and 1994 respectively, the Diocese has no further record of receiving allegations of abuse against Fr Brendan Smyth until

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] Belfast 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).

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] 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 recalls 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

paragraph 3 of this statement, I can confirm that I am not aware of a record of any such report being received by the Diocese. It is also difficult to know what precisely what the phrase 'hierarchy of the Catholic Church' was intended to refer to in this case.

22. In conclusion, I wish to confirm again on behalf of the Diocese that, with the exception of the allegations now known to have been made to **FBS 51** in the mid-1970's and which he confirms he kept to himself at the time, the Diocese has no record of any allegation or suspicion of child abuse in respect of Brendan Smyth before that which was received on 19th February 1990 through the Down and Connor Catholic Family Welfare Society. When this allegation was received the Diocese acted appropriately and in the best interests of safeguarding children by ensuring that the allegation was reported with alacrity to both the RUC and the relevant health and social services authority. Indeed, this report and the courage of the individual and her family who made it, was instrumental in bringing about the eventual arrest and conviction of Brendan Smyth and the disclosure of the terrifying scale of his horrific abuse of children over many decades and across so many parts of Ireland and other parts of the world.
23. Notwithstanding the alacrity with which those involved on behalf of the Diocese responded to the allegation received in 1990, the Diocese acknowledges that key principles, practices and procedures that are now known to represent best practice in child safeguarding and that are currently operative, and regularly professionally reviewed and updated in the Diocese, were generally not in place before that time. Key elements of this best practice that were notably absent in relation to the Brendan Smyth case include:
- a. Reporting to the Police and statutory authorities. The critical importance of prompt and effective reporting of allegations, concerns and suspicions of sexual abuse to the civil authorities is highlighted by the profound inadequacy of the response made by various Church personnel, most notably the Abbot of Kilnacrott who had primary responsibility for preventing Brendan Smyth from having access to children as a known abuser, and others who were aware of concerns about Brendan Smyth's risk to children in the decades before his eventual arrest and conviction in the 1990's. Current safeguarding procedures in the Diocese of Down and Connor, and across the Catholic Church in Ireland now have, as a fundamental commitment, the prompt reporting of allegations, suspicions and concerns to the relevant statutory authorities. This, the Diocese accepts, is the most effective safeguard in reducing to the absolute minimum any repetition of the travesty of abuse by a Catholic priest or religious on this island and the mishandling of such situations by those holding positions of responsibility in the Catholic Church.

- b. Appropriate communication and sharing of information. Once promptly reported to the civil authorities as a first principle of safeguarding, the question of communicating to others that a person is a potential risk to children is a vital consideration. It is clear that the failure of those with relevant information to do so was fundamental in allowing Brendan Smyth to continue to abuse children on an international scale for as long as he did. The Diocese of Down and Connor operates a policy of complete cooperation with the relevant statutory safeguarding bodies in regard to the sharing of information about potential risk to children and how it should be managed once an allegation is received. The Diocese accepts that once the statutory authorities have been informed of an allegation they have the responsibility for making decisions in this area and that it is for the legislature on both parts of the island to ensure that all policies and law about the appropriately sharing of information about risk are kept under review to ensure that the safety and best interests of children are always the paramount concern.
- c. Effective training of clergy and church personnel. That some clergy in the Church who received allegations against Brendan Smyth claim they did not know how to respond to such information in terms of basic principles of reporting and safeguarding, highlights the critical need for effective and ongoing training of clergy and other church personnel in this area. The Down and Connor Safeguarding Office, staffed by fully trained professionals who work closely with the statutory safeguarding agencies, provide mandatory training for all priests and other key personnel in the Diocese on best practice in safeguarding children. This includes regular training for lay Parish safeguarding personnel who play a key role in developing a culture of safeguarding at Diocesan and Parish level, in which the safeguarding and welfare of every child is the paramount concern. The culture and ethos of safeguarding in place in the Diocese of Down and Connor today seeks to reinforce not only a moral sense of shared responsibility to recognise and respond promptly to allegations, suspicions and concerns brought to an individual's attention but also a greater awareness of the legal requirement to take prompt action.

24. The Diocese of Down and Connor fully accepts that the fact comprehensive safeguarding policies and procedures are now in place, and that both the societal and ecclesial understanding of the critical importance of such procedures has only developed over more recent times, this is of no comfort to those who suffered sexual abuse by Brendan Smyth and others who held positions of trust and responsibility within the Catholic Church. No apology can ever make up for the appalling abuse that the victims of Brendan Smyth, and their families, have endured through the repeated failure to deal effectively with his criminal behavior over a long period of time. On behalf of the Diocese, therefore, I conclude by expressing deep sorrow and the most profound regret that so many people, many of them in positions of trust and responsibility in the Church, failed so many times to respond to the cries of the "little one's", those whom our fundamental human and Christian instincts alone should have compelled us to protect and reach out to as a first priority. The Diocese remains committed to offering whatever pastoral support it can to those who were so grievously and repeatedly hurt by the actions of Brendan Smyth and to ensuring that the safety and welfare of children continues to be the paramount concern in all aspects of Diocesan life and ministry.

Statement of Truth

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

Signed:



Dated:

5 June 2015

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

Holy Trinity Abbey

Kilnacrott, Ballyjamesduff,

Co. Cavan.

Tel: (049) 44416.

21st February 1991.

Most Rev. Cathal B. Daly,
Archbishop of Armagh,
ARA Chesham,
Armagh BT61 7QY,
N.I.

My Dear Archbishop,

I am in receipt of your good letter of 11th inst.

I have spoken to the man in question and he assures me that there has been no incident of that nature for a couple of years now. He only goes to Belfast to visit his doctor [redacted] at [redacted]

[redacted] and the Royal Hospital. Otherwise he only visits his own family. For his therapy he goes twice monthly to St. James Hospital, Dublin and he assures me that it is helping him. I have made him aware of the contents of your letter and also asked him to be prudent in the matter.

With every good and kind wish.

Yours sincerely and fraternally,

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